

Sanctuary (Oak Haven 1969) 4 of 10

Let Us Draw Near

#0496

Study Given by W. D. Frazee—August 1969

You remember in our last study, we closed with Hebrews the 10th chapter and the 18th verse. We continue:

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;)”
Hebrews 10:19–23.

You notice, in the 19th verse, He sets before us the opportunity, the privilege, of going in with Jesus into the holiest. This expression, into the holiest, is taken from the Greek word that literally means the holies, plural. So what he is saying is: entering into the *sanctuary*. But since he’s talking about both places, plural, obviously the only way to enter into *both places* would be to enter in the holy and then the Most Holy.

So, Jesus is inviting us to share with Him the blessings of the entire sanctuary service—focused, of course, upon the Most Holy Place. Now, this becomes of special import when we remember that, in the ancient service, none but the priest could enter this holy place. And none but the *high* priest could enter the Most Holy Place. But under the new covenant, Jesus invites all His children to come and enter in. Isn’t that wonderful? Oh, my dear friends. What a great privilege is ours.

If the president of the United States could send you a personal letter, with an invitation which would admit you to any room in the White House, you’d feel highly honored, wouldn’t you? You won’t be getting that letter. But something infinitely more wonderful and more precious is ours, in Jesus. Having boldness, liberty, confidence, to enter into the holiest—this is the throne room at the great temple of God; this is the audience chamber of the King of Kings. He says to Come. I want you in there with me. You know why He wants us so much, friends? Well, He loves us. And the more we love somebody, the more we want them where we are. Isn’t that right? Oh, yes. If you love somebody very much, you count the days, maybe the hours, till you can be where they are, or they can be where you are. And, my dear friends, Jesus wants us with Him. And He’s in the Most Holy Place, isn’t He?

All through these ages of the great controversy, this has been the great longing of His heart, the great desire of His soul.

Turn to John 17. I want you to see this. Here is the prayer of Jesus just before He went into the Garden of Gethsemane:

“Father, I will that they also, whom thou has given me, be with me where I am: that they may behold my glory, which thou hast given me...” John 17:24.

There, in the shadow of the cross, His great desire was that His church might be with Him in glory. For this, He came to the world, seeking us; for this, He died; for this, He rose and went back to Heaven. And, my dear friends, when He ascended that resurrection day, and the angels were ready to welcome Him and to do Him homage, He waved them aside. He would receive heavenly honors until He heard the assurance from God Himself that we could be with Him.

Isn't that wonderful? Somebody loves you. Somebody is lonesome for you. You remember that just a little while before this prayer, as He was there at the table at the Last Supper, when He gave them the bread, and then He gave them the cup with the grape juice, He said, “Now, I'm not going to drink any more of this fruit of the vine until that day when I drink it new with you in My Father's kingdom.” He was thinking about the reunion, the homecoming. Ah, Tell me, friends, has He forgotten us with the passing years? Oh, no. No. It seems to me that each returning day deepens His desire, increases His longing. Oh, that it may be so with us—that we may long to be with Him.

Now, I've spoken of this Most Holy Place as the throne room, and that's exactly what it is. I want you to turn over now to Revelation, the third chapter. And I want you to see the invitation that He gives us. And remember: this third chapter of Revelation and the verses from the 14th to the 22nd are the message to what church? The Laodicean Church. What church is that? That's the last one. That's the remnant.

Now here's His promise. And that word Laodicean means judging of the people. In this judgment hour, with Jesus in the Most Holy Place, notice His invitation in the 21st verse:

“To Him that overcometh, will I grant to sit with Me in My throne” Revelation 3:21.

See where He wants us? Not just off someplace, on some distant planet; not just some house way off on the edge of the city. He wants you and me where? With Him in His throne. Isn't that wonderful? Thank God. That's close fellowship.

It's nice to remember that the angels are working hard to get us up there and to get us to be closer to Jesus than they can be. No jealousy, no envy, no selfishness. They know that there's a bond of fellowship between Jesus and the ones for whom He bled and died, that is the closest tie in all the universe.

