

Sanctuary (AZ Camp Meeting 1973)

3 of 11

#0441

Study Given by W. D. Frazee—July 21, 1973

This evening I invite you to turn to Hebrews 9. One of the most wonderful promises in the Bible is our Lord's promise to come again. And as the sighs of a weary world go up, I know that we're joining in the prayer of John:

"...Even so, come, Lord Jesus" Revelation 22:20.

We want Him to come. Is He coming? Is He coming soon? Will He come today? No. He won't come today. Somebody wrote a song once, "Jesus May Come Today," but that person didn't know about the sanctuary. They didn't know about the message of the three angels of Revelation 14. Jesus won't come today.

Somebody is saying, "Why? What makes you so sure?"

There are some things that have to happen. Let me put it very simply before we read our text. The Heavenly Sanctuary must be cleansed. And until that heavenly sanctuary is cleansed, Jesus won't come. He went in back in 1844 to cleanse the sanctuary. Some folks think He has been there a long time. He thinks so. How much He longs to come. But the fact that He has waited so long tells me that He's going to wait until He gets what He's waiting for.

Now we're going to read it here in Hebrews 9, beginning with the 22nd verse:

"And almost all things are by the law purged..."

That means cleansed or purified.

"...with blood..." Hebrews 9:22.

This is a cleansing by blood—a cleansing from sin, of course.

"Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary..." Hebrews 9:22–23.

What does necessary mean? It has to be. It is essential. It's a must. What is it, Paul, that has to be?

"It was therefore necessary that the patterns of things in the heavens should be purified with these..." Hebrews 9:23.

That is, with the blood of animals, that he has spoken of in the nineteenth verse. It's necessary that the earthly sanctuary be cleansed with the blood of animals. We're going to study about that, tonight. But Paul says something else is necessary:

“...the heavenly things themselves with better sacrifices than these” Hebrews 9:23.

What's the better sacrifice, better than the blood of bulls and goats? The blood of Jesus. And Paul says it's necessary that by that better sacrifice, the heavenly things, the heavenly holy places be cleansed or purified. And he says it's what? Necessary. It has to be.

Now, whether I understand that or not, and whether I have any idea why there should be anything in Heaven to be cleansed, I believe it because the Bible says so. What do you say? But I think we can understand it a bit as we study the earthly copy of the heavenly reality. In fact, that's what the earthly copy was given for. That's its purpose. As we study the shadow, we discern the substance. As we look at the type, we understand better the anti-type.

Reading on in the 24th verse:

“For Christ is not entered into the Holy Places made with hands, which are the figures of the true...” Hebrews 9:24.

Christ didn't go into that temple at Jerusalem. Where is He?

“...into heaven itself, now to appear in the presence of God for us” Hebrews 9:24.

Who is it for? For us, He came to this world. For us, He left this world and went back to Heaven. He was Heaven's ambassador to this earth. Now He is our ambassador to the court of Heaven. Isn't it wonderful? It's all for us. This cleansing is in our behalf. Everything He did in this world, on the cross, the resurrection, the ascension, the mediation in the Holy Place, and now as He moves into the Most Holy Place was all for? For us. Is it for you? Thank God!

“Nor yet that he should offer himself often, as the high priest enters into the Holy Place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself” Hebrews 9:25–26.

Here is the goal of the whole sanctuary service. It's to do something with sin. What is it? To put away sin. That's a strong word. The Bible uses it dealing with divorce—if a man shall put away his wife. Jesus is in the business of separating sin from His people, and separating His people from sin. Are you with Him in that? Is that what you want? Do you want to get an eternal divorce from the old man of sin? Is that what you desire? This is what Jesus has set Himself to accomplish.

Paul says that this typical, this shadow, this copy program that went on in Moses' tabernacle, went on every year. Every year they went over it. Another year they went over it again. And another year they went over it again. But Paul says Jesus won't do it that way. He'll do it how many times? Once. Let me read that again:

"Nor yet that he should offer himself often, as the high priest enters into the Holy Place..."

That is, the Most Holy.

"...every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" Hebrews 9:25–26.

What the Jewish high priest did over and over again, year by year continually, Jesus does how many times? Once. Once for all, He died upon the cross. Once for all, He enters the Holy Place, and He stays there to accomplish His mission. Once for all at the end of the 2,300 days, He enters the Most Holy and He stays there until His work is done. It's once for all in one total program of atonement.

You may wonder about that expression "in the end of the world":

"...but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" Hebrews 9:26.

