

Sanctuary (Chesapeake 1973) 2 of 5

What Is Jesus Doing Now?

#0489

Study Given by W. D. Frazee—1973

Before we begin our study this morning, I want to make reference to some books. Sometimes people ask me, "Where can we get this in print?" Well, I'll tell you where I get it, friends. It's from *Great Controversy* and *Early Writings*

There are three chapters in the book *Great Controversy* that I earnestly recommend for your study on this subject: "What Is the Sanctuary," "In the Holy of Holies," and "The Investigative Judgment." This is the subject of the sanctuary, as inspiration presents it—broad, balanced, accurate. It's just the way Jesus wants us to get it. Let's get it that way. What do you say? Then we won't have to put it through a sieve.

In the book *Early Writings*, you'll find three chapters bearing on these subjects: "The Third Angel's Message," "The Sanctuary," and "A Firm Platform." Now, if you want something quite exhaustive on the sanctuary services in type and antitype, you'll find at the Book and Bible House (along with these books I've just mentioned) a very fine book by Elder Andreasen on *The Sanctuary Service*. This has been reprinted, and you can get it there at the Book and Bible House.

Then, if you want something for evangelistic purposes, I know of nothing better than Elder J. L. Shuler's little book, *The Great Judgment Day in the Light of the Sanctuary*. I've been using it for nearly 40 years, and it's wonderful. It's a little paperback book, but it has the sanctuary and judgment message in clear, concise form. These four books will give you precious material to study for yourselves when you go home from this meeting.

Our text this morning, as we begin our second study, is found in Hebrews, the 6th chapter, verses 18 to 20. Aren't you glad for this book of Hebrews? I don't know what we'd do without it. God knew we needed it, and so He had Paul write it.

"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" Hebrews 6:18–20.

You notice, Paul says here that hope is an anchor. We need an anchor today, don't we, but the anchor must be fastened to something or else it's of no value, and hope is of no value unless it is fastened to something that will not move.

There are many false hopes in the world today—many false religions. People are counting on something that isn't going to happen at all. But:

We have an anchor that keeps the soul,
Steadfast and sure while the billows roll.
Fastened to the rock, which cannot move.

Oh, I'm thankful for this anchor in Jesus. What do you say? But now, notice, this is for those:

“...who have fled for refuge...” Hebrews 6:18.

“...who have fled for refuge...”

As I was thinking about this in preparation for this service, my mind went to an interesting experience that a doctor friend of mine shared with me as we were climbing a mountain in Colorado.

He was telling me about some experimental work that had been done in one of the universities, experimenting with animals to see how their minds and nervous systems work, so they could learn more about human beings.

In this particular experiment, they took a lamb and put it in a large room or pen, and there was in there everything that the lamb would want—hay and grain and water and straw to run around in. But they had it fixed up so they could shock this lamb—give him an electric shock whenever they wanted to.

So, as the lamb was feeding over here, the scientist made contact and gave him a shock, and of course, what do you suppose he did? Well, he ran. He ran all around that pen. And pretty soon, he settled down and went on eating, but he never went back to that spot where he got shocked. He kept away from that.

Well, by and by, he was feeding again in another place in the pen, and the scientist shocked him again, and again, he ran. Now, he had two places to keep away from. And they kept that up, first one spot and then another, until finally, when the poor little lamb was shocked, he just stood there, shivering in fear. There was no place left to run and no place to hide.

Ah, my friend, concerning our generation, it is written:

“...distress of nations, with perplexity... Men's hearts failing them for fear, and for looking after those things which are coming on the earth...” Luke 21:25–26.

No place to run, no place to hide. But now, let me tell you the rest of that experiment, as the doctor told it to me as we toiled up the mountainside. He said, Then, they took another lamb—the twin brother of this first lamb—and put it in a similar pen, with everything arranged, but with this second lamb, they put the mother.

And so, after they'd been in there a bit, the scientist gave the lamb a shock, and he ran. Where do you suppose he ran? He ran to his mother. Now, I don't know what the mother told him—I can't understand sheep language, but it must have been something nice.