Tell me, wouldn't it be a tragedy to disappoint a love like that? Can you do it? Oh, how could we? Let me tell you, there are only two ways to miss it. One is to hold on to something that hinders your progress—some “idol.” The other is just to fail to believe Him. But I'll tell you this, if we look at the cross, it will cure both.

We look at the sacrifice of Jesus, as we see that love, it makes us willing to give up anything, doesn't it? And also, if we look at the cross, it makes us know that He loves us. And therefore, we will not doubt His Word. We will not doubt His acceptance of us. We will have faith.

Let's go back to Hebrews, the 10th chapter. We have boldness to enter because we enter by the blood of Jesus. Now, this is not some brash, brazen, boldness that's so characteristic of the world today. Nothing like that. No. It's a holy confidence. We come not with timidity, not wondering whether we dare approach or not. We come right in with our card of admittance. What is it? The blood of Jesus.

Now look at this sanctuary, and tell me again: what do you see on the horns of that brazen altar? Blood. What do you see on the horns of the golden altar? Blood. What do you see on the mercy seat? Blood—sprinkled blood. And it is through the sprinkled blood that we have acceptance. It is through the sprinkled blood that we have access to God. It is through the sprinkled blood that our sins are forgiven. It is through the sprinkled blood that we know our sins will be blotted out. Oh, I thank God that we may enter with confidence by the blood of Jesus.

Now let's look a little further at this verse. "By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh."

What is a way? Well, it's a road, a path, a trail, a highway, something to travel on. We are to enter in by or through or on this new and living way.

We have already noted the text in Psalm 77:13: "Thy way, O God, is in the sanctuary." Is this way in the sanctuary—what Paul is talking about here? Why yes, because it's the way through the veil. You see, in the sanctuary, there are three veils. There's a curtain at the entrance to the court, there's a veil at the entrance to the Holy Place, and a veil at the entrance of the Most Holy. And the sanctuary way is the way through all three veils. And we're not through until we get through the last one. That's the way into the holiest.

But now notice, this is "a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh."

Jesus opened up this way through the veil. Let's look at that for a minute. You remember that, in the ancient service, God said:

"Let them make me a sanctuary; that I may dwell among them" Exodus 25:8.

The purpose of the sanctuary was that God might dwell with men. But now watch: no sooner had He told them to make the sanctuary, that He might dwell among them, and He began to tell them how to make it, and He told them to hang up some veils. And, as we've already seen, nobody but the priest could go in the Holy Place, and who in the Most Holy? Why? Ah, my dear friends, a sinful and sinning world cannot endure the unveiled presence of God. God, in love, came close to men

and pitched His tent among them. But in love and mercy, He hung up the veil, that the shining forth of His glory might not blind or destroy us. Isn't that wonderful love?

And so these veils were to "hide" His glory, in a sense; they were to "conceal" His glory. They were to make it possible for Him to live close to men, yet not destroy them. And yet, even in that ancient service, the glory often shone out over the veil and out into the camp around.

All this is a wonderful type and picture of Jesus. And that's what Paul is saying in Hebrews 10:20. You mean the flesh of Jesus is represented by the veil? Exactly.

You remember in John 1:14, it says:

"The Word was made flesh and dwelt among us" John 1:14.

Jesus was the tabernacle. And His earthly flesh was the veil that concealed, covered, the glory of the infinite God. Had Jesus come with all the glory that He had with the Father in eternity, ah, friends, there would have been no Bethlehem, no Nazareth. And oh how much we would have missed.

In the first place, we couldn't endure that glory. In the second place, we could never understand His love for us. In infinite pity, He came down and got close to us. In the manger, in the carpenter's shop, in the home, by the seaside, by the well, in the streets of the cities and villages, out on the mountainside, He pitched His tent by the tents of men, basically saying, I want to get close to you, My Father wants to get close to you, My Father and I want you to know how much we love you.

