

# Sanctuary (Chesapeake 1973) 5 of 5

## *From Where You Are to Where He Is*

#0492

Study Given by W. D. Frazee—1973

Thank God. You know, friends, when a man ever once gets this vision—that all of this sacrifice is just for me, just for me—life can never be the same again, can it? Never be the same again.

Well, now, we're going to Hebrews 10 again this morning, and we're going to start in where we left off yesterday. We're going to read the great climax of Paul's presentation of the work of Jesus in the Heavenly Sanctuary.

Hebrews 10, beginning with the 19<sup>th</sup> verse:

“Having therefore, brethren, boldness...” Hebrews 10:19.

The margin says liberty.

“...to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works” Hebrews 10:19–24.

You notice in this 19<sup>th</sup> verse, he holds before us the exalted privilege of entering into the holiest by the blood of Jesus. Now, this word that's translated holiest there is also rendered holies or the sanctuary. In the Greek, it's in the plural, and it means both holy places—the Holy Place and the Most Holy Place.

Obviously, if we enter both holy places, we arrive at last at the Most Holy Place, so it's all right just like it reads. So, we understand we're going all the way through, from the beginning clear through to the end:

“Having therefore, brethren, boldness...” Hebrews 10:19.

Confidence, liberty.

“...to enter into the holiest by the blood of Jesus”  
Hebrews 10:19.

You'll remember that in the ancient sanctuary, nobody but the priest could enter the Holy Place, and nobody but the high priest could enter the Most Holy Place. How is it, then, that you and I are invited to enter in right there into the very presence of God, unveiled, in the Most Holy Place? How does this come?

God says we enter:

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

You see, in the ancient service, God revealed His desire to dwell with men:

“...let them make me a sanctuary; that I may dwell among them” Exodus 25:8.

But He said to Moses, Now, I'm going to dwell here, but hang up a veil and hang up another veil. How could it be that God wanted to dwell with men, and yet he put up those curtains? Ah, my dear friends, because, although God longs to be near us and close to us, there is something about sin that veils the glory of God.

And from God's standpoint, it is in mercy that He veils His glory, for our God is a consuming fire to sin. It is only as sin is removed that we can come once again into the most intimate fellowship with God. This is the atonement—to take away that which causes the separation.

Now, you notice Paul's symbolism here—the imagery. Don't miss it. It's wonderful:

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

Then, He tells us what the veil is. What is it?

“...that is to say, his flesh” Hebrews 10:20.

Jesus left Heaven and came down here and took our humanity. What for? In order to He might, in this humanity, open up a way for us back to God.

And so, Paul says in Romans 8:3 and 4:

“For what the law could not do, in that it was weak through the flesh, God sending his own Son in...” Romans 8:3.

What?

“...the likeness of...” Romans 8:3.

What?

“...sinful flesh, and for sin, condemned sin in the flesh”  
Romans 8:3.

What for?

“That the righteousness of the law might be fulfilled in us,  
who walk not after the flesh, but after the Spirit” Romans 8:4.

So, when Jesus came to this world and took our humanity, in this human flesh, He kept the holy law of God. In this human flesh, He demonstrated a life of obedience.

Now, you remember that when He hung there upon the cross, as He gave His life in that final moment of utter abandonment to our salvation, His heart was broken beneath the load of sin. We sing:

Rock of ages, cleft for me,  
Let me hide myself in Thee.

Jesus died of a broken heart. Now, tell me, what happened in the temple in Jerusalem at the moment of His death?

[Audience] The veil was torn.

[Elder Frazee] Yes. That veil between the holy and the most holy was rent in twain.

Now, this is not only to tell us that God is through with the Jewish temple, that earthly sacrifices are at an end because the great sacrifice has been made. This is to tell us that no longer—don’t miss it—no longer need there be a veil between man and God. That’s through the sacrifice of Christ.

A new and living way has been opened up for us through the veil into the immediate presence of God, and all who will come and walk with Jesus that blood-sprinkled way can be fully restored to the most intimate communion with the Father and the Son. Come, let’s go in. What do you say, friends?

“Having therefore, brethren, boldness...” Hebrews 10:19.

