

# Sanctuary (Chesapeake 1973) 3 of 5

## *Why Can't Christ Come Today?*

#0490

Study Given by W. D. Frazee—1973

One of the most precious promises in all the Bible is Christ's assurance:

"...I will come again..." John 14:3.

I'm glad He's coming. Aren't you? I'm glad He's coming soon. But He won't come today. There is a song that says, "Jesus May Come Today," but a Seventh-day Adventist didn't write that. He won't come today. There's no possibility that He'll come in the next 24 hours.

"Well," you say, "how are you so sure?"

There are some things that have to happen between now and the coming of Jesus. We're going to study some of them this morning. We're going to study some more tomorrow afternoon, and then through the remaining morning periods in this series.

And, my dear friends, to understand what it is that must happen on earth and in heaven before Christ can return is to place in our hands the key to unlock the door and get things moving.

Are you longing to go home? Would you like to have Jesus come soon? Yes, we all would. All right. Now, why can't Christ come today? What remains yet to be done?

Well, let me tell you before we read the text is the sanctuary must be cleansed. Some people don't understand what there could be in heaven that needs cleansing, but Paul is going to tell us here in Hebrews 9, beginning with the 22<sup>nd</sup> verse, that there *are* some things in heaven that need cleansing and that *must be* cleansed.

So, we'll listen to the word of God:

"And almost all things are by the law purged..." Hebrews 9:22.

That is, cleansed or purified.

"...with blood; and without shedding of blood is no remission. It was therefore necessary..." Hebrews 9:22–23.

Note that word necessary. What does "necessary" mean? Has to be, can't get along without it. It's essential. It's a must.

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

That is, with the blood of animals He’s spoken of in the 19<sup>th</sup> verse.

It is necessary—watch the text—it is necessary, Paul tells us, that the earthly sanctuary be cleansed with the blood of these animals:

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

It’s necessary to cleanse the earthly sanctuary. That’s done with the blood of bulls and goats. It’s necessary to cleanse the heavenly things—the heavenly, holy places. This must be done, Paul says, with better sacrifices.

Next verse:

“For Christ is not entered into the Holy Places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us” Hebrews 9:24.

What’s it all for?

[Audience] For us.

[Elder Frazee] For us. Aren’t you glad?

Now, listen. If the scripture says it’s necessary and it’s for us, are you interested? Oh yes, we’re interested. This is all for us, and remember, Paul says that what was done back there in the ancient service was merely the figures of the true.

In shadowy outline, we watch the movements of the priest in Moses’ tabernacle. What for? That we may discern with heavenly anointed eyes the real movements of our great High Priest in the true sanctuary above.

Notice this statement in *Great Controversy*, page 420, dealing directly with what we’re studying in the lesson this morning:

“And what was done in type in the ministration of the earthly sanctuary, is done in reality in the ministration of the Heavenly Sanctuary” *Great Controversy*, page 420.

So, there’s a real temple up there, brethren, nothing mystical or shadowy or hazy about it. It’s just as real as this tent is here this morning, just as real. Our Savior is real. His disciples saw Him as He ascended in the heavens. A *real* Jesus and He went to a *real* place to prepare a *real* home for us, and that *real* Savior is really coming back to take us there to that real place. Aren’t you glad it’s reality? Not

just some symbol, not just some figures of speech, not just some spiritualizing away of the whole thing.

Now, somebody can ask me some questions that I don't know how to answer that. You see, friends, I am limited in my knowledge on this subject, and so are some other people. All we really know about it is what God has revealed, and if any man knows more than that, he may know some things that aren't so. What do you say? Yes.

But oh, listen, and you'll smile when I word it this way, but it'll help you to remember it, and I *mean* every word of it. I would rather know what I know about this and not know what I don't know than know all that I don't know and not know what I know.

[Audience] Laughter.

[Elder Frazee] Yes.

And, friends, never let what you don't know about the sanctuary in heaven keep you from enjoying and being blessed by what you *do* know and *can* know.

Now, let's study what's revealed in the book of Leviticus and Daniel and Hebrews and Revelation and *Great Controversy* and *Early Writings*. Let's study and we can learn more and more. But the more we learn, the more we see there *is* to learn.

My friends, I can think of several questions I'm just anxious to get to heaven to ask Jesus about, and He'll tell me if it's time for me to learn. There are some things about this wonderful service we'll probably understand better a million years from now, and that's all right. Isn't it?

