

# Sanctuary (AZ Camp Meeting 1973)

## 6 of 11

#0444

Study Given by W. D. Frazee—July 23, 1973

Once again, we turn to the book of Hebrews 10:19. We closed with the 18<sup>th</sup> verse last night, so we'll start with the 19<sup>th</sup> verse tonight. I'm always glad when we can get to this verse.

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” Hebrews 10:19–25.

You'll notice in this 19<sup>th</sup> verse, Paul invites, Jesus invites us through this scripture to enter into the holiest by the blood of Jesus, by a new and living way that He has opened up for us through the veil. This word that's translated "holiest" here, means, in fact it's plural, and it refers to the Holy Place and the Most Holy Place. But, of course, if we go to both places, we arrive at the holiest. So it's all right just as it reads there. But I want you to notice we're to go all the way through. The wonderful thing about the sanctuary way, friends, is that it begins where we are, and reaches to the throne of the universe.

One of old wrote:

“Thy way, O God, is in the sanctuary...” Psalm 77:13.

That is a living way, as Paul speaks of it here, for Christ is the way. He says so in John 14:6:

“...I am the way...” John 14:6.

And He is the way revealed in the sanctuary. He is the candlestick that shines with the light of the world. He is the living bread shared with us from Heaven. It is His merits that cause our prayers to be accepted on Heaven's altar. He is the living

Ark, in which the law of God is enshrined. He is Himself the temple, the sanctuary in which God dwells with man—Immanuel.

And by this, I do not mean for a moment that there is no literal sanctuary. I just mean that all of this is designed to reveal to us, now in one way, now in another, the wonderful God we serve, the wonderful Jesus who is the revelation of the Father. So He is this living way through which we draw nigh to God.

“Having therefore, brethren, boldness...”

Confidence, liberty.

“...to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil... Let us draw near...” Hebrews 10:19–20, 22.

You will remember that in the ancient service, nobody but a priest could enter the Holy Place, and who only could enter the Most Holy? The high priest. But now, Paul says, you’re all invited to go in. How can this be? How can what was possible to only a few and finally only one, be now accessible, possible for each one of the children of God? Oh, Paul says that there is a way that has been opened up by the blood of Jesus, and we enter by the blood of Jesus, by this new and living way.

You see dear friends, this is a blood-sprinkled way. It is blood that opened the way, all the way. When you look at those brazen horns on the brazen altar, what do you see? Blood, the blood of the sacrifice. When you look at these golden horns on the golden altar in the Holy Place, what do you see? Blood, for without the shedding of blood, there is no remission. And then, within this second veil, what do you see there on the mercy seat? Blood. It is indeed a blood-sprinkled way.

It is this that gives us hope because the sinner can have access to God only as his sins are pardoned and finally blotted out. The mercy of God is infinite, but so is the justice of God. And so my dear friends, justice cannot accept even the sacrifice of Christ to bring me with God, to reconcile me to God, unless Christ guarantees, first, to forgive my sins and second, to blot them out.

My acceptance all the way through is conditional on the fulfillment of that promise. But, Christ can do that only as I choose. There are no slaves in Heaven. All are willing servants. So, my choice day by day must be to accept the Father’s will that Jesus’ blood may cover the sins that I have committed, and that His Spirit may reveal to me, as we studied last night, that which yet must be changed in my life. It’s a wonderful fellowship with Him, walking this blood-sprinkled way.

But the goal of it all is to bring us at last with Him in the throne room. He wants us with Him in the inner circle. Oh, I think that’s wonderful, friends, don’t you, that He wants us in the closest fellowship with Him? In fact, we’re told that those who are ransomed from this earth will be in a closer fellowship with God than even the angels who have never sinned. Such is the outpouring of redeeming love. So let’s go in.

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus” Hebrews 10:19.