Confidence, liberty, assurance.

“...to enter into the holiest by the blood of Jesus”  
Hebrews 10:19.

Yes, it’s a blood-sprinkled way. The blood sprinkled in the court, the blood sprinkled in the Holy Place, the blood sprinkled in the Most Holy Place—blood, blood, blood.

This tells us two things, friends. We need both to be cured. It tells us how bad sin is. It requires such a victim, even the Son of God. It tells us how much God loves us that He will withhold nothing. He will lay down His own life rather than see us lost.

The cross reveals the character of Satan and of God. It shows us how awful sin is. It shows us how wonderful love is. Beholding the Savior upon the cross. Beholding that blood shed on Calvary as it's sprinkled in the sanctuary to cover our confessed sins, as it's finally sprinkled on the mercy seat to blot out every sin we've overcome. Tell me, friends, beholding that wonderful demonstration, don't we want to give Him what He wants—fellowship with Him?

For believe me, friends, this is not just a one-sided thing. Oh, I hope some heart here this morning catches it. It isn't just that you need God. God needs you. It isn't just that you'll be lonesome unless you come in there with Him. *He'll* be lonesome unless you come in there with Him. As there is a place in your heart that nobody but God can fill, there is equally true, and infinitely more tender, a place in the heart of God that only *you* can fill. And so, He says, I want you to come in here with me.

You know, when the prodigal son was out there in the far country spending his money and living it up and having a gay time, he thought the way to be happy was to get *away* from home, *away* from father, *away* from restrictions, *away* from law, where he could do as he pleased.

But when he was there in the hog pen, with an empty stomach, his friends and money all gone, he had time to think it through, and there, it finally dawned upon his soul the thought that he would be better off to be a slave in his father's place, his farm, serving with the other servants, than where he was. And there came to his mind the faint hope that, if he'd go home and make a clean breast and confess his foolishness and sin, that his father might give him a job as a servant.

Little did he know what was in the father's heart. And when finally he arrived, how he must have been overcome with the reception he received. Take him back? Yes. A slave? A servant? No chance even to ask for it. He was welcomed back as a what? As a son. Do you know why?

“...he came to himself...” Luke 15:17.

And said:

“...Father, I have sinned...” Luke 15:21.

Now, there were a lot of things he had in the far country that he didn't try to drag back home, and I want to tell you something, friends. This sentimentalism that passes for love today, that gives the sinners the idea that they can come home and bring all their far-country fun program—this is something else.

The way to come home is to say what the prodigal son said:

“...Father, I have sinned...” Luke 15:21.

“...I have sinned... and am no more worthy to be called thy son” Luke 15:21.

But as soon as he said that, the thing was out of the way that had made the separation. What was that? What was it that made the separation? Sin. And when he confessed his sin, his father forgave him, and he took him back in.

This is what Paul is trying to tell us here, friends—that Jesus wants us home with Him, not in some little place in the barn, not in some little house out here on the edge of the campus. He wants us to come in with Him into the throne room, into the Most Holy Place, and through the blood of Jesus, we can come there. This is the work of the sanctuary—to develop such a people.

You remember in Revelation 3:20, the message to the last church, the church that is on earth while Christ is doing this work in the holiest in Heaven. He says:

“Behold, I stand at the door, and...” Revelation 3:20.

What?

“...knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me”  
Revelation 3:20.

And then He gives the wonderful promise to the overcomer that He wants us to sit with Him where? On the throne. Watch the symbolism. He’s knocking at our door down here, and if we’ll invite Him in and let Him sit with us, He’ll take us and have us sit with Him on the throne. Let’s have Him in our hearts. What do you say?

Notice, also, He says:

“...if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me”  
Revelation 3:20.

Tell me, friends, if I came to your door this afternoon and you were busy getting ready, and you’d finally come to the door and see me there, and I’d say, You know, I’d like to come in and have supper with you, who would you expect to do the feeding? If you invited me in for supper, who’d do the feeding? Would you feed me?

Listen, friends. Did you know Jesus was hungry? Would you feed Him? If He comes to your door and you look out the window, Who’s there? Why, that’s Jesus at the door. I wonder what He wants. Well, it’s about supper time. Shall we ask Him in? Yes, Jesus is hungry.