Why, it's too bad, friends, when we come to dinner and all there is, is what's on the table, especially if we're hungry. Don't we like to hear mother say, There's plenty more in the kitchen? Don't we?

And in this wonderful sanctuary subject—the plan of salvation in type and antitype—believe me, friends, and I say it reverently, there's plenty more in the kitchen. Plenty to keep us eating on through ages yet to come.

Well, now, we're back here in Hebrews 9, and Paul is telling us that the earthly sanctuary *must* be cleansed (it's necessary) with the blood of these animals. The Heavenly Sanctuary *must* be cleansed with better sacrifices, even the precious blood of Jesus.

Now, the 25<sup>th</sup> verse:

“Nor yet that he...” Hebrews 9:25.

That is, Christ.

“...should offer himself often, as the high priest entereth into the Holy Place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself” Hebrews 9:25–26.

Notice, Paul says that the ancient Jewish high priest went through this cleansing of the sanctuary how often? Once a year. Every year, the high priest entered the Most Holy Place with the blood of others—that is, the blood of the bulls and goats.

But he says Jesus won’t do it that way. He’ll go through this service how many times? Once, just once. Well then, when He gets through with it, it’s all over. Is that clear? He’s not going to repeat it. He does it just once. That’s the point that Paul is making in the 9<sup>th</sup> and 10<sup>th</sup> chapters of his book. Once, once, once, he repeats the word again and again.

Now, he says:

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

And you will think, of course, of 1844, at the close of Daniel’s great 2300 year period (Daniel 8:14), but what Paul is talking about takes in more than just from 1844 on—it includes that. It takes in the whole sweep of Christ’s sacrifice on the cross, His work in the Holy Place, beginning after His ascension, and then His work in the Most Holy Place, culminating in the close of probation.

You see, it’s this way, friends. Back there in the ancient service, day by day, the priests ministered here in the court and in the Holy Place. Repentant sinners brought their lambs, their bullocks, their goats, confessed their sins on the substitutionary sacrifice. The creature was slain by the hand of the sinner, the priest sprinkled the blood in the Holy Place, and then, finally, on the Day of Atonement, as we shall see, there was a special service for the removal of those sins which had been brought in through the year.

Now, Paul tells us here that what was done all the way through every year is to be done how many times by Jesus?

[Audience] Once.

[Elder Frazee] Once, in the end of the world.

Now, you may wonder why He says the end of the world. Well friends, when Jesus came and died on the cross, 4,000 years of human history had already come and gone. And from the cross to His coming, another 2,000 years, approximately, so you see that two-thirds of the world’s history had already gone by when Christ died upon the cross.

So, this period of time devoted especially to the sacrifice of the cross and the work of the Heavenly Sanctuary is indeed at the end of the world. The whole thing from the cross to the close of probation and the coming—the glorious appearing. And this is what Paul is telling us. All right.

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

What for? What does it say there?

“...to put away sin by the sacrifice of himself”  
Hebrews 9:25–26.

Now, that word “put away” is a strong word. It’s used in the Bible speaking of divorce—if a man shall put away his wife. Jesus is in the business of divorcing sin from His people. As we’ve seen, this is what settles the sin problem—to get sin and sinners separated (divorced) for eternity. Are you with Him in that? Or would you like to stay married to that old man of sin? What about it?

Oh, my dear friends, Jesus is in the business of putting away sin. That’s what the sanctuary is for. And if we’ll work with Jesus—if we’ll study and pray and cooperate and learn what He’s doing and learn how to share with Him, then sin can be put away from us, or can it? What do you think? Do you think it can?

Well, if it can’t—don’t miss this—the sanctuary will have to stay open because the only thing that stands between you and me and the wrath of a broken law this morning is the priestly work of Jesus in the Heavenly Sanctuary. That’s all, that’s all.

Oh, I’m so glad for His mediatorial work. Aren’t you? I’m so glad that He’s standing there with uplifted hands in the presence of God, praying for us, and saying, as He points to the wounds in His hands, My blood, Father, My blood, My blood, My blood.

But that isn’t going to go on forever. Thank God, there is coming a time when He’ll throw down the censer and take up the scepter, lay aside His priestly robes and clothe Himself with kingly garments, and come, victor in heaven and earth, to reign forever and ever. The sanctuary must be cleansed before He comes.

And so, Paul goes on and says:

“And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation” Hebrews 9:27–28.