By and by, the scientist shocked him again in another place, and again, he ran, but where'd he'd run? He ran to his mother, and do you know they kept that up until finally that lamb got so accustomed to it that, when the shock came, he'd give a little twitch and go right on eating. He didn't even have to worry about it. Do you see?

And when my doctor friend told me that, I said, "Friend, there's a sermon in that." And here it is, my friends. We have fled for refuge, but friends, it isn't enough to just be running around. There's no future to that. We must have a place to hide.

Paul says we have fled where to? To the sanctuary, where Jesus is within the veil. This is sanctuary language. There is where our anchor is, with Christ within the veil. Is that where your anchor is this morning? Do you know where He is? Do you know what He's doing within the veil?

Within which veil, or is there more than one veil? Is there? Why, yes. There's a veil here at the entrance to the Holy Place. There's another veil here at the entrance to the Most Holy Place. Which one is Christ within, or does it make any difference? Does it make any difference? Well, I wonder. Could you sit down and explain to your neighbor from the Bible what difference it makes whether Jesus is in the Holy Place or the Most Holy Place? I trust you can. If you study *Great Controversy* and *Early Writings*, you can, and if you get our studies morning by morning this week, you'll be able to do it.

Friends, this is one of the important pillars of the Seventh-day Adventist message. What is that text that William Miller and the other pioneers repeated from city to city and state to state? Say it with me:

“...Unto two thousand and three hundred days; then shall the sanctuary be cleansed” Daniel 8:14.

That's it. Ah this, we're told by inspiration, is the foundation of our faith. This means we need to know where Christ is, what he does in the Holy Place, what He does in the Most Holy Place, and what has to be finished before He can come.

Now, there's something else in this opening text I want you to notice:

“Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered...” Hebrews 6:19.

Jesus has entered within the veil. What for? For us. You mean it's for us? Yes. You know, there are millions of people that know that Jesus died for us. They don't understand what He's doing for us now, today, this morning in heaven. That's the Seventh-day Adventist message. It isn't just about a Savior who came to this

world nearly 2,000 years ago, lived for us, died for us, and rose again and went back to heaven. And as popular theology presents it, everything is more or less mystical since then. We don't know much about it from popular theology—why He went back there, what He's doing.

But oh, the sanctuary message makes it as clear as the noonday sun. As surely as He came from heaven to earth for *us*, so surely He went from earth to heaven for *us*, it is for *us* He ministers at the Father's throne, a priest forever.

Now, notice, it says there that He's the forerunner. That's an interesting word in the 20th verse. Do you all see it there?

“Whither the forerunner is for us entered...” Hebrews 8:20.

In ancient times, as the king would visit various parts of his domain, there was a royal herald that ran before the king, announcing his coming. Well, this calls Jesus the forerunner. Who's He running ahead of? You and me. There's a royal party on the way, and all heaven is waiting with the deepest interest to see the church of God as it comes marching through the gates. The forerunner has entered, and who's that? Jesus. And He's entered who for? For us.

Listen, when the people back there saw the forerunner coming, they knew the king was not far behind. And all the universe, as they see Jesus in the sanctuary in heaven, they say, “Thank God, there's a royal party coming from the earth. The forerunner is entered, and He's announcing the coming of the church on earth to be united forevermore with the church in heaven.” That's assurance. What do you say, friends? All right.

Now, this says He's entered there as a Priest, a Priest. I wonder what a priest is for? Well, that's what Jesus has been doing all this time in heaven since the cross, and we need to understand His work as Priest.

In our study Friday morning, we saw Him as the Lamb who dies for us at the altar. This morning, we shall see Him as the Priest who lives for us within the veil. It takes both to represent the work of Jesus—the Lamb who dies for us, the Priest who lives for us.

Now, turn to Hebrews, the eighth chapter, and we'll notice the first three verses:

“Now of the things which we have spoken this is the sum:
We have such an High Priest, who is set on the right hand of
the throne of the Majesty in the heavens; A minister of the
sanctuary, and of the true tabernacle, which the Lord
pitched, and not man” Hebrews 8:1–2.