Now, if you doubt my words, read the little chapter in *Desire of Ages* on Christ’s visit with the woman at the well. You’ll find in it this matchless statement:

“Our Redeemer thirsts for recognition. He hungers for the sympathy and love of those whom He has purchased with His own blood” *Desire of Ages*, page 191.

Jesus is hungry for your love, your understanding, your fellowship, your communion. And if you’ll invite Him in and visit with Him and feed Him—feed Him love, understanding, appreciation. Do you ever just say to Jesus, as you’re walking along the road, or as you’re lying on your bed, Lord, I love you. I just love you. I like the way you do things. I like the way you’ve given me this Bible and all the wonderful volumes of the Spirit of Prophecy.

Do you ever, when you’re reading *Desire of Ages* or *Ministry of Healing* or *Steps to Christ*, just look up and say, “Oh, Lord, it’s wonderful that you’ve given me such a revelation of yourself.”

“Cultivate the habit of talking with the Savior when you are alone, when you are walking, and when you are busy with your daily labor” *Ministry of Healing*, page 511–512.

Listen, my dear friends. If we will let Jesus in to sup with us here, He wants us to come and sup with Him in the upper world. He has a table miles in length at which we’ll be seated, and He Himself is going to come and serve us. If we feed Him here, He’ll feed us there. Let’s do it. What do you say? All right.

Twenty-first verse, Hebrews 10:

“And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” Hebrews 10:21–22.

He says, Let’s draw near. We don’t hold back.

“...having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” Hebrews 10:22.

Did you know the Bible taught sprinkling? Here it is. This is Bible sprinkling. But you notice what it is that’s to be sprinkled? What is it? What is it? Our hearts are to be sprinkled, and our bodies are to be washed. That’s baptism. That’s full immersion. Bible baptism is immersion.

But notice, our bodies are to be washed—immersed—but our hearts are to be what? Sprinkled. And notice what this will do for us:

“...having our hearts sprinkled from an evil conscience...”  
Hebrews 10:22.

Did your conscience ever bother you? Now, I’ll tell you something interesting about the conscience. It plays tricks on people. You hear people sometimes that boast of the fact that they can do thus and thus, and it doesn’t bother their

conscience at all. You've heard people like that, haven't you? I can eat this and it doesn't hurt my conscience at all. I can go to that place of amusement. It doesn't bother my conscience at all.

Conscience is like a piano. What you hear depends on who's playing on the keyboard. And if the devil is playing on your conscience keyboard, I'll tell you what will happen. When you ought to have a conscience-stricken heart, he may let you feel pretty happy, but if you've confessed your sin and given it to God, then the Devil will try to make you conscience smitten. He'll try to burden you under a sense of guilt.

We were talking about the prodigal son. Suppose when the prodigal son came home, and he threw his arms around his father and said, Father, I've sinned, and he wept out his confession, and the father had received him and put the robe around him—suppose the boy had said, Oh, father, I don't deserve this. I can't take that robe. That's too good for me. I'm going out there with the horses, and I'm going to stay out there in the stable. I don't deserve to be in there with you.

And suppose he'd have kept that up hour after hour and day after day. Do you think it would have made the father happy? How long do you stay in the doghouse after you've made a fool of yourself and a failure, and you've come back to God and confessed your sin? How long do you stay in the doghouse? Some people stay days and weeks. They're just miserable. They keep thinking about and talking about what a failure they've been.

Paul says, Let's go into the sanctuary with Jesus on the blood-sprinkled way, and have:

“...our bodies washed with pure water” Hebrews 10:22.

And our hearts what?

“...sprinkled from a...” Hebrews 10:22.

What?

“...from an evil conscience...” Hebrews 10:22.

In other words, let's get rid of the guilty conscience. The way to get rid of the guilty conscience is to have the blood sprinkled on our hearts.

Do you remember back there at the time that Israel left Egypt, the angel of death was to pass over the land, and the firstborn in every home was to be slain, but God made a provision to save His people. Look at Hebrews 11:28:

“Through faith he kept the Passover, and the...”  
Hebrews 11:28.