Now, what does that mean there in the 28<sup>th</sup> verse? He's going to appear without sin. "Well, sure," somebody says, "He's not a sinner." That isn't what Paul is talking about. He says there in the first part of the verse that:

"...Christ was once offered to *bear* the sins of many..."  
Hebrews 9:27.

He was offered—on the cross, in the sanctuary, He *bears* the sin of many. But now, when He comes the second time, He is no longer a sin-bearer. That's all over with. The sins that were borne on the cross, brought into the sanctuary through the blood of forgiveness, and finally, as we shall see, blotted out in the Most Holy Place with the blood of the final atonement. This completes the dealing with sin, with Christ in the sanctuary, and when He comes, Paul says, He's not coming as a sin-bearer. He's coming:

"...the second time without sin unto salvation" Hebrews 9:28.

...to those that love Him and love His appearing. Now, let me ask you something, friends. If Christ is our sin-bearer and has been through all these years, and He's coming the second time no longer as the sin-bearer, what must happen to all our sins before He comes?

All right. Now, I want to ask you something. Do you think they can be blotted out in Heaven, and we still keep on doing them here on earth? That wouldn't be good bookkeeping, would it?

The books of record in Heaven are a faithful reflection—a mirror image—of what goes on in our lives. Is that correct? Yes. Every word, every deed, every thought is recorded there. Is that right?

Now, do you think that Jesus will make an entry up there that isn't correct? Why, no, He won't do that, He can't do that. Do you see, then, that the cleansing of the Heavenly Sanctuary involves a completed work among the people of God here on earth? Otherwise, Heaven would blot out sins on the record, and we still keep doing them here. No. It won't be that way. Jesus is going to put away sin by the sacrifice of Himself.

"Well," somebody says, "I don't see how that can be." Well, that's what we're going to study this morning, and again Wednesday morning, and Thursday morning, and Friday morning, because this is the heart of the whole matter, friends—how Jesus is going to get ready a group of people concerning whom it will be safe to close the sanctuary.

You remember yesterday morning I was talking with you about the sanctuary as God's laundry. And here people come bringing their clothes to the laundry soiled, and they keep bringing them—day after day, week after week, month after month, that goes on.

Well, it's been going on for a long time, friends, but the sign is up now that the laundry is going to what?

[Audience] Close.

[Elder Frazee] Close. And when Jesus comes—and may I say it reverently, but I want you to get it—He’s not going to be in the laundry business, He’s not going to be in the laundry business. Before He ever leaves the pearly gates, sometime before, that announcement goes forth from the door of the heavenly temple:

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

No more laundry, no more laundry. Well, does that mean that we need to be hopeless? No. This ought to make us very hopeful. I’ll tell you this, friends, if this ever gets done, the glory will be His, not yours or mine. Do you agree?

Well, if He says it’s going to get done, let’s rejoice about it. What do you say? And so, I love that promise:

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

Where is that? Daniel 8:14. You still remember that, don’t you? That’s good. That’s the real Seventh-day Adventist foundation text. Let’s teach it to our children and grandchildren, friends.

May I tell you this? Our children need to know what’s going on in the Heavenly Sanctuary. You’ll find that in *Volume 5*, pages 618 to 20—that our children need just what you and I are learning here in these studies, so give it to them at family worship, give it to them as you gather on Friday night and worship the Lord together as you welcome the Sabbath.

All right. Now, this morning, for a little while, we’re going to look at what was done back there in the type. Paul says the priest did it every year. You can read the story in Leviticus, the 16<sup>th</sup> chapter. I’m just going to tell you the story.

On the morning of this day, the high priest had two goats brought into the court here, and lots were cast on the head of these goats—one lot for the Lord, the other for Azazel. Azazel’s goat is called the scapegoat there in Leviticus 16.

The Lord’s goat represented Jesus, who was to die to blot out the sins. The scapegoat represented Azazel (Satan), who must bear the final punishment for all the sins that he’s been responsible for, for he’s been a partner in every sin that has ever been committed. Is that right? And justice demands that he not go free.

Let’s put it this way, friends. And don’t worry about a theological problem over this. It’s very simple. Should the sufferings of Jesus Christ on the cross make it possible for the devil to go free of the punishment for his tempting and causing to fall the children of God? What do you say? Why, no, never.

Jesus died to save *me*. He died to save *me* from death and suffering. He didn't die to save the devil. The devil was past saving. The devil deserves to suffer and to die for all the ruin that he's caused. So, the scapegoat stands there in the court, all the while the service is going on in the sanctuary on the Day of Atonement, waiting to receive his retribution.

