

Sanctuary (AZ Camp Meeting 1973)

10 of 11

#0448

Study Given by W. D. Frazee—July 28, 1973

Spirit of God, O take full control;
Thy Presence now enthrone in my soul;
Fullness of love to me now impart;
Reign now supreme, O Lord, in my heart.

Will you turn, please, to Acts 1, beginning with the fourth verse?

“And, being assembled together with them, [Christ] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, said he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence” Acts 1:4–5.

I want you to notice their reaction to this wonderful promise:

“When they therefore were come together, they asked of him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?” Acts 1:6.

What were their minds on? The kingdom. Jesus was seeking to get their minds on what? The Spirit, the power.

Now, when we look at the background, perhaps we can understand. For many years the kingdom of Israel was a theocracy, and God was the leader of His people. Because of sin, they'd gone into captivity. And what God longed to do in restoring all the power and glory of former days never was experienced after the exile.

When Jesus came in fulfillment of Daniel's prophecy, Israel expected the Messiah to be a prince. And did Daniel say the Messiah would be a prince? Yes, he did. And when Jesus came into Galilee, pointing to Daniel's prophecy, He said:

“...The time is fulfilled, and the kingdom of God is at hand...”

But He added what?

“...repent...” Mark 1:15.

The kingdom can never be restored to Israel until repentance is deep enough that sin can be terminated. And the whole work of Jesus, friends, in the court of this

world and in His ministry in the Holy Place and the Most Holy Place is to get rid of sin.

Anticipating what we shall note later, you remember what *Early Writings* and *Great Controversy* show, in harmony with Daniel's prophecy, that Jesus went into the Most Holy Place in 1844 to receive His kingdom. Daniel saw Him there in the seventh chapter, coming with the clouds of Heaven to the Ancient of Days, and there, in the judgment room, He's given His kingdom at the close of His work as mediator.

Why at the close of His work as mediator? Because all that He did on the cross, the antitypical altar of burnt offering; all that He does in the Holy Place; all that He does in the Most Holy Place is to get rid of sin. And the kingdom in its fullness, the glorious kingdom, the eternal kingdom, can never be restored to Israel until sin is out of the way.

This is not to lead us to some extravagant claims in this present sinful flesh. It is to lead us, brethren and sisters, with all our hearts to gather at the sanctuary, as Joel 2 says, and seek for repentance from sin. There can be no kingdom as long as sin is in the sanctuary above, in the sanctuary below. Sin must be blotted out. This is the message that Jesus was seeking all through His ministry, personally and through the apostles, to make clear—that sin must be gotten out of the way. This is what is involved in repentance.

They said as they came up to Jerusalem that last trip, "The kingdom is going to be set up here in Jerusalem." When Christ was seated on the colt, oh, how the multitudes cried! Triumphant shouts rent the air. Christ was going to set up His kingdom in Jerusalem. But in less than a week, He was stretched upon the cross.

The kingdom was indeed established by that wonderful offering upon the altar of sacrifice. And without that, there could be no kingdom, as far as Israel is concerned. Are you agreed? If what the disciples expected to happen at that Passover had happened, and Christ had been enthroned as king in Jerusalem, without the cross, could there have been salvation for a single one of them? Not a one. The cross was essential. It was not a detour. It was right on the way home.

But now, after the cross, Jesus has come from the grave. Their hopes are revived. And He starts telling them again what He told them before, that they were to be witnesses, and He was going to go to Heaven and send the promise of the Father, the Holy Spirit upon them so that they could witness and spread the knowledge of His grace through all the earth.

Nevertheless, with all that in the mind of Christ as He's telling them, they say, "Lord, we were mistaken at Passover, and You had to die. But now that You've died, isn't it time to set up the kingdom?" Do you see?

But Christ points them to the Heavenly Sanctuary. He says, "I'm going to My Father's house, and I'm going to do something there for you. I want you to assemble here in Jerusalem and not depart until you receive the Holy Ghost from Heaven.

And then I want you to go and be witnesses for Me.” And He says, “It isn’t for you to know the times and seasons, but you will receive power.”

I trust I’ll not be misunderstood when I say that today, friends, we’re in danger of getting our minds on times and seasons, instead of the power of revival and reformation. We’re in danger of wanting to know what God has *not* made clear, instead of doing what He *has* made clear.

And so, this morning, in this little time we’re together for this early morning hour, I pray that God will focus our minds on the great things, the real things, the vital things at this time. For as truly as there was present truth for that time, so truly there is present truth for this hour. And it is this present truth I want, and I know it’s what you want, brethren and sisters. Let’s pray that God will make it clear this morning.