This is speaking not just of 1844 and the work in the Most Holy Place. It takes the whole sweep of Christ's work on the cross, in the Holy Place, in the Most Holy Place.

Why does Paul say it's in the end of the world? Four thousand years of human history had passed before Jesus came in the flesh. And if you may think of the 6,000 years before Christ comes the second time (roughly 6,000 years), the cross is at two o'clock in the afternoon on that clock day. And all the time from the cross to the end is in those few hours from two o'clock in the afternoon until sundown. Do you see? And Paul says that's in the end of the world.

I would say the hours from two o'clock until sunset are the close of the day. Would you say that? That's what the Bible deals with. So in these last days—in the end of the world, from the incarnation, the crucifixion, the resurrection and the ascension on to the close of probation:

"...now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" Hebrews 9:26–28.

He came the first time to die as the Lamb. Here at the antitypical altar, the cross of Calvary, He came as the Lamb to bear our sins. Then, in the sanctuary, as our great High Priest, He bears our sins. He bears them in the Holy Place. He bears them in the Most Holy Place. But this last verse of Hebrews 9 is telling us that this will all be over when He comes the second time. Notice the verse again. Will you read it with me?

“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation” Hebrews 9:28.

That does not mean that when He comes the second time, He won't be a sinner. Of course, He won't. He never was a sinner. It means, friends, that the burden of sin He carried on Calvary, and all through the sanctuary service has been laid down. That work of bearing sins has been finished.

Now, do you see something? If there's sin on your heart and my heart tonight, we need to get it on Him before He finishes this work of sin-bearing. What do you say? Because when He comes, the second time He's not going to be in the sin-bearing business. He would if it would do any good.

As we shall see, before He comes, probation will have closed, not because of some arbitrary decree on God's part, but because every character in this world has reached the point where the sanctuary is no longer needed. Those who are filthy will remain how? Filthy still. And those who are righteous will be righteous still. The goal of the sanctuary is to go out of business. That's its purpose. God never intended that this work of sin-bearing should go on and on through eternity.

Do you want it to go on forever with the sorrow that's involved in it, the pain that's involved in it? Oh, no. Thank God, He has, at this end of the world, from the cross to the close of probation, set Himself to make an end of sin, to put away sin by the sacrifice of Himself.

Now, we come face to face with the tremendous problem: How can it ever be done? How can I believe that it can ever be done? I can't look into your heart, but I'm somewhat acquainted with this man. And I want to tell you something, friends, if I should project from the past experience I've had with myself, if I should project that on into the future, while I thank God with all my heart for all He has done for me, I don't know, it seems to me a thousand years would not be long enough to finish the work.

How do you feel? Do you gather much courage from looking into your own heart and life? Do you know where I gather courage? It's looking at Jesus in the sanctuary.

Brother Maxwell was talking to us about the Sabbath, this morning. What did Jesus start with when He started to make this world? What did He start with? Nothing. That's right. And when He got through, He had a beautiful planet, everything just right, and Adam and Eve enjoying the Sabbath as a memorial of God's creation.

Does Jesus have power? That's right. And if all that creative power can be harnessed with redeeming love for my salvation, I believe by faith that Jesus will get it done. This is righteousness by faith. I believe two things. I believe that Jesus has covered my sins by His precious blood as I've confessed them, and that they're forgiven, covered by the precious blood. Do you believe that? That's righteousness by faith. But oh, I believe something more. I believe that, that righteousness He covers me with is going to be inwrought in my life so that He can take me with Him all through the universe, and that I'll never embarrass Him by any unseemly behavior. Can God do that for me? Would you encourage me to believe that? Is that what the Bible teaches? And that, too, is righteousness by faith.

How He's going to get it done, that's His secret. He has told me some things He wants me to do to cooperate with Him, and I'm going to share some of those with you, but just all about how He's going to get it done is His secret. Perhaps you've heard or read various theories, at times, of just how it's all going to get done. But I must confess there is a great deal that I don't know about it. All I know is what I can read plainly in the Bible and the Spirit of Prophecy.

I'm seeking to learn more and more about it, but there are so many things about it I don't know. But I've made up my mind to do this, and I recommend it to you. I'm not going to let what I don't know, keep me from enjoying what I do know. What do you say? And do you know, I give my Lord credit for making most plain that which He thinks is most important.