Now, watch:

“For every high priest is ordained...” Hebrews 8:3.

To do what?

“...to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer” Hebrews 8:3.

If He’s going to be a priest, He must be able to offer what?

“...gifts and sacrifices...” Hebrews 8:3.

“Well, can’t I offer my own gifts and sacrifices?”

No, no. My dear friends, I wonder if we fully understand and appreciate the fact that anything we give to God, to be accepted, has to be given through a priest, a mediator, an ambassador, a representative. That’s the reason we say, For Jesus’ sake, In Jesus’ name, when we pray. If we come in our own name, we’re not accepted.

And the richest man in this world, if he were to bring a billion dollars and lay it down here as an offering, human beings might rush to grab it, but God wouldn’t unless it came in Jesus’ name. It has to be offered by a priest. And every offering we bring to God of praise, of thanksgiving, of sacrifice, of money, of time, of effort, of missionary endeavor—it must all be brought to Christ, and He must offer it as our Priest. That’s part of what He’s doing in heaven for us, friends.

But now, notice. He must offer, this says, not only gifts but what? Sacrifices. Let’s go to Hebrews five and we’ll see what that’s for. What’s the sacrifice for?

[Audience] Sin.

[Elder Frazee] For what?

[Audience] For sin.

[Elder Frazee] Is that what it says? Well then, that’s right.

“For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both...”
Hebrews 5:1.

What?

“...gifts and sacrifices for sins” Hebrews 5:1.

That’s right. He’s to offer gifts and sacrifices for sin.

“You mean sin has to have a sacrifice?”

Yes. We studied that briefly Friday morning. Sin is the what?

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

“...the wages of sin is death...” Romans 6:23.

“...all have sinned...” Romans 3:23.

Now, let me ask you something, friends. I asked you this Friday and I want to ask it again. Some of you weren't here Friday morning. Do you think sin is really that bad? Oh, murder is that bad, isn't it? Adultery, maybe bank robbing. Do you think losing your temper is that bad?

[Male audience member] Yes.

[Elder Frazee] Losing *your* temper, is that bad?

[Male audience member] Yes.

[Elder Frazee] That the penalty is death? Death for how long?

[Audience] Eternal death.

[Elder Frazee] Eternal death?

Do you think taking God's tithe is that bad a sin? What? Do you really? What about forgetting about the edges of the Sabbath? Is that sin? And the wages of sin is what?

[Audience] Death.

[Elder Frazee]

“...and without shedding of blood is no remission”
Hebrews 9:22.

In this permissive age, when children and older ones who ought to have learned obedience hardly know the first thing about it, we have difficulty in understanding the justice of the government of God.

God intended, friends, that every transgression and disobedience should receive “a just recompense of reward.” That's what He says in Hebrews two.

God intended that children should learn this early in life, and thus, when they heard about God as their Father, they would understand that He loves them but He loves them too much to suffer them to continue in transgression.

Somewhere along the line between now and the coming of Jesus, we'll all have to learn, friends, the lesson of obedience. And in the sanctuary, God shows us that sin, any sin, is so terrible that it must have a sacrifice if it is to be atoned for.

Now, looking back at Hebrews, the eighth chapter, you will notice that Paul tells us in Hebrews 8:4 and 5 that these priests that served in Moses' sanctuary served:

"...unto the example and shadow of..." Hebrews 8:5.

What?

"...heavenly things..." Hebrews 8:5.

Moses made this tabernacle according to the pattern that he'd seen in Mt. Sinai. There, in holy vision, the Lord showed him the heavenly temple, and Moses made a tabernacle down in this world like it.

How many places in the heavenly temple?

[Audience] Two.

[Elder Frazee] How do you know? Well, because Moses made the copy like that, and God told him to make it just like the one in heaven. Is there an altar there in the one in heaven? How do you know? Well, Moses made the copy down here, and so with the table and the candlestick and the Ark and the mercy seat and the law within—all copied after the one in heaven.