Well, Jesus led them out to Bethany. And as His hands were stretched out in blessing upon them, He was slowly taken up. A cloud took Him out of their sight. They heard the angel’s promise. They returned to Jerusalem. And in those 10 days in the upper room, they entered into an experience of repentance and revival and reformation such as they had never known before. They continued with one accord in prayer and supplication.

But I want to call attention to a very important point, as it affects us today. You will notice that Acts 1:14 tells about the prayer meeting. But, verses 15–26 tell about a business meeting, a conference session, if you please; a nominating committee and an election. Surely they didn’t have time for that. Oh yes, they did.

There are those who have the idea that if we’d stop everything, stop all our organization, stop all our business, stop everything and just get together and pray and pray and pray all day and all night, and all day and all night, that something would happen, and then the work would be finished.

Let me share something very interesting with you that happened in 1901. You will remember that this was one of the great milepost General Conferences in the history of our work. Sister White was present for the first time in a number of years. She’d come back from Australia. There was a feeling of anticipation. Something was to happen in Battle Creek in 1901. I’m reading now from Sister White’s statement at the General Conference of 1901, on March 28. You’ll find it quoted in the *Review and Herald*, April 19, 1973. That is this year. Keep up with your *Review and Herald*, brethren.

We are back in 1901, and the prophet is speaking at the General Conference in Battle Creek:

“Some have said that they thought that at this meeting several days ought to be spent in prayer to God for the Holy Spirit as at the day of Pentecost. I wish to say to you that the business which may be carried on at this meeting is just as much a part of the service of God as is prayer. The business meeting is to be just as much under the dictation of the Spirit as the prayer meetings.

There is danger of us getting a sentimental, impulsive religion" *Selected Messages*, Book 3, page 336.

Oh, I thank God for the gift of prophecy. The messenger to the remnant has kept this movement from the excesses of the popular Holiness movements, the extreme and fanatical experiences of the Pentecostal movement. Time and again, God has brought us back, and focused us on the solid, down-to-earth work of repentance, of organization of our church business, and of the business of the individual to get rid of sin.

And so this morning, friends, as we prepare for a second Pentecost, let us avoid the impulsive, sentimental things. Let us seek not so much for some miraculous experience; let us heed the message of Jesus:

"...Repent: for the kingdom of heaven is at hand"
Matthew 4:17.

Well, there in that upper room they carried on church business, and they got down to business in getting rid of sin, selfishness, pride, love of position, jealousy, envy, criticism. They got all that out of the way:

"And when the Day of Pentecost was fully come they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting" Acts 2:1-2.

Somebody says, "Yes, and they had the gift of tongues."

They did, brethren. But I want to tell you something. *How* they spoke wasn't one-hundredth part as important as *what* they spoke. It was the gift of prophecy that was heard on that day. That's what *Acts of the Apostles* says. And when God is speaking by inspiration through His chosen agents, if He chooses to use various languages to do it, in order to reach people that don't understand the one language, praise His name. But I repeat, the important thing is not how many languages are spoken. It's what is said. And this is the great gift of the Spirit poured out at Pentecost.

But now, there is significance to the statement:

"...when the day of Pentecost was fully come..." Acts 2:1.

There was a time on earth; there was a time in Heaven, when that special manifestation was to be poured out. Christ got His people ready right on time. It was something that happened in Heaven that made possible that wonderful outpouring. And Peter and his fellow apostles, taught by the Holy Spirit which had descended upon them, pointed their hearers to Heaven.

Peter said, "This Jesus, who a few weeks ago you took out there to Calvary and crucified, God has raised Him from the dead, and has exalted Him to the highest Heaven. And there, with the Father on the throne, He is our representative. He is

both Lord and Christ. He is both Priest and King. And as a token of this, He has shed forth this wonderful outpouring of the Holy Spirit. This speaking in all these languages, this mighty power that you see manifested here today, this is the token that, that Savior that you nailed to the cross is now King and Priest in the heavenly temple, and that He has sent us to give this message and call you to repentance. Repent every one of you and be baptized.”

You see, what happened on earth that morning was a sign of what had happened in Heaven. The outpouring of the Holy Spirit was the overflow from the Holy Place of the Heavenly Sanctuary as Christ and those who shared with Him in that priestly work, who ascended with Him at his ascension, were anointed for their work.

Let me read here in this inspired volume, *Acts of the Apostles*, page 38, what I’ve just been saying. Listen carefully to this wonderful paragraph:

“Christ’s ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity” *Acts of the Apostles*, page 38.

You remember John tells us in John 7:35–37, that during Christ’s earthly ministry, the Holy Ghost was not yet given, that is in the sense that it would be. Why? Because Jesus was not yet glorified. He must go to the cross. He must go to the Heavenly Sanctuary, and there be accepted on our behalf as Priest, and receive for His people this promise of the Spirit, and then shed it forth. This was the way Heaven had arranged it. The church on earth and the church in Heaven were to be linked by this wonderful gift.