I have curiosity just like you do. There are a hundred things about the sanctuary, the ancient sanctuary and the one in Heaven, and all about how God's going to get this done, that I would like to know. If I could see Jesus tonight, I'd ask Him. When I see him soon, I will ask Him, if I'm still as curious as I am tonight. But oh, friends, I think it would be a shame to leave the path where the light is clear and focused, and get out into the darkness, or in the twilight zone, groping around and miss the lighted way, what do you say? Oh, let's concentrate on what is clear and beautiful in the writings of Daniel and John, of Paul and Moses, and Ellen White. We have enough to keep us busy.

We're going to study tonight this work in the Most Holy Place. Thursday night, we studied Christ's work as the dying Lamb; last night, His work as the living priest.

We noted how as the repentant sinner brought his offering here to the court, he placed his hands upon the innocent substitute, confessed his sin, and transferred it to that animal. Then with his own hands, he slew the victim.

Then we noted how, in some of the offerings, the priest took that blood and carried it in through this beautiful veil, past the table, past the candlesticks, and he approached this inner veil, and there before the veil he sprinkled the blood. On the horns of the golden altar, he sprinkled the blood. This represented the transfer of sin from the sinner through the substitute to the sanctuary. We studied that last night.

Now, as those sins went in day by day through this and the other way we studied last night—through the priest eating the flesh, in one way or another, those

sins were going into the sanctuary, going in, going in, going in. In this way as those sins piled up in the sanctuary, there came a time when God said, “Now the sanctuary must be cleansed.” That day was called the Day of Atonement. It came in the fall of the year, the tenth day of the seventh month, Yom Kippur, the Jews call it. And even today, after all their wanderings, nearly 2,000 years without a temple, the Jews sacredly regard that Day of Atonement, or Day of Judgment, as they think of it.

On that day, Israel gathered from all around. There was no work on that day, no eating on that day. Everything stopped because the greatest day of all the sanctuary year was here. The hour of His judgment had come. And as the people gathered there, those that could, in the court, and the multitude around—you can read the story in Leviticus 16 and 23—two goats were brought into the court. And the high priest presented these goats before the Lord, and lots were cast. One lot was for the Lord’s goat, the other for Azazel. The Lord’s goat represented Jesus. Azazel is another name for Satan.

You say, “What part would the Devil have in this?” I want to tell you something, friends, when you deal with the sin business, you can’t forget the Devil. Can you? The Bible says:

“He that commits sin is from the devil; for the devil sinned from the beginning” 1 John 3:8.

He’s the author of all of it. There has never been a single sin that was ever committed, but what the Devil was a party to it, a partner in it, the active cause. And when God gets through with this sin problem, the Devil is going to get his due. So, he stands there, in the person of that scapegoat, waiting for the atonement to be finished in the sanctuary, waiting for the sanctuary to be cleansed. And then the high priest is going to come forth and put all those sins that have been confessed and canceled by the reconciling, atoning blood upon his head, and he’s going to be led off into the wilderness. It’s going to happen in reality pretty soon. This world, for a thousand years, is going to be the place where the antitypical scapegoat wanders with the sins upon him. He deserves to suffer for every sin that he has caused the children of God to commit. Would you vote for that, friends?

Some people make a point of this as if we involve Satan as our savior—nothing of the kind, my friends. But listen, Jesus didn’t die for my sins in such a way and on such a program that the Devil goes scot-free for his part in it. Wouldn’t that be a miscarriage of justice for the Son of God to die for my sins, and the Devil, who caused me to sin, who tripped me up, goes free because of Christ’s sacrifice—not a bit of it, my friends. God is a God of mercy to those who will let Him be merciful. He is a God of justice.

Well, we’ll leave the scapegoat now. We’ll come back to these two goats here. And the Lord’s goat, we’ll look at that goat for a while. What happens to that goat? That goat is slain. I want you to notice something interesting about this goat. No hands of confession were laid upon this goat.

And you say, “Why?” That’s what the Lord wants us to ask: why? You see, the sins for which this goat is dying on the Day of Atonement, are already in the

sanctuary. The purpose of carrying this blood in is not to carry sin in. It is to carry it out, to get rid of it. The purpose of the goat dying on the Day of Atonement is that its blood may be sprinkled on the mercy seat in full and final atonement that these sins may be blotted out.

Keep in mind, friends, and I want to make this very clear, every bullock that died, every goat that died, every lamb that died, represented one offering—the offering of the cross. Let me repeat that. Every sacrifice that was made looked forward to Calvary. But Jesus died on the cross for more than one purpose. That's why there were many offerings to represent the many-sided sacrifice of Christ.