Now, years later, on the island of Patmos, John saw the one in heaven. Did he see the golden altar there?

[Audience] Yes.

[Elder Frazee] Did he see the candlestick?

[Audience] Yes.

[Elder Frazee] Did he see the Ark?

[Audience] Yes.

[Elder Frazee] Did he see the law in it? Yes, it's all there in Heaven.

Now, watch. This law that tells us what sin is says that the sinner must die, but in the sanctuary, God has a way to separate sin from sinners so that the sin can be destroyed without destroying the sinners. So that sinners can be saved without perpetuating the sin, and this is the only way God has.

God calls this atonement, atonement. I love that word atonement. The Lord's messenger sometimes presents it as *at-one*-ment. Sin has brought separation between man and God. Through the blood of his cross, Jesus takes away the sin. That ends the separation, and that means *at-one*-ment—atonement.

Now, dear ones, never let anybody's hair-splitting theology keep you from understanding and appreciating the simplicity of this whole sanctuary service. It's all right to study and study and study, but never let what you don't know keep you from enjoying what you do know. Never let what is unclear mystify and fog what is perfectly clear.

And let me make it very simple. There is no atonement for you as long as there's sin between your soul and God. That's a contradiction of terms, for it is written:

“...your iniquities have separated between you and your God...” Isaiah 59:2.

And the thing that Jesus does when He makes the atonement for you and me is to get the sin out of the way, and then man and God are brought together again. And so, it is written in John 1:29:

“...Behold the Lamb of God, which taketh away the sin of the world” John 1:29.

Do you think He does it?

[Audience] Yes.

[Elder Frazee] Does He really?

[Audience] Yes.

[Elder Frazee] Does He take sin away? Do you want it taken away?

[Audience] Yes.

[Elder Frazee] Well, we'll see how He does it in the sanctuary service.

Now, I wish you'd turn to Leviticus, the fourth chapter. We want to look at some things in Leviticus four and five and six.

The 4th chapter of Leviticus, and the 20th verse, the last two lines. What does it say the priest is going to do?

“...make an atonement for them, and it shall be forgiven them” Leviticus 4:20.

Look at the 4th chapter and the 26th verse, the last three lines. What's the priest going to do?

“...make an atonement for him as concerning his sin, and it shall be forgiven him” Leviticus 4:26.

Now, in the 4th chapter, and the 31st verse, the last three lines, what's the priest going to do?

"...and the priest shall..." Leviticus 4:31.

Do what?

"...make an atonement for him, and it shall be forgiven him"
Leviticus 4:31.

And the 4th chapter, and the 35th verse, the last three lines, what's the priest going to do?

"...and the priest shall..." Leviticus 4:35.

Do what?

"...make an atonement for his sin that he hath committed,
and it shall be forgiven him" Leviticus 4:35.

Now, look at the fifth chapter, and the sixth verse, the last two lines. What's the priest going to do?

"...the priest shall make an atonement for him concerning his
sin" Leviticus 5:6.

The 5th chapter, and the 10th verse, the last three lines, what's the priest going to do?

"...the priest shall make an atonement for him for his sin
which he hath sinned, and it shall be forgiven him"
Leviticus 5:10.

Now, the 5th chapter, and the 16th verse, what's the priest going to do, the last three lines:

"...the priest shall make an atonement for him..."
Leviticus 5:16.

Now, the 18th verse, the last four lines:

"...and the priest shall..." Leviticus 5:18.

Do what?

"...make an atonement for him concerning his
ignorance wherein he erred... and it shall be forgiven
him" Leviticus 5:18.

Now, the sixth chapter, and the seventh verse, the whole verse, what's the priest going to do?

“And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for any thing of all that he hath done in trespassing therein” Leviticus 6:7.

Ten times in these three chapters, we have those seven words repeated word for word, And the priest shall make an atonement. Who makes the atonement?

[Audience] The priest.

[Elder Frazee] Can you make an atonement?