Returning to the reading:

“The Pentecostal outpouring was Heaven’s communication that the Redeemer’s inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people” *Ibid.*, page 39.

And oh, what a wonderful work happened, friends, that day and the next and on and on, until every creature under heaven in one generation heard the good news, the glad news that the Messiah had come, that Christ had died, that He had risen, He had ascended, He had gone to Heaven. The eyes of His children were directed to the Heavenly Sanctuary where He was engaged in the priestly work, presenting the blood of His cross to cover every sin that would be confessed.

But now we come on down to the end of Daniel's 2300 day prophecy:

"Unto two thousand, three hundred days, then shall the sanctuary be cleansed" Daniel 8:14.

And again, as back there in A. D. 31, God's children expected that the time for the setting up of the kingdom had come. William Miller, and those who preached that wonderful advent message with him, expected that Christ would set up His kingdom on October 22, 1844.

But again, as back there, there was a work that must be done in putting an end to sin. And so, as at the cross, so in 1844, there was a great disappointment. But as back there, Christ had gathered those discouraged disciples and pointed them to the work that He was to do in the Heavenly Sanctuary, so in 1844 Jesus looked upon those disappointed ones, and directed their minds now to the Most Holy Place of the Heavenly Sanctuary, and to the work that He would do for them in Heaven and in them here on earth. As back there the Spirit was given to lead their minds to the present work of Christ in the sanctuary, so in the revelation given to Hiram Edson, in the glorious visions given to Ellen Harmon, God led His people to behold the work that Jesus had entered upon in the Most Holy Place.

God intended that work to be a short one. And if all His people had entered in, it would have been a short one. But, ah, friends, we're still here. The work is not yet finished, but it will be done.

Will you turn now to Acts 3:19, as we focus upon the work that must be done here on earth before the work in the Most Holy Place can be finished? Note also the promise of the Spirit in rich, unprecedented outpouring, in connection with this work of blotting out of sins in the Most Holy Place:

"Repent ye therefore, and be converted..." Acts 3:19.

Repent—the message of John the Baptist. Repent—the message of Jesus in Galilee at the beginning of that last week of the 70. Repent—the message of Peter on the day of Pentecost as Christ began His work in the Holy Place. Yes. Still, the message is, repent.

That means to be sorry for sin. How sorry? Sorry enough to give it up. Sorry enough to quit it. And, my dear friends let me tell you something before I finish reading the text, whenever my repentance is so shallow that I go back the next day or the next week and do the same thing over again, I need a deeper repentance. What do you say?

Sins can never be blotted out from the records in Heaven until they're blotted out of my life and practice here below. And we don't need to be diverted by the enemy's effort to get into a lot of theological football discussion about what the sinful nature is, and just when it's eradicated. No, friends. God help us to get our minds on the simple, practical things that you and I can do in sharing with Jesus in this work of being sorry for sin, sorry enough to quit.

What'll happen if we will do that?

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ which before was preached unto you”
Acts 3:19–20.

Does He want to come? When does He want to come? Well, we say now. Sure, yesterday. He wants to come. With a longing heart, he wants to come. We'll have more of that in our closing lesson tonight. But listen, friends, He can't come until the work in the Heavenly Sanctuary is completed. That's the blotting out of sins. And He can't do that until our repentance is deep enough to quit breaking God's law.

When we enter into that experience of repentance that needs not to be repented of, then notice, Jesus is going to send from the Most Holy Place, a double portion of that power, that Spirit which He sent from the Holy Place on the day of Pentecost:

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” Acts 3:19.

Oh friends, I want those times of refreshing, don't you? I want that latter rain power from the Most Holy Place. And as the outpouring of the early rain on the Day of Pentecost was the signal that Christ had entered upon His priestly work, so the outpouring of the Latter Rain power from the Most Holy Place will be the signal that Christ is closing His work in Heaven. Oh, I want to see that work here on earth, and I have a part in it. Don't you?

What can we do about it? Well, it says here. What is it? Repent. Be sorry for sin. Come to the sanctuary and behold the blood sprinkled upon the altar in the court, sprinkled upon the golden altar in the Holy Place, sprinkled upon the mercy seat in the Most Holy Place. If we look long enough, as we see that precious life sacrificed for us, as we sense that the Lamb who died for us, the Priest who lives for us, still bears that burden of sin until sins are blotted out, we shall get, every day, deeper sorrow for sin, until, my friends, the hold of sin is broken.

