

# Sanctuary (AZ Camp Meeting 1973)

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#0445

Study Given by W. D. Frazee—July 25, 1973

Turn to Hebrews the 10<sup>th</sup> chapter. We're learning to love this chapter, aren't we? It's a wonderful chapter. We will read, again this morning, beginning with the 19<sup>th</sup> verse:

“Having therefore, brethren, boldness [liberty, confidence] 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;)” Hebrews 10:19–23.

I would like to notice first of all this morning, this expression in the 22<sup>nd</sup> verse:

“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” Hebrews 10:22.

Did you know the Bible taught sprinkling? Here is it. That's right. I want to study it with you—the Bible doctrine, very important.

What is it that's to be sprinkled? Our hearts. Now, the next part of the verse talks about baptism, and that is washing. Our whole bodies are to be washed with water. But our hearts are to be sprinkled. And notice that this results in freedom from an evil conscience.

Did you ever have a guilty conscience? Did your conscience ever bother you? Well, I'll let you in on a little secret in case you have not already learned it. What the conscience says to you depends upon who's using it, like a piano or an organ. What you hear from the music box depends on who's at the keyboard, doesn't it? And if Satan is using the keyboard of your conscience, he may give you an easy time when you should be having a hard time. And conversely, he may hound you to death when you ought to be free and joyous in Christ.

Those who are in, those who are breaking God's law have no right to a tranquil conscience. In fact, it's dangerous. But do you know, dear friends, that in America today, two-thirds of the people who have reached middle life, and a lot of those before, are taking tranquilizers? And those who have studied into it tell us one

of the great reasons is that people are troubled with feelings of guilt. They're anxious about their spiritual condition. They're troubled about something they did yesterday or 10 years ago or 40 years ago. And so their conscience bothers them.

The enemy has a great many tranquilizers that don't come in bottles. That's the great reason for the use of whiskey and tobacco. One famous writer said he never felt a twinge of conscience after the third puff of tobacco smoke. This is the reason that movies, whether they are in the theater or on the TV screen, have such a fascination for many people. They divert the mind from the guilt that is pressing down on the soul. Reading novels, reading the comics, listening to the comedians on the screen, all of these are methods by which poor human hearts seek peace and freedom from guilt.

And then there are religious tranquilizers. You know we've reached a time, I am sorry to say, when because of the implications of psychosomatic medicine, there are thousands of physicians and their helpers who think that religion is good for the sick, and any brand is ok just so it gets results. And so, whether the patient gets help for his worry and guilt and fear from a Catholic priest or a Buddhist priest, a modernist Protestant minister who does not even believe in creation and the virgin birth, or some Pentecostal man who speaks in tongues, it really doesn't make that much difference, just so the patient gets relief from his worries and fear so he can get away from his ulcers and high blood pressure.

My dear friends, I offer you no such program. There is only one thing that can properly take away guilt and truly take away guilt. The heart must be sprinkled with the blood of Jesus Christ. And the purpose of that blood of sprinkling is not to quiet the mind in rebellion. It is to take away the sin which is the transgression of the law. It is to deliver the soul from the bondage of slavery to Satan. It is to assure the heart that Jesus forgives and cleanses. So:

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

Near to Jesus in the sanctuary as He lifts His wounded hands and prays for us. Let us draw near to Him in full assurance of faith. That is the assurance that comes from faith.

We're studying righteousness by faith. Do you know what faith is? Faith is, believing God.

Abraham, you remember, Paul tells us in Romans 3, believed God, and it was counted unto him for righteousness. Now notice, it does not say he believed in God. The Devil does that. He believed God. Anything that God said, Abraham said, “If God says so it is so.”

Why? “Because He says so.”

So when I come to Jesus and He says, “Sin is the transgression of the law,” I repeat—all together:

“...sin is the transgression of the law” 1 John 3:4.

When He says that He has come to save His people from their sins, I say, “Yes, dear Jesus, You can save Your people from their sins, and I want to be saved. I want to be saved not merely from the death which is the end of sin. I want to be saved from the sin which is the beginning of death. I want to get rid of the root, not merely the fruit. I want to be delivered.”

And Jesus says, “My child, I am here to do that for you. And I want you to come near to My cross and to My sanctuary, and I want to sprinkle the blood on you.”

We’ve been studying through this week about the sprinkling of the blood—the sprinkling of the blood on the horns of the brazen altar; the sprinkling of the blood on the horns of the golden altar; the sprinkling of the blood on the mercy seat. But all that, my dear friends, will be unavailing, as far as you and I are concerned, unless that same precious blood is sprinkled on us.

Let’s turn to Hebrews 9, and we’ll notice how this was represented in the type:

“For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled” Hebrews 9:19.

What did he sprinkle? The book and what? The people? Did you know the people had blood sprinkled on them? That’s what this says, doesn’t it? That’s right.