[Audience] No.

[Elder Frazee] No, you can't. Who's our Priest? Jesus is our Priest. And He's doing what?

[Audience] Making the atonement.

[Elder Frazee] He's making the atonement. All right.

Now, I'll tell you something interesting about every one of these 10 verses that we've read. They all refer to something that is done in the court and in the Holy Place of the sanctuary. And yet most of you know that at the close of the sanctuary year, on the 10th day of the seventh month, there came a day called what?

[Audience] Atonement.

[Elder Frazee] The Day of what?

[Audience] Atonement.

[Elder Frazee] Atonement. Well, if 10 times here it says He makes the atonement in the court and the Holy Place, what is the point of having a special day at the end of the year and calling it the Day of Atonement? I'll study that with you tomorrow morning, but right now, we need to understand what it is that happens in the court and in the Holy Place.

May I anticipate, dear friends, and tell you this very briefly and very simply. This work that is done in the court and in the Holy Place is to get the sins *into* the sanctuary. The work of the Day of Atonement in the Most Holy Place is to get the sins out of the sanctuary.

Well, you say, what's the point of getting them in if they're going to take them out? Well, let's see if we can illustrate that, and that'll help us to understand this. How many of you folks send your clothes to a laundry? May I see your hands? Well, some of you do your own at home. All right.

Now, you folks that send your clothes to a laundry, what kind of clothes do you send?

[Audience] Dirty.

[Elder Frazee] What kind of clothes do you get back?

[Audience] Clean clothes

[Elder Frazee] Yea, that's it. So, the first job is to get them in, and the second job is to get them out. Is that right?

Now, the sanctuary, and I say it reverently, is God's laundry. It's God's laundry, and I'm using an illustration from scripture. You remember in Ephesians, the fifth chapter, that we were just studying it in our Sabbath school lesson a few weeks ago what Paul says in Ephesians 5:25:

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing..." Ephesians 5:25–26.

It's a good laundry. It not only gets the spots out, it gets the wrinkles out. Don't you see? That's right. You remember there in Revelation, the seventh chapter, as John beheld the redeemed in glory, he spoke of them as those that had:

"...washed their robes, and made them white in the blood of the Lamb" Revelation 7:14.

All right. Then, right from scripture, we draw this illustration. In the plan of salvation, God is washing His people. And washing, of course, means getting rid of sin. That's the thing that defiles. Isn't it? Yes.

And my dear friends, before we can ever have those garments of character brought out of the sanctuary white and clean, we must come to Jesus just as we are, without one plea, and plead the precious blood of Jesus to cleanse us from sin.

Now, in this fourth and fifth and sixth chapters of Leviticus that we were just noting, if you'll study those chapters, you'll find that in these cases that I was reading there where it says:

"...the priest shall make an atonement for him..."
Leviticus 4:20.

There was something the sinner had to do. As he came to the sanctuary, he must bring an offering. He might bring a bullock, he might bring a lamb, he might bring a goat, he might bring some other sacrifice. Those 10 verses are dealing with 10 different specific instances.

But in each case, it's the priest that makes an atonement, and in each case, the sinner comes, bringing an offering. Now, watch him, as he stands here by this altar and places his hand upon the head of that substitute.

Do you know what he's doing? He's confessing his sin, transferring it. And now, with his own hand, he must take the knife and slay the sacrifice. This is to teach him, and to teach you and me, that it is sin which causes death—the transgression of this law causes death—and it is our sins that killed the Lord of glory.

But now, when he has gone this far in the service, the priest takes over, and if you look now at the fourth chapter of Leviticus, we will notice the 16th verse—Leviticus 4:16. I want you to notice what the priest did with that blood when it had been shed in the court:

“And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, even before the veil. And he shall put some of the blood upon the horns of the altar which is before the Lord, that is in the tabernacle of the congregation...”
Leviticus 4:16–18.