We have boldness, but we come bearing the incense of His righteousness and the blood of His offering for atonement. We do not have the brash boldness of presumption. We have the assurance of faith as we present the blood of Jesus and the incense of His merits. We hide behind His righteousness. But it is only as we choose that righteousness that we can be covered. This is good coverage, friends. Thank God. So, let’s go in by this:

“...new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh” Hebrews 10:20.

You will remember that when Jesus died on the cross, the moment He died, this inner veil was rent from top to bottom by an unseen hand. This was to show, not only that God was through with the earthly temple in Jerusalem. It showed that. It showed there was an end to all earthly sacrifices—no more need to bring lambs and bullocks. This is done. God was saying that, but oh, something more and something very wonderful, and something for you and me, personally. God was saying as that veil was torn from top to bottom, “No longer need the veil stand between God and man.”

Let’s look at that veil, as Paul uses it here:

“Having boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh” Hebrews 10:19–20.

What does Paul say here the veil represents or is? Whose flesh? The flesh of Jesus. When Christ took humanity upon Himself, He did it for a number of reasons. He was to live here as our example. In our humanity, He was to keep the commandments that He Himself had written on the stone long before. He was not only to tell us how to live but to show us how to live. Paul tells us about it in Romans 8:3–4:

“For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” Romans 8:3–4.

Notice that Christ came in the likeness of sinful flesh, and for sin, condemned sin in the flesh. His attitude toward sin was always, “No, no, no.” You’ve heard a mother say to her little one, “No, no. No, no, you must not touch. No, no.” And whenever Satan presented his temptations to Jesus, in our humanity, encompassed with our infirmities, every time He said to Satan, what? “No, no.” He presented the Word of God, the weapon we may use.

My point is, that when He went to the cross, He had perfected in human flesh, a character that was a complete revelation of the law of God. Now, when Jesus hung there on Calvary, He died, not of nail wounds, but of a broken heart. We sing, you know: "Rock of Ages cleft for me." And that's what happened. The living Christ was a beautiful example, but it took the brokenhearted Christ to open up a way for us through the veil. So, Paul says, let's go in through the way that He has opened up.

When Jesus died of a broken heart, He opened the way for every repenting child of Adam to come back to God, and come clear on through into the most intimate fellowship with the Father. It's a wonderful thing that He wants us so close to Him, friends!

This is the message to Laodicea, as Brother Maxwell has been studying it with us in his series. Jesus says:

"...I stand at the door, and knock: if any man hear my voice, and open the door, I will..."

What?

"...come in to him, and will sup with him, and he with me. To him that overcomes will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" Revelation 3:21.

This is the throne room, and Christ is saying to Laodicea—and that word Laodicea means the judging of the people. It's the judgment hour church. "I'm sending you a special invitation to sit with Me in My throne. I want you to come in with Me."

And listen, friends, someday soon, if faithful, we shall enter in, literally, into that New Jerusalem. Physically, our feet will walk those golden streets. What a wonderful thing it will be, with Jesus as our guide, to explore that temple, where the plan of salvation was carried out! Won't it be wonderful with these eyes to gaze upon the candlesticks, upon the table, upon the altar, upon the Ark, upon the tables of stone with the glory shining from the law? And won't it be a wonderful thing when Jesus will take your hand and seat you on the throne with Him?

And you know what I think? I think it's not so much that He wants us to reign. He wants us to be with Him. And that appeals to my heart. Did you ever, when you were a child, sit on daddy's lap while he was driving the car? Your hand on the wheel and daddy's hand on the wheel? But, I'm a daddy, and I know it means a lot to daddy's heart to have somebody sitting on his knee.

Oh, my dear friends, the fellowship with God and with His Son Jesus Christ which is offered to us through the sanctuary way! He wants us right up there with Him in the throne, to share that fellowship forever and forever. Wouldn't it be a shame to disappoint Him? Wouldn't it be too bad to miss it? I propose to give Him what He wants. What do you say?