“[He] sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged [cleansed] with blood; and without shedding of blood is no remission” Hebrews 9:19–22.

Would you like to have your heart cleansed from an evil conscience? Oh, my friends, come to the sanctuary, come to the cross, and there, in your imagination, stand beneath that cross, and let the precious blood from those wounded hands fall upon you.

You remember that in the exodus the time came when they were to leave Egypt. God found it necessary to deal with Pharaoh by a final plague—that plague of the death of the firstborn. The angel of death was to pass through the land of Egypt, and the firstborn in every family was to be smitten. But God made a way of escape for His people. Turn to Hebrews 11:28:

“Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them” Hebrews 11:28.

On that evening, when at the midnight hour the angel of death was to pass through; those who believed in the plan which God had revealed took a lamb. The father of the household slew that lamb. Then the blood was sprinkled on the lintel and on the doorposts. And all the family stayed within that blood-sprinkled home.

It was not enough, dear ones, that the lamb be slain. The blood must be sprinkled on the door. Oh, dear ones, how is it in your home? Do you live within a blood-sprinkled home? The angel of death is coming again, and this time not merely for the firstborn. Oh, read it there in Ezekiel 9. The command is, "Go through the midst of Jerusalem:

"Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary..." Ezekiel 9:6.

It is not enough, I repeat, that the lamb be slain. The blood must be sprinkled. It's a wonderful thing when your children are inside a blood-sprinkled door. This does not mean dancing with the Sodomites. It doesn't mean running off to Babylon to have some fun.

"Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them" Hebrews 11:28.

Now, let's look at Hebrews 12:22. In the preceding verses, Paul has shown us the terrors of Mount Sinai when the law of God was proclaimed amid thunders and lightning. And he said, "You haven't come to that mount. That represented the old covenant." But he says:

"But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels" Hebrews 12:22.

This Temple in Heaven is the New Jerusalem temple. And Paul says, you haven't come to that mount that burned with fire and quaked. You haven't come to this tabernacle. You have come to the New Jerusalem and the city of the living God:

"To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaks better things than that of Abel" Hebrews 12:23–24.

Can blood speak? Oh, yes. Back there, you remember, in Genesis 4, God said to Cain:

"...the voice of thy brother's blood cries unto me from the ground" Genesis 4:10.

But Paul said you and I have come to the blood of sprinkling that speaks better things than that of Abel. The blood of Abel cried for vengeance. The blood of Jesus cries for mercy.

Can you hear that blood speaking this morning? Oh friends, it speaks in Heaven for us, it speaks on earth to us. It has a double message. I pray that we may get that double message this morning. And if we will, we can go from this pavilion this morning free from guilt, free from a burdened conscience, rejoicing in full liberty in Christ Jesus. But we must get the double message, and A comes before B, one comes before two.

What is the message of the sprinkled blood? This blood, first of all, friends, reveals to us what a terrible thing sin is, and makes us sorry for it. As we approach the cross and we see the blood dripping from those wounds in His head that the thorns made, the wounds in His hands and feet which the nails made, we say, "Oh, Lord, what has happened? Why is this?" And He says, "This is the fruit of sin."

Let's think of that first sin that started it all: Eve wandering over there near that tree, curiosity leading her along, hearing that serpent speak, then putting forth her hand and taking the forbidden fruit and eating it. Ah, my friends, most people today would say that was a very little thing. Am I correct? A very little thing. But, my friends, there is no small sin because sin is rebellion. Sin is choosing my way instead of God's way. Sin is deciding to do what I think and I want, instead of what God thinks and God wants. And that one sin opened the floodgates of sin and woe upon this world. Is that correct?

Suppose, just suppose that had been the only sin ever committed. Would Jesus have had to sacrifice His life in order to save Adam and Eve? Is the cross just as much for that one act as if that had been the only one? Oh, yes. Is sin that bad? Do you really think it is? Is your sin that bad? When you lose your temper, does it cost the death of Jesus to forgive you? Does it? Do those lustful thoughts harbored, those selfish thoughts nurtured, those covetous thoughts cultivated—do all those things make necessary the death of Jesus? Is that really so?

In our first lesson last Thursday night, I was telling you about that funeral where the little boy lay in the casket. His father had killed him, running over him with an automobile—an accident, of course. But, the father was brokenhearted. You would be if it were your baby boy, wouldn't you? Yes.

But when we come to Calvary, my friends, and see that blood flowing, we begin to awaken to the fact that we have murdered the Son of God. Now, we may seek to dodge the responsibility, throw it on the Jews who cried for His blood, or on the Roman soldiers who drove the nails. But if we're honest and are really seeking help, we'll come close and let the blood drop on us, and acknowledge that it is our sins that have broken His heart.