Now, watch. The sinner confesses his sin here by the altar of burnt offering, he transfers his iniquity to the substitute, he slays the sacrifice, and some of that blood is caught in a basin, and the priest takes it in through this first veil and sprinkles it before the second veil, and some of it he places on the golden horns on this golden altar of incense.

Now, what does this mean? You read there again and again that when the priest did this, he was making an atonement. And it says the sin will be what?

[Audience] Forgiven.

[Elder Frazee] Forgiven. This is forgiveness.

We get light on this in the 32nd Psalm, and the 1st verse. Put it in your notes:

“Blessed is he whose transgression is forgiven, whose sin is covered” Psalm 32:1.

The forgiveness of sin is the covering of sin. Covered with what? With the blood. And the blood, as we read in Leviticus 17, verses 11 and 14, represents the life. You know, that's a physiological fact. Dr. Dunn will tell you that the blood is, as it were, the body in solution. Is that right, doctor? All the organs of the body are nourished by the blood. What the heart itself needs, the stomach, the liver, the lungs—the needs of these organs are supplied by the blood. The blood is for the life.

And so, when the blood was poured out, that was the life poured out, and when the blood covered in the sanctuary, that was the covering of the life of the substitute. Who's our substitute?

[Audience] Jesus Christ

[Elder Frazee] Whose blood is it that covers our sins?

[Audience] Jesus Christ

[Elder Frazee] Whose life is it that covers our sins?

[Audience] Jesus Christ

[Elder Frazee] Do you see, friends?

It is because His *life* was what it was that His death could make atonement for us. We have good coverage. Oh, I'm so glad that there before the throne, our great High Priest ministers for us by virtue of His own blood.

And it is written:

"If we confess our sins, he is faithful and just to..." 1 John 1:9.

Do what?

"...forgive us our sins, and to cleanse us from all unrighteousness" 1 John 1:9.

But now, let's look at this a little closer. Let's go back here to the court. Here's this lamb, this bullock, brought to sacrifice, standing there. Hasn't been killed yet. The man is standing there, and we watch him as he places his hand upon it. What did we read? What does he do? He puts his hand on it and does what? Confesses his sin.

Now friends, in this act—and don't miss it—he transferred the sin from himself to the substitute. That'll be clearer yet tomorrow when we study on the Day of Atonement, but if you want to be sure of it, you read it in Leviticus 16. And we'll study that tomorrow, but for this morning, let's just accept that because you'll see it by reason here in a moment.

What happened to the lamb or bullock after the man confessed his sins?

[Audience] It was killed

[Elder Frazee] He was killed. Why was he killed?

[Audience] The sin was on him.

[Elder Frazee] Because the sin is on him. Had the lamb done something bad?

[Audience] No.

[Elder Frazee] Had the bullock broken the law?

[Audience] No.

[Elder Frazee] They were innocent. But watch. When the man confessed his sin upon the substitute, then the sin, transferred to the substitute, made that substitute guilty and worthy of what?

[Audience] Death.

[Elder Frazee] Death. And it had to die. It died, then, with the sins on it. Do you see?

Now, this is a picture of what happened to Jesus on the cross:

“Who His own self bare our sins in His own body on the tree...” 1 Peter 2:24.

As the song says:

With what anguish and loss,
Jesus went to the cross.

And He what?

And He carried my sins with Him there.

Did He?

“...the Lord hath laid on him the iniquity of us all” Isaiah 53:6.

Do you see, friends, what killed Jesus on Calvary? Your sin and mine, your sin and mine. Now, listen—and don’t miss this—when Christ died upon the cross, He died for all men, from Adam to the last sinner. The blood that was shed upon the cross was enough to make atonement for every son and daughter of Adam, *but* that doesn’t mean that all people are going to be saved.

When we go to the sanctuary service, we see that the blood that was sprinkled in the sanctuary to transfer sin—that that must be preceded by confession. Read it there in Leviticus 4, 5 and 6, and I want you to notice how specific it had to be.

Please notice the fifth chapter of Leviticus, and the fifth verse:

“And it shall be, when he shall be guilty in one of these things, that he shall...” Leviticus 5:5.