But now, back to the two goats there and the casting of the lots, as you read the story in Leviticus 16. After some preliminary services, this goat that was for the Lord was slain. Now, I call your attention to something interesting. You can notice it in the chapter. No hands of confession were put on this goat before it was slain.

I have made it very clear and emphasized it in these earlier studies that these animals that were slain in the court day by day for the forgiveness of individual sins—in each case, the sinner must do what? Put his hands upon the substitute and confess his sins, and then slay the sacrifice.

But on this Day of Atonement, no hands of confession were put on the Lord's goat. Do you know why? I'll tell you why. Those sins were already in the sanctuary. The purpose of confessing the sins in the daily service was to transfer them to the substitute so that, through the blood of the substitute, the sins could be transferred to the sanctuary.

But now, those sins are already *in* the sanctuary. Well, you say, then, what is the purpose of the shedding of the blood of this sacrifice? Not to get the sins *in* the sanctuary but to get them *out*. May I repeat that? Not to get the sins *in* the sanctuary but to get them *out*.

Now, don't get confused on this. It's the blood of the cross in all cases, but to state it very briefly, Jesus died upon the cross for more than one purpose. He died upon the cross to give *all* men a chance. If He hadn't died, you and I wouldn't even have a chance.

Number two, He died to cover, to forgive, the sins of those who confess their sins. Number three, He died to blot out in the final atonement the sins of all who have overcome. And that's why we have these three places: the court, where the sacrifice was made; the Holy Place, the special work of which was the covering and forgiveness of sin; the Most Holy Place, the work of which is the blotting out of sins.

These are three specific experiences in the plan of salvation, and the blood of Jesus accomplishes all three. He gives us a chance, He covers our sins when we confess them, he blots them out in the last judgment experience, if we have overcome. These are the three experiences.

So, back to the type, now. The Lord's goat is slain, and the high priest takes the blood of this goat on through the Holy Place and into the Most Holy Place, and here at the mercy seat, covered with the cloud of incense, He sprinkles that blood on the Ark, and in the Ark is what? Oh, the law of God. This is what has been transgressed. This is what demands the life of the transgressor.



And that sprinkled blood upon the mercy seat speaks to the law. That sprinkled blood speaks, not only to cover sin but to blot it out. That sprinkled blood on the mercy seat speaks of a completed work, a perfected people, a people in whose hearts the law of God is written and whose lives are in harmony with that law.

More of this on Wednesday and Thursday mornings, but do you see, my dear friends, that no matter how many times—and don't miss this—no matter how many times the priest sprinkled the blood in the Holy Place through the year, there still must be an offering brought, and blood must be sprinkled on the mercy seat on the Day of Atonement.

And so, no matter if Jesus died upon the cross and we confess our sin, and He forgives us again and again, as we fall and rise again, there must come a time when those sins which have been covered in the records of Heaven by His precious life are blotted out to all eternity. This is the work of the cleansing of the sanctuary.

Now, perhaps, I can illustrate this in a very simple way. Suppose we had a blackboard here this morning—you can visualize it—and I write on the blackboard S-I-N. What's that? Think of it as your sins. I'm glad my sins aren't written up here on the blackboard this morning. What about you?

But are they written someplace?

[Audience] Yes.

[Elder Frazee] Where are they written?

[Audience] In Heaven.

[Elder Frazee] In Heaven. All right.

Now, I confess my sin, and I ask God to forgive me, and suppose that on this big blackboard this morning I bring a white sheet, freshly laundered, and I cover the blackboard with that white sheet. Can you see the sin now?

[Audience] No.

[Elder Frazee] Why not?

[Audience] It's covered.

[Elder Frazee] It's covered, but if you'd lift it up and peek under, is the record still there? Yes. And this is the way our sins are on the record books of Heaven, when we have accepted Jesus and confessed our sins, and He's covered us with His life.

Somebody says, "Well, I don't like that. I want those sins blotted out."

Well friends, I want to tell you something. He wants to blot them out a thousand times more than you ever wanted them blotted out. You say, “Well, why doesn’t He blot them out immediately?”

I’ll come to that, but now, watch. The sin is there on the blackboard on the record book, but it’s what?

[Audience] Covered.

[Elder Frazee] Covered. Can anybody see the record? No. It’s covered. What’s it covered with? The blood of Jesus and the blood stands for what?

[Audience] inaudible

[Elder Frazee] No. What does the blood stand for—Leviticus 17:11 and 14. What?

