

# Sanctuary (Oak Haven 1969) 6 of 10

## *In Full Assurance of Faith*

#0498

Study Given by W. D. Frazee—August 1, 1969

This evening, let us turn again to Hebrews, the 10<sup>th</sup> chapter, beginning with the 19<sup>th</sup> verse. Perhaps a number of you have memorized these verses this week. I trust so. The best way to memorize any text of Scripture is to keep using it. Keep reading it, keep studying it, and then sharing it with others. If you do that, you can't help but memorize it.

“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...” Hebrews 10:19–22.

Now this is as far as we've studied, isn't it? We're going on:

“... 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: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching”  
Hebrews 10:22–25.

First of all, tonight, let us notice the second line in this 22<sup>nd</sup> verse: “...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.”

The whole picture is one of sharing the priesthood with Christ. As we've noted, it was the priest who entered into the sanctuary anciently. And ye are a royal priesthood, a chosen generation, a peculiar people. We are invited to share with Jesus “entering in.” But before the priest could serve, there were certain things that they must do. What do you see there in the court just before the veil of the sanctuary? The laver. What's in it? Water. What's it for? To wash. That isn't all. Before the priest could serve, there had to be a special service in which blood was applied to them, and also oil. All these services typified a work of preparation that must be done for those who minister in the sanctuary. If you and I are going in with Jesus, we want to be sure that we are prepared. So Paul says, “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.”

If we are to enter into the experiences that these verses tell us about, there are some things we are going to leave outside—doubt, uncertainty, guilt, fear, worry, all of these things, friends, belong outside. In fact, they will *keep* us outside. The only way to enter in is to *deal* with the guilt problem and get it settled.

Now friends, I can’t read your hearts here tonight. But I know something about human nature, for I’ve been working with it now for a long time. And I want to tell you: the individual who is free in Christ is rare. And there are two things, and only two things that hinder. I’m going to study with you what those are tonight. One is holding on to sin. The other is failure to believe the promises of God. That’s all that stands between the guilty, fearful soul and peace and rest, and full assurance. That’s all, just those two things.

In this verse, we have the remedy for both of them. “...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.”

That expression “full assurance of faith” means the assurance that comes from faith—the assurance that comes by exercising faith. Faith is the way that we get assurance, that’s what he’s telling us. Do you have faith? Are you exercising it? If you have faith and are exercising it, then it’s your privilege to have full assurance. In fact, if you *don’t* have full assurance, it’s because the faith muscle is not being worked. We’re to “draw near with a true heart in full assurance of faith.” But it takes a true heart to do that. That doesn’t mean a perfect character; it means one that’s perfectly willing, fully surrendered. A true heart is a sincere heart, that when we say to the Lord, “Lord, I surrender all,” we mean *all*. We mean all.

Oh friends, I pray that God may teach us how to surrender all tonight. Have you really surrendered all? Several years ago, the Lord brought a dear little girl into our home. She was about eight years old when we adopted her. And she was a darling, I can tell you that. She’s grown up now, of course, and a mother. But I still remember various experiences. I want to share one with you.

She hadn’t been with us a long time as yet. And one evening, she and I had a little visit together, and I said, “Shall Daddy tell you a little secret? I’m not sure whether it’s going to happen or not, but there’s something that might happen.” Oh, yes. She wanted to know the secret. I said, “Well, you understand that it might not happen. But it’s just possible that Daddy might get a new car.”

“Oh!” she said. And then her thoughtful little mind began to work, and she said, “Well, Daddy, wouldn’t that cost a lot of money?”

“Yes,” I said. “That costs quite a bit.”

She said, “Daddy, if you do that, I’ll give you all my money.”

Well, I thanked her, of course.

Several days later, she came in, and she brought a little package she had wrapped up. She loved to wrap up packages. So she had this all wrapped up, and she waited, of course, while I opened it. Lo and behold, there was a dollar bill. That was to help buy the new automobile, you understand. So I thanked her. Then she said, "But Daddy, that's not all." And she took the dollar bill and the wrappings and went back in her little room, and presently she appeared again with a package all done up and waited while I opened it. And there were *two* dollar bills! So I thanked her royally for that. She said, "But Daddy, that's not all." [Audience laughter] So she took the two dollar bills and the wrappings and went back to her little room, and presently she appeared, and there was a package all done up, and I opened it up again. And there were two dollars and some nickels and dimes and pennies. She watched while I counted it all out: two dollars and 54 cents. She said, "Daddy, that's all."