You remember that picture in *Early Writings* in the chapter on the shaking. Some with strong faith and agonizing cries doing what? Pleading with God. What for? The victory. Satan's angels pressed darkness on them, but they keep pleading with God. And as they pray, thank God, their prayer is heard. They exalt the standard first in their lives and then in the church. There's a shaking. Some can't endure the straight testimony. They continue on in lukewarmness. But oh, God answers from Heaven, and the Latter Rain is poured out. And under the ministry of those who have received that power, multitudes are brought in, in the Loud Cry.

Notice the picture here in this wonderful book *Great Controversy*, the chapter “The Final Warning.” That's another name for the Loud Cry.

“The work will be similar to that of the Day of Pentecost. As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close for the ripening of the harvest”
Great Controversy, page 611.

And then Joel’s prophecy is quoted about the early rain and the Latter Rain.

“The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the Latter Rain at its close” *Ibid.*

Watch the next sentence:

“Here are ‘the times of refreshing’ to which the apostle Peter looked forward when he said: ‘Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus’”
Ibid., page 612.

Here, right here, from the Most Holy Place, right here, at the time of the Loud Cry, right here, in the closing work of Jesus, here are the times of refreshing that this verse looks forward to. And what holds it back? Just one thing, friends. Christ can’t blot out the sins in Heaven as long as we keep doing them here on earth. That law which is enshrined in the Most Holy Place must be enshrined in the hearts of God’s people. This is what our time is for. Let’s give Him the time. What do you say?

I’ve been looking all week with you at this picture of Elijah there on Carmel. You remember that he lived in a time of apostasy when worldliness and idolatry had invaded the hearts and homes of the people of God. And there, in the mountains of Gilead, the prophet pleaded with God that Israel might repent and be revived and reformed. Is that what he did? And through those years of drought, the prophet continued to pray.

But then came decision day. And with all Israel assembled, the call of the spirit of prophecy rang out, “How long halt ye between two opinions. If the Lord be God, follow Him. And if Baal, then follow him.” Then followed that trial of faith, that test of power. And finally, you remember that when the priests of Baal had failed, Elijah drew near. He repaired the altar of God that had been broken down, slew the sacrifice, and placed it on the altar, had barrels of water poured over it all. Then, in simple faith, he kneeled down and asked God to fulfill His promise. And God did it. As at Pentecost, the fire fell.

Then Elijah went to the top of the mountain after the slaying of the priests of Baal, and he presented before God the fact that Israel had seen the evidence and

had knelt and said, "The Lord is the God." And there on his knees at the top of Carmel, he interceded with God for what? For rain. Israel had repented; it was time for the rain that God had promised. Seven times he prayed. And as he prayed, that prophet of God grew less and less in his own sight until finally, as he clung, we're told, to the righteousness of Christ, his prayer was answered. The little cloud appeared. And he gave the message to Israel, "There is sound of abundance of rain."

Oh, brothers and sisters, this is the hour of repentance. This is the hour of revival. Thank God for that trumpet call coming from the leaders of our church. They know, and you and I know this morning, that there can be no latter rain power in its fullness from the Most Holy Place until God's people enter into an experience of repentance and revival and reformation.

Where shall it begin? My dear friends, it does not begin in Heaven. All Heaven is waiting and has been. It begins in the church. Closer yet, it begins in your heart and mine. For we are told:

"Are we hoping to see the whole church revived? That time will never come...

"...We must enter upon the work individually. We must pray more, and talk less" *Advent Review and Sabbath Herald*, March 22, 1887.

Sister Eulene Borton has written a song, "*Lord, Send a Revival and Let It Begin with Me.*" She will sing this song for us now. Let's forget this speaker this morning. Let's forget this singer. Let's think of Jesus in the Most Holy Place longing to blot out the sins of His people. Let us, with Elijah, humble our hearts and pray for rain. Let us, with Israel, turn from Baal, from idolatry in all its forms. Let us seek God for a revival and let it begin with me.

The Savior is longing His Spirit to show,
As mighty in power as in days long ago,
But hearts must be opened and emptied of sin;
Revival is needed within.

Lord, send a revival and let it begin with me.
Fill me I pray. Take all self away;
That others Thy beauty may see.
Cleanse me now, blessed Savior.
Oh, Lord, hear my heartfelt plea;
Send a revival from heaven and let it begin with me.

The Savior will take away hardness of heart,
Fulfill every need, boundless strength He'll impart,
And make up our lack with His merit divine.
I'm thankful this promise is mine.

Lord, send a revival and let it begin with me.

Fill me I pray. Take all self away;
That others Thy beauty may see.
Cleanse me now, blessed Savior.
Oh, Lord, hear my heartfelt plea;
Send a revival from heaven and let it begin with me.

Shall we send Jesus the word that we are with Him in this longing desire to put an end to this sin business? Those that would like to send Him the word, will you stand?

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