[Audience] The life.

[Elder Frazee] The life. Then, the life of Jesus is covering you.

Then, listen. As all Heaven, all the universe, looks at *your* record, you are covered with what? The life of Jesus. Isn’t that a good covering? Do you want any better? Why, no.

And so, it is written:

“If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ’s character stands in place of your character, and you are accepted before God just as if you had not sinned” *Steps to Christ*, page 62.

That’s good coverage, friends. Ah, but somebody says, “I want that blotted out.”

All right. Now, can I take that same white sheet that’s covering that blackboard, and covering that record of sin, and rub it back and forth over the blackboard and erase it? Can I do that? Yes. Wouldn’t it do that—the same life, the same blood.

This is just a little illustration, but I want you to see, friends, the same blood that covers you can cleanse you. The same blood that forgives you can blot out the sins.

And now, again, somebody says, “Well, why isn’t it done all at once?” Do you know there are some people that think it *is* done all at once? Did you ever hear anybody say, Once saved, always saved? Once in grace, always in grace? Did you ever hear anybody say that? Yes.

Is that in the Bible? No. That's in some theology, but it isn't in the Bible, and if people would only study the sanctuary, they would understand this question.

Let me tell you an experience that came to my father. My father accepted this message shortly before I was born. He was a man that had used tobacco all his life from the time he was a nine-year-old boy. He used to steal the plug of tobacco out of his daddy's overall pockets. You know, it's big to be a man and chew tobacco. So, he grew up on that.

Now, when he met Christ, met this message, what had to happen to the tobacco? Well, it had to go. My father gave up tobacco a good many times, a good many times. I've heard my mother tell about seeing my father sometimes after breakfast—he'd just be so disgusted with himself and so determined to do right that he'd take that plug of tobacco out of his pocket and throw it way out in the cornfield just as far as he could. He was through with it.

But sometimes, after dinner, my mother would see him out there in the cornfield looking up and down the rows. You know what he was doing, don't you? Now, I want to ask you something. If you had been the Lord, would you have hidden the tobacco? Do you begin to see what I'm trying to get at, dear friends? It's one thing to have our sins covered. It's another thing to have them blotted out.

If there's somebody here who has a plug of tobacco or a more modern package of cigarettes in your pocket, listen. You can bring that sin to Jesus, and He'll cover it. He'll take it and you don't ever need to see it again. But remember, friends, if you come looking for it, He hasn't blotted it out yet. You can have it back.

And this goes with your evil temper and Sabbath-breaking and stealing the tithe and criticism of the brethren, sowing discord, foolishness, going to worldly amusements—any sin and every sin—you can bring it to Jesus, and He'll cover it. And you don't ever need to see it again, but any time you want it back, you can have it back. It isn't blotted out. It isn't irrevocably, eternally, taken away from you when you confess it.

Ah, somebody says, "I wish it would. I wish it would."

Do you really? You don't have to see it again.

"Oh, but I feel like it."

Yes, that's the problem. I'm going to study with you in my next lesson on this subject Wednesday morning: The Cure for Sin. And then Thursday: When it's Easy to Do Right.

But this morning, dear friends, let's face it. We all come again and again and again to a battle over some sin that we've already confessed and forgiven. Do you know what I'm talking about?

Ah, but somebody says, "I know so and so. He knelt down and prayed, and he never even wanted the cigarettes again."

Sure. I've baptized more than one person that had that experience, but I want to tell you something, friends. If God miraculously takes away the desire out of your life, you'll have to have the battle on something else because character is developed by using the choice that God has given us, again and again and again and again.

May I tell you about two men? In a city where I was holding a series of evangelistic meetings, both gave up tobacco. One of them, when I prayed with and for him, that cigar in his vest pocket was never smoked. He gave up the tobacco, and he never even wanted it again.

The other man—they were both employees of the Union Pacific Railroad—he had the craving again and again, but he fought his way through and prayed through.

That second man was faithful all the years since, and that's been nearly 40 years ago. He died in this message. I'll see him when Jesus comes. The first man—the man that I prayed for, and he had the miraculous experience of not wanting it again—after a number of years of keeping the Sabbath and being faithful in the message, he gave up the truth, went back to tobacco and all the rest.

You see, friends, it isn't enough to have a miraculous experience in which we don't want a particular sin again. The devil has many ways of getting at us. It isn't just to those who begin the race that the promise is given:

“...we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto...” Hebrews 3:14.