Oh, my friends, I tell you *our* Father's heart is so thankful when you and I *really* bring Him all. And may I tell you that *few* people have ever done it. Few people that do it stick to it. And as I've shown you in the sanctuary service, while God has made full provision to take our sins in and cover them with His blood, He's also made provision that you and I can have them back any time we want.

Oh, I just long that every soul of us shall know what it is to bring all and put it on the altar. As the song says, "Is your all on the altar of sacrifice laid?" Is *everything* there?

And this isn't just a matter, friends, of giving up whiskey and tobacco. The man sees that whiskey may give him hardening of the liver, and smoking may give him cancer of the lungs; he may quit for a perfectly good, selfish reason. Am I correct? There's more involved in this matter of Christian experience than just giving up *things* that are proved to us to be wrong. Jesus didn't give up everything *bad* so *He* could be saved; He gave up everything *good* so *we* could be saved. That's what conversion means—to draw near with a true heart. To make a full surrender means that instead of parlaying and bargaining and arguing over whether this that God has put His finger on is bad, we just give Him the *whole* thing, without any reserve, so that He can do anything with us, our money, our property, our time, *everything*, all on the altar. And I repeat: few people have ever done that, and few people who do it stick with it.

But *all* who welcome Jesus at His coming, with joy, will have done it. Not the day He comes, but before. "*Now* is the accepted time." And when I say that few have done it, I don't mean that only a few *could* do it. Oh, no. *Everybody* can do it. Everybody can do it *now*. I don't mean to picture it as some mysterious experience. It's very simple. It means to just *give* ourselves completely, fully, to Jesus so that He can do anything with us that He wants. And when we draw near with that true heart, then we can have full assurance with faith.

But there are individuals who have made a full surrender that seemingly stop right there and are timid and doubting and backward in exercising faith. I illustrate it sometimes with our two feet. I suppose everybody here has two feet. I'm equally certain that nobody here has anymore! Do you need two? Is that enough? Plenty, provided you use them. And these two feet that we're studying about tonight, one is

the step of surrender, the other is the step of faith. And they come in that order, my friend. When you surrender all to Jesus, then immediately, you have the duty and the right, the privilege, the opportunity to say, "Lord, I believe. I've given my sins to You; I believe You take them. I'm drawing near with a true heart, a sincere heart, a repentant heart, in full assurance of faith. I'm coming not with a doubtful mind, not with uncertainty, I'm coming *knowing* that You love me and knowing that You will accept me." And, thank God, Jesus' loves to accept those who come to Him in faith. But what does Paul say in Hebrews 11:6?

"But without faith it is impossible to please Him"  
Hebrews 11:6.

What does "impossible" mean? Can't be done. You *cannot* please God without faith, without *exercising* faith.

"But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" *Ibid*.

In other words, when we come to God, drawing near with a true heart in full assurance of faith, we are to believe that we are going to get something, get exactly what we're seeking, which is what God has promised. What are we seeking? We're seeking to get rid of this guilty heart! This guilty conscience! We're seeking to get rid of the load of sin. Isn't that what we're seeking? Oh, my friends, this is the great purpose of prayer, of coming to God. If all we're coming to God for is to learn how the stock market's going to be next week, or to know whether it's going to rain tomorrow, or to know whether somebody is going to do this or that, and we wish they would, God may or may not be interested in letting us know anything about those things. They're very minor. The great purpose of coming to God in prayer is that He may take away our *sins*, deliver us from the load of guilt, so that we may serve Him "with a true heart in full assurance of faith."

Anybody here tonight carrying around a guilty conscience?