You know, when that prodigal son out there in the hog pen decided to turn his steps homeward, he had no idea of the welcome which was awaiting him. He thought it would be a wonderful thing if he could get a job as a servant, a hired hand. But oh, when the father saw him, what did he do? He ran to meet him. He threw his own robe around him, took him in, a feast was prepared. He was accepted as an honored son.

Do you know why? Because there was love in the father's heart, and because there was repentance in the son's heart. Don't forget that there were a lot of things that the son had, had in the far country that he did not bring home with him. Do you think he brought the harlots home with him? Do you think he brought the wine home with him? Do you think he brought the music of Sodom, the literature of Sodom, the pictures of Sodom home with him when he came that day? It's unthinkable, isn't it?

May I tell you friends, may I warn your souls? There is too much of this permissiveness creeping even into the remnant church. There is too much of the idea that God is so loving and wonderful, and we must help everybody to feel accepted and feel at home.

God has no message of comfort for the rebel. The sword of the Spirit, newly edged with power and bathed in the lightning of heaven, is to cut its way through unbelief. It is to those who have repented of sin that the Holy Spirit comes as a comforter. His first work is a work of conviction of sin.

What we need, friends, as we approach the cross, is not, first of all, comfort, but pain. We need to be awakened to the terrible deed that we have committed in the murder of the Son of God. We need to weep as we see Jesus uplifted there, dying for our sins. And as we see that we have pierced Him, we need to have brought to our minds, not only a love for righteousness but a hatred for iniquity. Then Jesus can comfort us with the message of forgiveness and acceptance.

Yes, the prodigal son came home with confession upon his lips:

“...Father, I have sinned against heaven and in thy sight,  
and am no more worthy to be called thy son” Luke 15:21.

But oh, the father didn't even give him a chance to ask for a servant's job. Once that attitude of repentance was expressed, once it was clear that the son was coming home, not merely in body, but in mind and heart, oh, then there was no question about acceptance, reinstatement. Thank God, this is the picture that Jesus Himself has given of the welcome we receive with God. What do you say?

And so, remember the justice of God cannot accept the smallest sin if we hang onto it. The mercy of God has found a way to take away the vilest sin, the most terrible sin if we'll give it up. It is that simple, friends.

So, as we come to the sanctuary, remember we come first to that altar where we stand and confess our sins. We come to that laver with the cleansing water that represents the cleansing blood. We come on into the Holy Place, and there we

share in the illumination of the light and the nourishment of the bread. We join with Jesus in those prayers of intercession at the altar.

Then He says, "Come on in." Since 1844 He has been telling us, "I have been here in the Most Holy Place, and I want you in here with Me in a ministry designed to finish the work of salvation. I want you to share with Me My longing that sins may be not merely forgiven, but taken away forever; not only covered but blotted out." This is the message of the Most Holy Place. This is what from night to night—first from one angle and then another, we are emphasizing. And tonight, Paul says, with such a plan and such a program provided at infinite cost, oh, let us avail ourselves of the privileges granted us. Let us go in. Let us draw near with a true heart in full assurance of faith.

May I read a beautiful passage from *Great Controversy*?

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross" *Great Controversy*, page 489.

What does "essential" mean? Necessary. It has to be. Was the cross necessary? Oh, yes. This tells us that Christ's intercession in the Heavenly Sanctuary is just as necessary as His death upon the cross. It takes the whole thing, friends.

"By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, 'whither the forerunner is for us entered.' Hebrews 6:20. There the light from the cross of Calvary is reflected" *Ibid.*

Where is the light from the cross reflected? In the sanctuary above. Now, notice that expression, "we must, by faith, enter within the veil." Will you recite that with me?

"We must by faith enter within the veil..." *Ibid.*

I wonder what that means to enter within the veil. Well, I'll go over to page 427 of *Great Controversy*. We'll see what it means. Speaking of God's children here, after 1844:

"They are to understand His work, and to follow Him by faith as He goes in before God. It is in this sense that they are said to go in..." *Ibid.*, page 427.