Do what?

“...confess...” Leviticus 5:5.

What?

“...that he hath sinned...” Leviticus 5:5.

What’s the rest?

“...in that thing” Leviticus 5:5.

Listen friends, did you ever hear anybody get up in a prayer meeting and say, If I’ve ever done anything to offend anybody, I hope they’ll forgive me. Did you ever hear that?

[Audience] Yes.

[Elder Frazee] Is that what this says?

[Audience] No.

[Elder Frazee] No. Suppose there’s a man who comes into this community, and he’s been stealing. Five dollars here, ten dollars there, stole a wrench over here and something else over there. And then suppose sometime he gets convicted, and he stands up in prayer meeting and says, Brothers and Sisters, if I’ve ever done any wrong to any of you, I want you to forgive me. That takes care of it all, doesn’t it?

[Audience] No.

[Elder Frazee] What?

[Audience] No.

[Elder Frazee] Doesn’t it?

[Audience] No.

[Elder Frazee] No.

Dear husband, if you’ve lost your temper and been unkind to your wife, don’t just buy her some flowers. Put your arm around her and say, “Darling, forgive me for being a mean, selfish fool.” Get down to business. Be specific.

Children, if you’ve been disobedient to your parents, go to father and mother, and take them by the hand, and say, “I’m sorry. I didn’t do what you told me.”

And so, when we come to God, we’re to be specific, friends. If we do what?

“...confess our sins, He is...” 1 John 1:9.

What?

“...faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” 1 John 1:9.

All right. So, when the man killed the lamb, the lamb died with the sins upon it. When he killed the bullock, the bullock died with the sin upon it. And when the priest took the blood in the sanctuary and sprinkled it before the veil and on the golden altar, it was sin-bearing blood. Just as when Jesus died upon the cross, He died with our sins upon Him. That’s why He died.

And so, when He ministers for us in the sanctuary above, as He sprinkles the blood in the sanctuary for us, His life bears our sin if we’ve confessed it.

Now, tomorrow if we have time, I’m going to show you another way that sin gets in the sanctuary, besides this way I’ve studied with you this morning. But for this morning, you see one route—the route of the sprinkled blood, the route of the sprinkled blood. And that blood, shed in the court, sprinkled in the Holy Place, tells us this great fact—that sin brings pain, suffering, death.

And note, my dear friend, it wasn’t just on Calvary. When sin began, pain entered the heart of God, and that pain will never stop until sin stops. Day by day, in the sanctuary, the blood was shed, the blood was sprinkled to tell Israel and to teach you and me that the suffering cannot stop until the sin stops.”

How long do you think the sanctuary is going to stay open? Or will it always be open? Or does it make any difference? Suppose there was only one laundry here in this community, and everybody had always brought their clothes there. Every week, they bring the dirty clothes in. By and by, we come, take the clean clothes home.

But suppose someday when we come, there’s a big sign up there. It says, “This laundry will close December 31.” Suppose there was no other place. Is there any other place to get your clothes clean? No. This laundry will close on December 31. What would you do?

I can imagine I hear groups of people talking here and there, “What in the world are we going to do. We’ve always had the laundry. We’ve always been bringing our clothes here. What will we do?” It would be something, wouldn’t it?

But now, watch. Suppose you see another sign under that big sign, “Classes are now being held daily in how to keep your clothes clean so you won’t need the laundry.” Would you attend? Would you? You would, friends, if you really believed it. Wouldn’t you? Unless you were perfectly willing to go around filthy.

And there are some people—ah, I’m sorry, friends, that are going to be willing to stay filthy, and of them, it will soon be said, as the high priest closes the sanctuary:

“...he which is filthy, let him be filthy still...” Revelation 22:11.

Ah friends, I tell you this—we’ll study it more tomorrow—this laundry is going to close very soon, very soon. And may I tell you, that is not to scare us, it’s to cheer us. I thank God that He’s been willing to turn His beautiful house in heaven into a great emergency laundry to deal with this dirty sin problem, but, oh, I’d hate to think He had to keep it up through all eternity. Wouldn’t you? Wouldn’t you?