I'd like to have you think of three great purposes for which Jesus died upon the cross: First, He died that all men might have a chance to be forgiven and saved. This takes in, how many people in the world? Everybody. All men won't be saved, but Jesus died for all men. Second, Jesus died so that the sins of those who confess their sins could be what? Forgiven. Third, Jesus died so that the sins of those who overcome, might be, not only forgiven, but blotted out. These three great missions of Jesus are represented in these three places—the court, the Holy Place, and the Most Holy Place. He died once for all here in the court of this world. The great work of the Holy Place is to forgive sins, to cover them. But the great fundamental purpose of the work in the Most Holy Place is to blot them out forever.

I want to ask you a question. Does everybody share in the benefits of Jesus dying for men to give them another chance? Does everybody get a chance? Yes. Does everybody get their sins covered? Why not? They don't bring them. They don't confess them. Christ never grabs somebody and takes their sins away by force. It's those who bring their sins and put them on the Lamb that see those sins by faith transferred to the sanctuary.

But now another question does everybody that gets their sins forgiven get them blotted out? What? Well, I see we need to study that a little, tonight.

Did you ever hear it said, once saved, always saved? Once in grace, always in grace? Is that in the Bible? What? No, it isn't in the Bible. And if people would study the sanctuary, they would understand that such a thing could never be. Understand friends, it could be possible for everybody that gets their sins forgiven to get them blotted out. Equally true, it could be possible that everybody in this world could take advantage of the chance that's given them through the death of Christ, to come and be saved. Couldn't it? Doesn't God want all men to be saved? Why aren't they saved, then? They do not meet the conditions. So their sins do not go in the Holy Place. It's only those who confess their sins, whose sins are transferred from them to the sanctuary. We made that clear last night, didn't we? But now equally true, friends, it isn't everybody whose sins are forgiven that has those sins blotted out.

The reason that the Day of Atonement comes at the end of the sanctuary service is this: God is waiting, may I make it very simple and plain, to see whether or not we really want to get rid of sin. That's what it is all about. God wants to blot out sins, and He would do it instantly, just like we think we would want Him to, if He could, and still give us the full benefit of the power of choice. But it's at the end of

the sanctuary year that the high priest sprinkles the blood on the mercy seat, underneath which are the tables of the law. And that finishes sin. It puts an end to it. All the sins can be carried out and put on the scapegoat.

Let me tell you an experience that perhaps will help to illustrate this. Some of you know I was born here in Arizona. My father accepted the message down here in the Salt River Valley, shortly before I was born. But he had a terrible battle with tobacco. He started chewing tobacco when he was nine years old, upon the Salt River, following his father's example, who was a man of the world. And so, when my father, in adult life, accepted this message, he had a great battle. He gave up tobacco over and over and over again. I've heard my mother tell about seeing father, sometimes after breakfast, take that plug of tobacco out of his pocket and throw it out in the cornfield, just as far as he could. He was through with it. But sometimes, after dinner, mother would see him out in the cornfield going up and down the rows.

If you had been in the Lord's place, would you have hidden the plug of tobacco? Or would you let him find it? Do you begin to see what I'm trying to help us look at in this sanctuary service about the difference between having sins covered and blotted out? Now, my father meant it with all his heart when he threw the plug of tobacco away, didn't he? Yes, he meant it. But some hours later he wanted so much to find it. I'm happy to tell you that the day came when my father quit tobacco for the last time. And for over 60 years, my father lived without any tobacco. I laid him to rest a few months ago. I'm going to meet him soon on the resurrection day. And I know, friends, that when his name is called in judgment, it'll be safe for God to blot out all those sins of tobacco using that were covered with the blood of Jesus. My father will never ask for the old plug of tobacco again. Do you see?

I wonder what it would be to have your name called while you're still alive. Wouldn't it be wonderful to be through with tobacco eternally? Wouldn't it be wonderful to be through with that evil temper eternally? Now, which do you think it is? Do you think that the judgment freezes people in whatever state they happen to be at the moment so that they cannot take tobacco after that? Or do you think the judgment finds people at the place where, by the blood of Christ, sin has been overcome in the life? Which do you think it is? Or, does it make any difference? My friends, it makes a lot of difference. I'll be studying it more with you tomorrow night, and the next night and the next. For my heart tonight longs to enter in with Jesus into present truth. Two thousand years ago, the present truth was Jesus, the true Messiah, born into this world as our Immanuel, dying for us upon the cross. That's still present truth.