Why, our feet are still walking these dusty paths, but by faith, we can be at home with Jesus in the Most Holy Place. Isn't that wonderful, friends?

Let me ask you something. Did you ever catch yourself in this experience? You're going along the street. Your mind absorbed in something, and somebody passes you and says, "Aren't you even going to speak to me?" What happened?

Well, you were walking along the sidewalk, but your mind was, where? Somewhere else.

It's a wonderful thing, friends, to have our hearts at home with Jesus.

Now, I'd like to illustrate something. Will you all close your eyes? You keep them closed until I tell you to open them. Will you do that? I want to pronounce a word, and then I want you to see what picture you see when I pronounce that word. The word is H-O-M-E, home. Now you may open your eyes. Did any of you see a picture? How many of you saw a picture? That's right. And some of you saw a picture somewhere in Arizona. Some of you saw a picture 500 miles away, 1,000 miles away, 3,000 miles away, maybe farther. You all saw a picture.

Do you know why? Thank God He has given us imagination. And God never intended the imagination should be perverted and prostituted with fiction. It was never meant for that. That's the Devil's program. There is enough in the broad fields of truth for the imagination to have full and active exercise. We are told in *Steps to Christ*:

"Let your imagination picture the home of the saved, and remember that it will be more glorious than your brightest imagination can portray" *Step to Christ*, page 86.

Oh, no, we don't need fairy tales—*Alice in Wonderland*, and a lot of other things. We want truth, and no lie is of the truth. But friends, the sanctuary in Heaven is real. I've never been there, but I can picture it in my imagination. And to help me in that, God had Moses make a copy down here in this world—a little miniature.

Day by day, I'm to come to the sanctuary, and I'm to behold by faith, using my imagination, studying the Word of God, my great High Priest standing there at the mercy seat for me. By faith, I'm to imagine those myriads of angels that are there assisting Him in the work.

By faith, in my imagination, I see Moses there. Is he there? Oh, yes. He's up there with Jesus. I see Enoch there. Is he there? Elijah? Are there any more from this world? Oh yes, a multitude, Paul says in Ephesians 4, went with Him when He ascended. Those that were resurrected with Him, you remember? And John saw them in Revelation 4 and 5. He saw them helping Jesus in the Heavenly Sanctuary. Read it there in Revelation 4–5.

It's thrilling to know that some people from this world have already arrived. And the message is, if they can make it, you and I can. If they can go in, we can. They're there literally in the flesh. You and I are there, praise God, in our imagination, by faith, in our thoughts. Our thoughts are at home with Jesus in the Most Holy Place.

Oh, how can this become real to us? By beholding day by day. Jesus wants us to gather at the sanctuary day by day. And so he says:

“And having an high priest over the house of God; Let us draw near...” Hebrews 10:21–22.

How near? Just as close as we can get. And friends, no matter how close we got yesterday, we can get closer today. And we can get still closer tomorrow. Let's press in, what do you say?

You know, these men that went to the moon, as they journeyed out in space, this planet, this earth globe, got smaller and smaller. And the nearer they got to the moon, the bigger and bigger it got. Is that right? Which way are you looking? Which way are you moving? Is the sanctuary in Heaven becoming larger, more real? If it is, the things of this world are getting smaller and dimmer.

Do you know the trouble with most of the TV programs? They don't originate from the right station. This is the telecast I'm interested in. What's going on in all the capitals of this world really doesn't make too much difference to me. Since I've been here on the campground, I haven't heard much about what is going on. But somehow they're managing to get along without me. Aren't they? How about you?

But oh, there's something that won't get along without me. This work that Jesus is doing in Heaven calls for my active participation. It is not something that can be done for me while I sleep. I must go in and share with Jesus. I must take the censor that He puts in my hand. I must watch as He sprinkles the blood. I must share in this priestly work of intercession. I must become one with Him in heart and mind. Oh friends, this is what our time is for.