I went to a place several weeks ago to hold a series of meetings. The first night I was there after we had the meeting, I passed out cards. I said, "I'm going to invite all of you to take a card, nobody has to, but every one of you is invited to take a card; it's just a blank card." Then I said, "There are three kinds of people here tonight. And any of you that want to, I'm going to invite you, to write your names on the card and indicate by 1 or 2 or 3 which one of these classes you're in." I said, "Number 1 are people that know they're sinners; they know they are lost; they know that if they'd die tonight, they'd be lost; they're carrying a load of sin, and they know they are. That's number one." And I said, "If you'd like to have us pray for you, write your name down on that card and stick a number 1 up in the corner. And some people did that very thing. Then I said, "There are some other people here tonight who know that they've sought the Lord and given their hearts to Him, and they know that God has forgiven their sins, and they know their sins are covered in Heaven. They have confidence and faith that God has accepted them, and they're the children of God. I don't mean they think they're perfect, but they know that God has accepted them. They know they're the children of God; their record is clear in

Heaven. That isn't a matter of boasting; that's just the matter of if it's so, and you know it, then you know it, don't you? "Now," I said, "Those of you who are like that, if you wish to, write your name down and put number 2 up in the corner. I want you to help me help some other people." Then I said, "There are some other people who aren't quite sure just where they are. They'd like to be a number 2, but they're not sure. You put number 3 up in the corner."

That takes in everybody, doesn't it? People who know they're lost, people who know they're accepted, and people who don't know for sure just where they are. Doesn't that take in everybody? Isn't that simple?

Which one are you in tonight? Think it through with God, "Lord, where am I? Am I a lost sinner and know I'm lost? Are there some sins weighing on my soul that I haven't given up or haven't confessed, haven't made right?" And you noticed I didn't ask anybody in these questions whether or not they were members of the church. That wasn't what I was discussing.

Oh, my friends, what is your experience tonight? I'm thankful to tell you that, before those meetings were over, there were a good many people who were in number 1 and number 3 who got into number 2. And *you* can if you *know* that you have a guilty conscience, if you know you're a lost sinner, you can have deliverance from that, and you can have it tonight! And if you're in that third group who are just uncertain, you'd like to be sure, but you just don't know for sure, you can have victory and assurance, my friend. It's bought and paid for.

How are we going to get it? Look at that 22<sup>nd</sup> verse again. "...let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience..." Sprinkled *from* an evil conscience.

Don't miss this. Here are some people who have *had* an evil conscience, but they got *rid* of it. How did they get rid of it? Through sprinkling. That's what this says, doesn't it? Did you know the Bible teaches sprinkling? That's what this says, and we're going to study it. However, it isn't the *body* that's to be sprinkled; the body is to be *washed* with pure water—that's baptism. But the *heart* is to be what? Sprinkled. And that will get rid of the guilty conscience.

Now let's see what we'll find out about this sprinkling.

"...let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience..." Hebrews 10:22.

Let's go to Hebrews the 11<sup>th</sup> chapter and the 28<sup>th</sup> verse. Here we find this expression again, 'the sprinkling.' Speaking of Moses down there in Egypt with the people of God.

"Through faith he kept the Passover, and the sprinkling of blood..." Hebrews 11:28.

You remember when they went out of Egypt. The firstborn in every home in Egypt were to be slain unless what was on the doorpost? Was it enough that the lamb be slain? No, the blood must be *sprinkled*. When they got to Sinai, not only was blood to be sprinkled in the sanctuary, but also at different times, blood was sprinkled on the brazen altar, on the golden altar, and the mercy seat.

Turn to Hebrews 9. Somebody here is going to see this for the first time. Of course, some of you know what this verse says, but somebody here has never noticed what we're about to read, as to *where* some blood was sprinkled:

“For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people” Hebrews 9:19.

The people sprinkled? Did you know that? That's what this says, doesn't it? Not only must the sanctuary be sprinkled, but the people must also be sprinkled. What for? So they'll be purified from guilt, from sin, and able to enter into a covenant relationship with God. And as in the Passover, it was not enough that the sacrifice be slain, the blood must be sprinkled on the doorpost of the home, so with the individual soul. It is not enough that Christ die upon Calvary; it is not enough that that blood be sprinkled in the sanctuary above; the blood must be sprinkled on your heart, my friend. If you are to be purified from sin, if you are to get rid of that guilty conscience that weighs upon your soul, there's only one way. We read it here in Hebrews 10:

“...let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience...” Hebrews 10:22.

Let's go over to Hebrews 12 now, and read it again. Beginning with the 18<sup>th</sup> verse, he says:

“For ye are not come...