More than one man has awakened from a drunken stupor and found himself confined in a jail cell. As some of those brain cells which have been stupefied begin to function a bit, he cries out, "Where am I? What am I here for? What happened?"

And he hears the guard say, "Don't you know what happened?"

"No, what happened?"

"You murdered your wife."

"Me? Murdered my wife? Why, no, I wouldn't murder her. I love her."

"But you did. You killed her."

That is the influence of alcohol. It has happened again and again. Hasn't it, friends? And as the effects of the alcohol wear off and the man comes to sobriety, how does he feel? Oh friends, how he cries out in anguish. "Me? Murdered my wife?" Yes. "Oh, I wish I hadn't taken that whiskey. I wish I hadn't taken that whiskey. I wish I hadn't taken that whiskey."

And until you and I have sorrowed for sin, until we have sorrowed for the sin we have done sensing that it has murdered the Son of God, we're not ready for the second step in this at all. We're not ready for the word of peace. We're not ready for the word of reconciliation. The first thing the sinner needs is conviction of sin and sorrow for it.

You see, too many people when they come in contact with this message, they begin to see and hear that they're supposed to give up this and give up that. Certain things in diet you are supposed to give up. Certain things in dress you are supposed to give up. And I'm sorry to say, some people want a bargain-basement price.

There are people who will go to a certain minister to baptize them because he won't require as much as some other minister over here. Did you ever hear of it being done? There are people who will go to a certain minister to marry them because this minister over here refuses to go contrary to the law of God, and the ordinances of the church.

My dear friends, salvation is not on the bargain counter. And when you and I come to Calvary and wake up from our drunkenness, drunk with the wine of Babylon, instead of trying to drive a bargain with God and give up as little as we can, and admit as little as we can, we'll cry out, "Oh God, I'm sorry I sinned. I'm sorry I broke your heart. I'm sorry for everything that displeased You." Do you see?

This is the sprinkled blood, and this is its message. As the blood sprinkles my heart, my mind, my thoughts are changed, so that instead of finding sin funny, I find it heartbreaking. And I want to tell you something, friends. When you and I have been to Calvary, we'll not be interested the next minute or the next hour or the next day, in turning on the radio or the TV, and listening to the smart cracks and the jokes of this world's comedians. We'll not be interested in that at all. We'll not be interested in the sports news. What difference does it make?

Ah friends, it makes this difference. If I allow my mind to be intoxicated with those competitive thrills as one man pounds another to a pulp, or one man beats in

this contest or that contest, and I stand there in the grandstands or vicariously sit in my living room and watch it on the TV, that whole spirit is something foreign to the message of the sprinkled blood. You can't get the two together. Whichever you spend more time with, you'll spend less time with the other, until finally; one or the other is gone completely, and so with every other sin.

So friends, in coming to the sanctuary, seek, first of all, for pain, not pleasure; for repentance, for sorrow for sin, for this is the first step in getting rid of that guilty conscience.

Nearly a year ago, I was teaching a class in evangelism one afternoon, and I was having quite a pain in my abdomen. In fact, the pain was so intense that once or twice during the class, I had to lie down. It was the first time I had, had just exactly that kind of experience. Within a few hours, they had me in the hospital there at Wildwood, and they ran some tests. The doctor came in and said, "Brother Frazee, your gallbladder has got to come out. There are some stones in there, and it has swelled several times its ordinary size. That's what is hurting you."

Well, now, I wanted to get rid of the pain, but you know what I had to face, friends? To get rid of that pain, I was going to have to get hurt worse. It's true that they gave me an anesthetic, but the anesthetic didn't last forever.

Now, the doctors and nurses tried to do everything they could for me, but friends, it hurt. And I groaned and I writhed. Thank God there were some nurses there that knew how to give good hydrotherapy. And that helped. But for several days, it hurt. But after awhile, thank God, it quit hurting, and it doesn't hurt anymore. And that particular problem will never come again. It's all settled. The offending member is removed.

Jesus says if your right hand causes you to stumble, you'd better cut it off and cast it from you. That's surgery. It's better to enter into life that way than to go on having what the world calls a good time and land at last into the lake of fire.

So I repeat, friends, sometimes what we need isn't a tranquilizer, it's surgery. Sometimes what we need is not a shot, some spiritual experience that will make us feel wonderful. This is what a lot of the youngsters today have gone to with drugs. And even some of them say that's the way they get a religious experience. God pity us, friends, to think that religion can come from an injection into the veins.

But there're plenty of religions which are accomplishing the same thing through fanaticism, through what's called the Holy Spirit. And God has nothing to do with it.

Let me tell you friends, I'm dwelling on it, first, from one angle, and then from another. What God wants you and me to do is get down to business and seek sorrow for sin. You will never quit sinning, and stay quit until sin hurts you.