“It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ (From the manger to Calvary)” *The Desire of Ages*, page 83,

“We should take it point by point, and let the imagination” *Ibid.*

There's that word, imagination, again.

“We should take it point by point, and let the imagination grasp each scene, especially the closing ones” *Ibid.*

But that doesn't mean making up some novel about the life of Jesus. It doesn't mean imagining some fictitious tale of what happened, that the Bible and the Spirit of Prophecy say nothing about. Oh, no.

May I be very practical, friends, very simple, right at this point, tonight? Because I want to tell you something: If you and I can get what I'm going over in the next few minutes, you'll get all that you need between now and the coming of Jesus. And unless you get hold of what I'm about to go into, nothing else you learn about the sanctuary will have any permanent benefit to you.

What I want to share with you in these few moments now, relates to the daily experience in using your imagination to grasp these scenes of the life of Jesus here on earth, and His work in Heaven.



We're told in several places that it is well for us to study the Bible on our knees. Some of you can't kneel, but most of us can. There's nothing wrong with reading the Bible sitting in a comfortable chair. But there's something very precious, my friends, about getting down by that chair or by your bed and opening the Bible and letting Jesus speak to you through these pages. And then as you close your eyes you picture, in your imagination, what you have just read. And then you talk to God about it.

You know God had four men write the life of Jesus—Matthew, Mark, Luke, and John. And if you'll observe, a large share of what they wrote is concerned with the last week of Christ's life on earth. Matthew, Mark, Luke, and John, all spend chapter after chapter after chapter on those last few days of Christ's life.

And so, I can open the Bible to John 19 or Matthew 26 and 27, or Luke 23, or Mark 14 and 15, and I can say, "Dear Lord, help me to see what I read about." And I can read a verse that describes His prayer in Gethsemane, or His scourging in the judgment hall, or His painful trip to Calvary, or the agony of the crucifixion. And then I can close my eyes and say, "Oh, dear Lord, help me to see it as it really was. Help me to see that it was my sin that broke His heart."

Do you see friends? And day by day, we can come to the sanctuary, and at the altar see the Lamb dying, and remember that Lamb represents who? Jesus. Then, by faith, we can go in and see the Priest put the incense on the altar, and that Priest represents who? Jesus. Then by faith, we can go into the Most Holy and see the High Priest sprinkling the blood on the mercy seat, and that High Priest represents who? Jesus.

So, we're looking at Jesus all the way through—Jesus dying for us, Jesus living for us. And the longer we do this, friends, the more real it can become. And thus, as we go about our work, we can feel the companionship of Christ. We can visit with Him as we wash the dishes, or hoe the corn. As we drive to work, instead of allowing ourselves to be irritated by the traffic, we can have a fellowship with the One who, unseen, rides with us. If we are busy in the factory or in the office, wherever we are, we can have this divine companion. And thus, Heaven can become more and more real to us as we get closer to it, and the things of earth will grow strangely dim as we look in His wonderful face. This is the road home, friends. This is the new and living way which He has opened for us through the veil.

Oh, you may find some other way, some different way than the way I have represented here. But somehow, your way, God's way for you, find time to be alone with your Savior and to look at what He has and is doing for you. I repeat, if you learn this, you will eventually learn everything else that you need to know. If you don't learn this, nothing else you'll learn will have any permanent value to you. It hinges on this, your personal fellowship with Christ as the dying Lamb, as the living Priest. And remember it takes time to cultivate this, but it's worth it.

Would you like to send Him the word tonight that you are with Him in this?

I want to invite you just now, as I have before, to have a very personal covenant with Jesus. Perhaps somebody here tonight has gotten a glimpse of a way of life, different, a fellowship with Christ, closer. Would you like to bow your head just now and in your own words, in your own way, commune with Him and tell Him, if He wants you this much, you want Him? You just tell Him.

I can hear my Savior calling;  
I can hear my Savior calling;  
I can hear my Savior calling;  
Take thy cross and follow, follow Me.

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