What?

“...and the sprinkling of blood, lest he that destroyed the firstborn should touch them” Hebrews 11:38.

Was it enough that the lamb should be slain? Then, in the Passover, was it enough just to slay the lamb? What must they do with the blood? Sprinkle it. Where? On the doorposts and on the lintel.

Oh, my dear fathers and mothers in the remnant church, has the blood been sprinkled on your home—the blood of separation, the blood of consecration, the blood of sanctifying influence? Has it? Oh, if it is, then your children are safe. But if it hasn’t, the angel of death is coming, not just for the firstborn. Read Ezekiel 9:

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

It is not enough that the lamb be slain. The blood must be sprinkled. Take another example. Look at Hebrews, the 9<sup>th</sup> chapter, and the 19<sup>th</sup> verse. Here it is at Mt. Sinai. Moses has read the covenant to the people, and they’ve agreed to keep it—enter into covenant with God.

Now, Moses takes calves and goats and slays them, and he takes the blood, and look at that 19<sup>th</sup> verse and tell me, what did Moses do with that blood? Where’d he sprinkle it? On the book and where? On the people? Is that what it says? Does it say he sprinkled it on the people? Well, friend, has the blood been sprinkled on you?

What does it mean in plain English to have the blood sprinkled on us? I’ll tell you, friends, what it means to me. It means that I see that Jesus died for me, and I accept that, to cover my sins and to take sin out of my life. And I need that sprinkled blood every day.

Look at Hebrews, the 12<sup>th</sup> chapter, 24<sup>th</sup> verse. Paul says we’ve come not to Mt. Sinai with its thunders and lightnings, but we’ve come—the 24<sup>th</sup> verse:

“...to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel” Hebrews 12:24.

Abel’s blood cried for vengeance, but the blood of Jesus cries for mercy. Do you see how this sprinkled blood is the answer to the guilty conscience? Do you know that Americans are consuming literally millions of tons of tranquilizers, much of which is because they have a guilty conscience? Ah friends, that’ll never solve the problem. That’ll never cure. There is only one thing that can take away sin.

There is a fountain filled with blood,  
Drawn from Immanuel’s veins,  
And sinners plunged beneath that flood,  
Lose all their guilty stains.



Now, when Christ takes us home to the sanctuary above, we're going to have the privilege of seeing this temple where He's ministering this morning. We'll go in and see the candlestick and the table and the altar. We'll go in and see the Ark and the tables of the law and the golden cherubim.

But I want to tell you something, friends. If our feet ever walk the golden streets, if we, at last, behold the reality of that temple above, it will be because we have first, here in this world, lived by faith in that heavenly temple. And it is this that Paul is inviting us to do in our text this morning:

"Having... [liberty] to enter into the holiest..." Hebrews 10:19.

"Let us draw near..." Hebrews 10:22.

Let me illustrate what I mean, friends. Will you all close your eyes a moment. All of you close your eyes. Now, I'm going to say one word. Then, I want to see if you see a picture when I say that one word. Home. That's the one word.

Now, you can open your eyes. Did any of you see a picture? May I see your hands? Did you see a picture when I said that one word? Yes. Some of you saw something in Maryland. Some of you saw something in Delaware. Some of you saw something a thousand, two thousand, miles away, but you all saw a picture when I said that one word, Home.

And yet, none of us is there this morning. How did we do that? By our imagination. What a wonderful gift the imagination is, and God meant that it should be used on fact, not fiction, on truth, not lies. We are invited to let our imagination take hold of the heavenly temple.

And so, day by day, if you and I will behold what Christ is doing in the sanctuary above, and accept the sprinkled blood to cover the guilt of the past, someday soon He's going to come and take us there, and we'll be perfectly at home because we will see with these eyes what we have seen in our imagination guided by the Bible all our pilgrim pathway. Do you see, friends?

And so, I invite you, as we did yesterday morning—I invite you to make an earnest covenant with God to meet Him every day, particularly in the morning, at the sanctuary, and get acquainted with what He's doing.