And in that human flesh, His glory was veiled; it was covered. Look at that band of men going down the road—13 of them. At their head is a Carpenter—travel-stained garments; weary, for they had walked all day. Who is that? Oh, that's the Son of the living God. The Son of God in those travel-stained garments, weary with the toilsome journey? Yes. The glory of the infinite God was veiled in human flesh that God might live with us, and we'd get close enough to Him so that we could sense His presence and yet not be destroyed by His glory. Do you see? This is just the beginning.

Let's go to Matthew, the 27th chapter. Paul has said here in the text we're studying, "... through the veil." You see, if you and I are to enter, the veil must be open. No longer, "No admission." Something must happen. And something has happened:

"Jesus, when He had cried again with a loud voice, yielded up the Ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom" Matthew 27:50–51.

This is Friday afternoon, at three o'clock. Darkness has been over the land for three hours. Now the closing moment has come. What does rent mean? Torn.

When Jesus died upon the cross, it was the hour of the evening sacrifice, 3:00 in the afternoon. Every day in that temple, they put a lamb on the altar at the hour of the morning sacrifice—9:00 in the morning, and another one in the evening. Spirit of Prophecy speaks of it as an altar of perpetual atonement. There was always a

sacrifice there on the altar; it was put on at 9:00 and put on again at 3:00. And it's significant that when Jesus, the *true* Lamb, the anti-type of all those offerings, was slain, He was put on the cross at 9:00 in the morning, the hour of the morning sacrifice. And at 3:00 in the afternoon, the hour of the evening sacrifice, He expired.

But now watch. As Jesus hung out there on Calvary, outside the city wall, inside the city, what happened to this veil? It was rent in twain from the top to the bottom—torn in two. It was open. Who did it? The hand of God. And what was happening out there on Calvary at the same moment? The heart of Jesus, the One Who had taken our human flesh that He might dwell among us, that heart was torn in two. He died of what? A broken heart. Rock of ages cleft for me.

Oh, my dear friends, this is what it cost to open for us the way into the Heavenly Sanctuary. That veil, which for ages had obscured God, was torn in two by the sacrifice of Calvary. No longer were men to think of God as hidden by the veil.

The glory shines out, the glory of love, and we can go in. It's true that we can only enter by the blood of Jesus, and that means we leave our sins at the altar, the cross. We can't carry our sin with us into the Heavenly Sanctuary. Oh, no. The whole purpose of the service is to get rid of sin. But having died for us, He offers His blood as the cleansing blood.

What can wash away my sins?
Nothing but the blood of Jesus.

Yes, the red veil tells the story of the broken heart.

Another very interesting thing happened at that moment at 3:00. We're told that the priest was standing there with uplifted knives to slay the lamb for the evening sacrifice. But as, with a great sound, the Lord of Heaven drew near to rend that veil, priests and people were thrown into panic. And in the ensuing confusion, the lamb escaped. Think of it, friends. That lamb that had been marked for slaughter didn't die. Somebody died instead of him that afternoon—the *true* Lamb.

Oh, I thank God somebody died for me; somebody died in my place. I'm like that one just about to be slain. But the broken heart of Jesus takes the place of my death. He died for me. It was for me that His heart was broken. It was for me that He opened up the veil.

On the Day of Atonement, while the priest went in the Most Holy Place, the people were to do what? Draw near. This is the language of the Day of Atonement—the time of the holy convocation. No work is to interfere with this; no eating is to interfere with this; *nothing* is to interfere with this. Let's come, He's opened up the way. Let's come. And we can come closer than the people did back then. They gathered in the court and out in the camp around. But you and I, praise God, we're going in—in through the Holy Place, into the Most Holy Place. And there, before the sacred ark, we share with Jesus in the mystery of this closing work.

I want to give you a wonderful statement from the Spirit of Prophecy that will help us to appreciate what this means about our going in. Obviously, you and I do not go in there physically with these feet that walk these paths here. But thank God, He has given us in these minds a wonderful gift of being, in our imagination, somewhere else, a different place, from where we are in this life. And when I speak of imagination, I'm not talking about imagination fantastic things that never happen. I'm just talking about using the gift that God has given us to think of something somewhere else.