How long?

“...unto the end” Hebrews 3:14.

This is the message of the sanctuary—that all the work in the court, all the work in the Holy Place, points to that closing work in the Most Holy Place when the sprinkled blood blots out the sins forever. Oh friends, I want to see that done in Heaven. What do you say? Do you think it can be done? Yes, it can be done, and praise the Lord, it's going to be done.

Christ is going to purify unto Himself a people that are peculiar, and that keep His law and concerning whom the whole universe will witness that their lives are in harmony with this law. What is that closing verse of the third angel's message? Let's repeat it together—Revelation 14:12:

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus”  
Revelation 14:12.

They do what?

“...they... keep the commandments of God...”  
Revelation 14:12.

Do they really? This is the goal of this message, and thank God, Jesus is not going to blush before the universe when He announces the homecoming of the remnant church—when those, who through faith in His name, have developed characters, go marching through the gates. Praise His name, friends. He will have a people that fully reflect His image.

Now, as I say, tomorrow afternoon, we're going to have this study on coming events, and then Wednesday morning, we're going on with this series and deal especially with the subject of the cure for sin.

Now, in closing this morning, I'd like to read you a few lines from the book *Great Controversy*, page 420. If you don't have this book, get it over at the Book and Bible House. If you have it in your library, get it in your head and heart.

Read this chapter, "What Is The Sanctuary," over and over. Listen carefully to these few lines:

"Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering from the congregation, went into the Most Holy Place with the blood of this offering, and sprinkled it upon the mercy seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself and bore them from the sanctuary. Placing his hands upon the head of the scapegoat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people.

"Such was the service performed 'unto the example and shadow of heavenly things.' And what was done in type in the ministration of the earthly sanctuary is done in reality in the ministration of the Heavenly Sanctuary"  
*Great Controversy*, page 420.

Let's share with Jesus in this closing work. What do you say?

In our imagination, let's think of mother at home Friday afternoon. She's getting everything all cleaned up for Sabbath. Right now, she's mopping the kitchen floor, and in comes one of the boys running in from school. His feet are muddy, and he runs right over that freshly-mopped floor.

What will mother have to do? Do some more mopping if she wants a clean kitchen, right? And about the time she's nearly through with that, in comes Mary, and her feet are muddy, too. When will mother get the kitchen mopped? Oh, that depends, friends, doesn't it—that depends on how long the family keep tracking mud in. Is that right?

Remember this. The sins that Jesus sprinkles the blood for in the Most Holy Place are not the sins of infidels and pagans that have never known the Lord and never accepted Him. The defiling stream of sin which makes it necessary for the sanctuary to be cleansed is that stream of confessed sins that you and I are sending in day after day. That stream must be stopped if the work in the sanctuary is ever to close.

Seems almost impossible, but, friends, it's going to happen! You and I can share in it. You and I *will* share in it if we let Jesus share with us. I believe God will do what He said. What do you say?

Is there anybody here this morning that right where you're sitting you recognize that there's some sin on your heart and conscience that needs to go in so it can someday be blotted out? I'll tell you this. He'll never catch you when you're not looking and grab that sin away. If He ever blots it out, it'll be because sometime before the blotting out, you've turned it in, confessed it, and it's been covered.

Is there somebody here this morning that says, "Yes, Brother Frazee, I've got a sin that needs to go in, and I want it to go in this morning"? If there is, would you just stand with bowed head where you are? Forget about the congregation. Just bow your head and close your eyes and talk to Jesus about it. Ask Him to take that sin away.

And then, my friends, in simple faith, believe He does it. The blotting out won't be this morning, but the covering can be this morning. That white sheet—the precious life of Christ—can cover the record of that sin in the sanctuary, and you can be accepted before God just as if you had not sinned. You can go out of this tent this morning knowing that your sin is in the sanctuary covered by the blood of Jesus. Isn't it wonderful, friends?

Will the rest stand with these while we have the closing blessing? Heavenly Father, we thank Thee this morning that the sanctuary is still open. We're glad it's going to close, but we thank Thee that there's still an opportunity for us to come and bring our sins, put them on the Lamb and watch as He dies for us.

And so, we've come this morning, and just now each of us, the best we know—we claim the precious blood of Jesus to cover these transgressions. We thank Thee, oh, so much, for the love that has given this sacrifice that we might be redeemed. And as we give up our sins by faith, we see them covered by the blood in the sanctuary, and we go free, in Jesus' name, amen.

God bless you.

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