*Desire of Ages* will help you, *Great Controversy* will help you, *Patriarchs and Prophets* will help you. And, as you meet God day by day at the sanctuary, this can become more and more real to you, and finally, Christ will come and take us home.

On my birthday in February, a dear friend of mine sent me a card, and on it, this little message had been written: God's people never meet for the last time. I like that.

I'm going to say goodbye to you now, but this isn't goodbye. It's just, Till we meet again, and friends, whether we meet here or in some other state or when Jesus comes, really doesn't make much difference. God's people never meet for the last

time. This is just the prelude. This blood-stained pathway on which we enter—this runs all through eternity and will never, never end.

Now, I invite you to turn to Number 87—this song that we have come to love this week, as we have entered more fully into this sanctuary service. And let us sing from our hearts this prayer that Christ, through His precious blood, will make us all like Himself—Number 87.

[Singing]

Lord Jesus, I long to be perfectly whole;  
I want Thee forever to live in my soul;  
Break down every idol, cast out every foe—  
Now wash me, and I shall be whiter than snow.

*Refrain:*

Whiter than snow, yes, whiter than snow,  
Now wash me, and I shall be whiter than snow.

Lord Jesus, look down from Thy throne in the skies,  
And help me to make a complete sacrifice;  
I give up myself, and whatever I know—  
Now wash me, and I shall be whiter than snow.

Lord Jesus, for this I most humbly entreat,  
I wait, blessed Lord, at Thy crucified feet,  
By faith for my cleansing, I see thy blood flow—  
Now wash me, and I shall be whiter than snow.

Lord Jesus, Thou seest I patiently wait;  
Come now and within me a new heart create;  
To those who have sought Thee Thou never said'st "No"—  
Now wash me, and I shall be whiter than snow.

When we come to the Most Holy Place, we see this law in the Ark, but more than that, we see a man standing there. And we discern that His whole life is devoted to changing our lives through the blood of the cross. Look with me at that sanctuary this morning. What do you see here on the horns of the brazen altar? Blood. Come into the sanctuary, and what do you see on the horns of this golden altar? Now come into the Most Holy Place, and what's sprinkled on the mercy seat? Blood. Blood, blood, blood. Without shedding of blood, there's no remission. That's another way of saying that sin is expensive business, sin is expensive business.

Ah friends, did you ever find that you had done something wrong and that it greatly disappointed somebody you loved—your father, your mother, some other loved one? Did you ever, as you watched the bitter tears fall, say in your heart, "Oh, if I had known how much it would have hurt them, I never would have done it." Did you? This is the cure for sin. This is what makes the yoke easy, the burden light.

When we see the beauty of God's way, when we discern that awful cost of transgression, we say, "Never again, never again."

Ah, but somebody says, "Brother Frazee, I've done that and still I go back to it." Listen friends, you know what we need? We need more of it.

In the blood from the cross, I have been washed from sin,  
But to be free from dross, still I would enter in.  
Deeper yet, deeper yet into the crimson flood.  
Deeper yet, deeper yet under the precious blood.

If we haven't had enough, let's have some more. What do you say, friends? A deeper sorrow for sin, a deeper love for the One Who gave His all for us. I wonder if we couldn't see that song. I don't know if it's in this book. Deeper yet, I've just repeated it for you.

[Congregation sings Deeper Yet]

Do you believe that He can do it? Well, I'll tell you this, He would never have started if He didn't know He could finish. That's why you and I keep the Sabbath every week. We believe that God can start something on Sunday morning and have it all done by Sabbath. If you and I will give God the time day by day, it will soon be time to blot out the sins and close the sanctuary, and He'll come and take us home.

How many of you would like to—don't do this as a mass movement. Have you decided this morning that you're going to give God time to write that law in your mind and heart? Have you decided this morning that with Jesus' help, your going be giving Him time, not only to teach you what His will is but to cause you to love it? If you have, may see your hands? God bless you every one.

Heavenly Father, seal to our hearts the decision we've just made. Help us to meet Thee day by day at the mercy seat that the light of Thy law may shine into our hearts. That the light of Thy love may kindle in our lives. That we may love what God loves and hate what God hates. For the sake of the One Who gave His life, in Jesus' name, amen.

God bless you every one!

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