You know, at the final judgment, at the end of the thousand years, everybody in this universe is going to vote with God that sin is a terrible thing and should never have been. But for most of them, it will be too late, for they are already set and

hardened. Their characters are already fixed. And even though they see that sin is foolish, unreasonable, wicked, they cannot change. So, God in mercy destroys them.

Oh friends, why not come now and find out that:

“...sin, when it is finished, brings forth death” James 1:15.

How can you see that without waiting for the flames of hell? Listen, come to Calvary. See Jesus hanging there in the darkness, in the blackness of despair. What is happening to Him? He is drinking the bitter cup. He is tasting death for every man. Watch while Satan urges his temptations on Christ. Watch Satan as he lashes at Him, as he inspires the multitudes to ridicule Him and torment Him. This is the nature of sin.

Listen, if you stay with sin, sin will do that to you. What sin did to Christ, sin will do to you. What Satan did to Christ, Satan will do to you. When you go out into that outer darkness, will the Devil be there to comfort you? Will the Devil be there to encourage you and cheer you? Not a bit of it, my friends.

“...sin, when it is finished, brings forth death” James 1:15.

And on Calvary, you and I can behold the nature of sin, the finish of sin. We can see what sin did to Christ. And when we see the Devil tormenting Him, torturing Him, we say, “Oh God, I don’t want to go with the Devil anymore.” Do you see?

But now, there’s a second message of the sprinkled blood, for the cross reveals, not only the terrible character of sin it reveals the wonderful character of God:

“For God so loved the world that he gave his only begotten Son...” John 3:16,

Gave Him to die on that cross—that cruel death. The Son gave Himself. You’re aware, aren’t you, that as Jesus hung there in agony, Satan tortured Him with the temptation that if He died for you, He would never live again? There came a point in that tragedy when He could not see through the portals of the tomb; when to Him, it seemed that if He took the plunge, it would be forever.

My dear friends, He loved me so much that He said, “If it means eternal death for Me so he can have eternal life, I choose the plunge. There’s my life, sacrifice it.”

I cannot understand that love, but friends, I can say, “Thank you.” And I can give Him what He died to obtain—my heart, my life, my full consecration.

But, now, tell me, friends, as that sprinkled blood drops upon my soul, can I doubt that He will give me the forgiveness He died to make possible? If you were in prison under a \$10,000 bond, and some friend downtown should raise the money and pay it, come up there, and the warden should bring you the word, would you



have any question, friends, about the fact that he wanted you to come out of jail? Do you see?

Looking at Calvary we cannot doubt the Savior's love. The same cross that tells us how bad sin is, tells us how good God is. Do you see? So we not only at the cross find repentance, we find faith. We not only get sorry for sin, we get glad because of forgiveness. The same blood that tells us, "Sin is bad. Give it up," that same blood says, as you give it up, "I accept you and cover those sins with My blood. Now you are treated as if you had not sinned."

Oh, aren't you glad for that message of the sprinkled blood? And remember, if you look at the cross long enough, you cannot doubt that love, because that's what He came for. He came, my dear friends, to ransom us, to forgive us, to pardon us, to accept us, to claim us as His own.

"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"  
Hebrews 10:19–22.

Have you been baptized? Oh, if you have, thank God, that water represents the blood. If you haven't been baptized and you want to be, come up here and talk to Brother Turner, or one of the other ministers, and arrange to get ready for that.

But ah, friends, I say to all of you: Whatever has happened in the washing of your body, has your heart been sprinkled with the blood? Has the speaking blood reached your heart? Have you heard its message concerning the awful character of sin, and has it brought you to sorrow for sin? Then, as you listen, has the speaking blood spoken pardon to your heart?

What can wash away my sin?  
Nothing but the blood of Jesus;  
What can make me pure within?  
Nothing but the blood of Jesus.

Oh, precious is the flow  
That makes me white as snow;  
No other fount I know  
Nothing but the blood of Jesus.

How many of us would like to send Him the word this morning that we appreciate this one offering, His precious blood? May I see your hands? Thank God.

Lord Jesus, I long to be perfectly whole;  
I want Thee forever to live in my soul;

Break down every idol, cast out every foe;  
Now wash me, and I shall be whiter than snow.  
Whiter than snow, yes, whiter than snow;  
Now wash me, and I shall be whiter than snow.

Precious Lord, we come to the sanctuary and we see the sprinkled blood. We stand beneath Thy cross, and by faith, we see that blood of sprinkling, and we open our hearts to receive its witness in our hearts. We thank Thee that it inspires within our souls a hatred for sin. We thank Thee that it speaks to us of forgiveness, of pardon, of acceptance, and we go thanking Thee that we're Thy dear children, just as if we had not sinned; in Jesus' name, amen.

God bless you all.

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