You remember in our earlier study, I asked you to think of the picture that would come to your mind as I said the word "home." Something comes to your mind. When we speak of the Most Holy Place, when we speak of the mercy seat, when we think of the judgment going on, all those things should be very real and vivid to us.

Let me read now in *Great Controversy*:

"They that were ready went in with Him to the marriage: and the door was shut. They were not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to 'wait for their Lord, when He returns from the wedding.' But they are to understand His work, and to follow Him by faith as He goes in before God. It is in this sense that they are said to go in to the marriage"
Great Controversy, page 427.

What does it mean to go in? It means to follow, to understand His work, and to follow Him by faith.

Now how do we understand? By reading the Word of God—by reading in Daniel and Revelation and Hebrews and Leviticus about the sanctuary service. We understand by reading in *Great Controversy* these chapters, "What is the Sanctuary?" "In the Holy of Holies," "The Investigative Judgment," and reading the other wonderful inspired chapters in the Spirit of Prophecy.

But now I urge you, dear friends, when you read and study these things, get down on your knees (and if you can't kneel, bow your head). Let it be a prayer session. And now watch this next point. When you read these things, and when you come in prayer to God even though you're not studying this particular subject, visualize yourself as entering in through this veil into the Most Holy Place. We're told in *Early Writings* in that little chapter on prayer and faith, that we're to send up our prayers in faith within the second veil. Does it make any difference? Yes.

Did you ever get a letter back from the post office that you had mailed, and it said Returned, Insufficient Address? You'd left out part of the address. Ah, my friends, there's many a prayer that comes back, "Returned, Insufficient Address." If you don't understand what that means, read that chapter in *Early Writings* "Prayer and Faith." And the chapters "A Firm Platform" and "End of the 2,300 days." Oh, this thing of by faith being where Jesus is, of, in our imagination going in there with Him and being right there with the angels, with the elders. Is Enoch up there? Yes. Is Moses there? Yes. Elijah? Yes. And a multitude of others whose names we don't know. They're all up there with Him in the Most Holy Place. And all that is an

earnest pledge of the fact that you and I are going to be with Him there in body, immortal bodies, made immortal at the coming of Jesus.

But I want to tell you something, friends. If we are ever there in there in the flesh, we will first be there in our minds. If our feet follow Him there someday, our thoughts will follow Him moment by moment right here while our feet are walking these dusty paths.

“They are to understand His work and to follow Him by faith as He goes in before God” *Ibid.*

Now read Hebrews 10:19–22 again, our opening texts.

May I say this, friends? The only way to go someplace is to leave some other place. Those men that went to the moon, they left this world. Every mile they got nearer to the moon, they were farther from this planet, right? Which way are you headed? Oh, let’s go into the Most Holy Place of the Heavenly Sanctuary. Then, every day will find us farther from this world in our thinking, our planning, our conversation, everything—to leave the world far behind.

You remember that first vision the Lord gave Ellen Harmon? She turned to look for the Advent people in the world, and she couldn’t find them. What did the angel say? Look again, and look higher. And there on the path, set up high above the world, she saw the people of God following with Jesus at their heads. Do you remember what was set up at the beginning of the path? A light that gave light all along the way. And what was that light? The Midnight Cry. And what’s the Midnight Cry?

“Behold, the Bridegroom cometh; go ye out to meet Him”
Matthew 25:6.

The entrance of Jesus into the Most Holy Place on October 22, 1844. And the call of Heaven that you and I, as part of the remnant, should leave this world in our thinking and go in *with* Him. Shall we go in tonight?

I tell you, if I had been listening to this study, I think I’d long to say something. In fact I do, then I want to hear from you. I want to say, Thank God, I thank my Savior with all my heart, for taking my place. The flesh of this world, the human family, coming down here and tabernacling with me, and then letting that heart be torn in two that the way might be open for me into the unveiled presence of God.

That’s my testimony. What is *your* testimony?

[Testimony service follows]

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