Wouldn’t you feel bad to think that a thousand years from now, you’d have to come to Jesus and say, “Lord, forgive me”? I lost my temper today. Please sprinkle the blood for me. Thank God, the gospel is:

“...the power of God unto salvation to every one that believeth...” Romans 1:16.

And if we’ll follow Jesus in the sanctuary way, if we’ll let Him accomplish for us the finished work—in the court, in the Holy Place, and in the Most Holy Place. If we share with Him all that He has died to make possible, He will soon have the joy of presenting to Himself:

“...a glorious church, not having spot, or wrinkle, or any such thing...” Ephesians 5:27.

Classes are now being held daily. Let’s attend. What do you say?

[Audience] Amen.

On our knees, with the Bible and the Spirit of Prophecy, let us let Jesus finish what He started. How many of you would like to send Him the word this morning that you’re with Him in this business of getting rid of sin? May I see your hands? Fine.

Now, I wish we could sing,

Lord Jesus, I Long to Be Perfectly Whole.

[Singing]

Now, just a moment. Before we sing these last two stanzas, I want to give an invitation. There’s somebody here this morning that has sin on your heart. May I tell you, everybody here that has sinned, and that takes in all of us, doesn’t it?

[Audience] Yes.

[Elder Frazee] Everybody here that’s sinned either has your sins with Jesus in the sanctuary or else they’re on you.

Oh, friend, I’d hate to have anybody go out of this tent this morning carrying the load of sin yourself. Wouldn’t you like to leave it with Jesus at the sanctuary

before you go? Wouldn't you like to come and bring your Lamb, put your hands upon His dear head and confess your sin and transfer it to Him?

If there's somebody that's convicted that this is for you, you come and just stand here with bowed head, and we'll pray for you. Come, as we sing these last two stanzas.

[Singing]

Yes, dear ones, come right up and stand here with bowed head, and we're going to pray that God will accept you. Do you think Jesus will accept these people?

[Audience] Yes. Amen.

[Elder Frazee] Why, this is what He died for. This is what the whole sanctuary service is for is to get rid of sin.

As soon as the sin problem is solved, every other problem in the universe will be gone, friend. Oh, I'm glad to see people bringing their sins to Jesus. He's the only One Who can take them away. Do you know any other way? There is no other way.

But, dear ones, make it very simple just now. Think of Jesus as the One who dies for you upon the cross. In your own way, in your own words, as you stand here with bowed head right now, give Him the definite sins He's brought to your mind.

You boys and girls, if He's convicted you that you've been disobedient to father and mother, ask Jesus to forgive you and as soon as you can, ask them, and we older folks, whatever the sins are God has brought to our minds, let's get down to business. What do you say?

But now, listen. When we give them to Jesus, let's leave them with Him. When the man brought his lamb and confessed his sin, and the priest sprinkled the blood, the man went home free. The sin was in the sanctuary. The man didn't carry the sin home. Don't carry the sin burden home. Leave it with Jesus in the sanctuary. Leave it with Christ at the cross. All right.

Let us bow our heads together. Heavenly Father, we've come to the sanctuary, and while we can't enter, we thank Thee we can get as close as we can, right at the door, and here we thank Thee the Priest meets us.

We're so glad for the precious Savior that died for us and that lives for us. Just now, we're confessing our transgressions, and we're bringing to Thee the definite things you've convicted us of, and we pray that you'll forgive us and cover us with the precious blood.

Just now, we see that blood covering us. We thank Thee that Christ lifts His wounded hands and prays for us, and we know His prayer is heard. And so, bless these dear ones with the peace that atonement with Thee brings, through Jesus our Lord, amen.

Copyright 2021. All rights reserved.
W. D. Frazee Sermons
435 Lifestyle Lane, Wildwood, GA 30757
1-800-WDF-1840 / 706-820-9755
www.WDFsermons.org
support@WDFsermons.org