But when Pentecost came, the eyes of the early church were directed to His work in the sanctuary above. And Paul wrote the book of Hebrews to get the eyes of the people of Jerusalem and onto New Jerusalem. In 1844, God sent the third angel to direct our minds to the Most Holy Place. And if we're following where the angel points, we'll be looking there.

Somebody says, "Well, what is the real difference between sins being covered and sins being blotted out?"

Perhaps I can illustrate it in another way. Suppose we had a blackboard here. You can visualize it. Suppose I write on that blackboard S-I-N. What's that? Sin. Suppose it were your sins that were written up there on the blackboard. I'm so glad my sins are not written on the blackboard for you all to see. What about you? But are they written somewhere? Where? In Heaven. The record is in Heaven.

Now, suppose that I take a clean, white sheet, and I just cover that whole blackboard. Can you see the record? Why not? It's covered.

Suppose that I take that same sheet, and I use it as an eraser, and I run it back and forth over that blackboard. Now, what has happened? It's blotted out. It's the same white sheet that did it.

That's just a simple little illustration. You might call it crude. The thing I want you to see, friends, is that the same righteousness of Jesus, which covers our sins, can blot them out. But there's a difference between sin being covered and blotted out. As long as it's covered, the cover can be removed, and there the record stands.

And there are many people in the judgment that are going to have their sins uncovered, discovered. Their names will be blotted out from God's book of life. Their sins, even the ones that once were covered, will stand to witness before them at the final judgment.

Is that what the Bible teaches? Yes. And that's what the sanctuary teaches. No matter how many times a man might come with his offering during the year and confess his sin and put it in the sanctuary, he had to come on the Day of Atonement and show, by his attitude and participation, that he was ready for that sin to be blotted out, not just covered. And in this antitypical day of atonement, oh how important that we thus enter in, my friends.

Suppose it's Friday afternoon; everybody's getting ready for Sabbath. Just now, Mother is mopping the kitchen. She's about through. In comes Mary from school. She has got muddy feet. She runs across the kitchen floor. What will mother need to do now? Do some more moping, if she wants a clean kitchen for Sabbath. Just as she's about through again, here comes one of the boys. He has got muddy feet, too. What will mother have to do? Do some more moping. When will she get through? Oh, that depends. That depends on how long the family keeps tramping in with mud, is that right?

I want to tell you something, friends. The thing that's keeping Jesus in the sanctuary, keeping Him from finishing His work, is not the sins of infidels and pagans. This stream of sin that defiles the sanctuary comes from the people of God, the Israel of God. And if we're really in earnest about wanting Jesus to come, we'll be in earnest in learning how to cooperate with Him, first, in being sure that every sin we know about is in, so He can handle it; second, in learning from Him and with Him and through Him, how to quit this law-breaking business.

Somebody says, "Brother Frazee, that will never be in this world."

All right my friend, if that is true, then the sanctuary will have to stay open—unless you have found some other way to deal with the sin problem.

This is the only way Heaven has found. It's expensive business. But oh, I thank God, friends, this will succeed. The Gospel is the power of God unto salvation to everyone that believeth. And even yet, in this present, evil world, God is going to demonstrate His message, His Gospel. The blood of Jesus is sufficient, not only to cover sin but to blot out sin. Are you with Him?

Tomorrow night we're going further with this. We're going to learn the cure for sin, as revealed in the sanctuary. But tonight, would you like to send Him the word that you're with Him, heart to heart. Oh, I pray that it shall be so.

I was telling you last night about the laundry, the sanctuary, God's laundry. But we have to bring the dirty clothes if we want to be cleaned up. Jesus says He's going to present His church a glorious church, without spot or wrinkle or any such thing. John saw them in vision there in Revelation 7—those that have washed their robes and made them white in the blood of the Lamb. Are your garments being processed? Is your character being cleansed?

The sanctuary is going to close. I was telling you about that sign in a laundry that we might imagine. "This laundry will close on December 31." What shall we do? How will we keep clean without the processing of clothes in the laundry? How will we keep from sin without a place where we can come and confess, and confess and repent and confess?

And then underneath, we picture that sign that says, "Classes are now being held daily in how to keep your clothes clean so you won't need a laundry." Is that true, friends? Are classes being held daily? Is Jesus in the teaching business? Are you attending classes? Or is the TV dominating the scene? Is the radio taking the time? May I tell you, friends, our time is not our own as our lives are not our own. Time is so precious, especially in this remnant hour.

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