(the Christians under the New Covenant)

“... unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake:)” Hebrews 12:18–21.

But the 22<sup>nd</sup> verse:

“But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect” Hebrews 12:22–23.

Now watch, still telling us what we’ve come to:

“and 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.

This sprinkled blood *speaks*; the blood of Abel cried from the ground; it cried for vengeance; *this* blood cries for mercy, my friends. And so, Paul says, “This blood speaks better things than that of Abel.” I repeat, the blood of Abel cried for vengeance; the blood of Jesus cries for mercy. Oh, have you heard the speaking blood? Has it been sprinkled on your heart? Have you heard its message? It speaks *for* you in Heaven; it speaks *to* you here on earth. Thank God the sprinkled blood is speaking before the Father’s throne. The Spirit’s power is seeking to make its virtues known. The sprinkled blood is telling Jehovah’s love to man.

Oh, listen, friends. And, as you listen, the burden of guilt will roll away. The sprinkled blood sprinkled on your heart will take away the fear, the guilt, the worry, the concern that sin has brought. Why? Two great reasons: first of all, whose blood is this that’s sprinkled? The blood of Jesus. Why did He die? He died for me. But why did He die for me? Because I was a sinner. He died to pay the debt for my sin. And so, as I see that sprinkled blood sprinkled for me there in Heaven, sprinkled upon me here by faith, as I come to His cross, as it were, and look up and see the blood flowing from His wounded temples, dropping from those hands nailed to the cross, and from those feet spiked to the tree; as I come closer and closer, some of those drops of blood fall upon me, and I say, “Thank God, somebody loves me enough to die in my place; somebody loves me enough to take my pain, my penalty, my suffering, my death.” That’s why He died, isn’t it? This is it.

But oh, the second reason, friends, is this: that sprinkled blood tells me not only that He died to pay the *debt* for my sins, He died to take *away* my sins.

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

He’s carrying it away. That’s the message of the blood. That’s why He died. And so, as I look at Him dying for me, I hear that sprinkled blood speak to my heart. The sprinkled blood is speaking forgiveness full and free, its wondrous power is breaking each bond of guilt from me. I go free! What freed me? The blood. We have forgiveness through His blood; we have redemption through His blood; we have cleansing through His blood; we have deliverance through His blood; we have victory through His blood; we are accepted through His blood.

Oh friends, if this blood can accomplish such wonderful things, why not come where the blood drops can be sprinkled upon us? Why not come to Calvary? Why not come and let this precious work be done in our hearts? You see, friends, the cross of Christ furnishes the motivation to take both of these steps that I was talking to you about. Is it this right foot that's a bit weak? Are we so retarded in our surrender? Looking to Calvary will make us long to give everything to Jesus. Or is that left foot weak? Do we have a hard time bringing it up and *believing* that we're forgiven when we confess our sins? Do we have a hard time saying, "Lord, I know you accept me because You promised." Is *that* weak? Looking to Calvary will inspire the heart with faith. For as we see Jesus dying for us, how can we doubt His love? How can we doubt His willingness to accept us?

When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss  
And pour contempt on all my pride.

See, from His head, His hands, His feet,  
Sorrow and love flow mingled down.  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?

Since I who was undone and lost  
Have pardon through His name and word,  
Forbid it then that I should boast  
Save in the cross of Christ my Lord.

His dying crimson, like a robe,  
Spread o'er His body on the tree;  
Then am I dead to all the globe  
And all the globe is dead to me.

Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine  
Demands my life, my soul, my all.  
~When I Survey the Wondrous Cross

Can He have it, friends? Oh, if we'll come to Calvary, the power of sin will be broken. This is what it takes. And, I repeat, if we lack in faith, if we're timid about accepting our acceptance, come to Calvary, and let us say, "Lord, why are you dying there?"

"I'm dying to save you."

What are the terms?

If we repent, "If we confess our sins, He is faithful and just to forgive us our sins." (1 John 1:9)



“Lord, I repent. I give up my sins. I confess them.”

And what does He say? Like He said to that poor man lying there, “Son, be of good cheer, thy sins be forgiven thee.”

Oh, somebody’s saying, “Brother Frazee, I wish I could feel it.”

Bless your heart, friends, there’s something 10,000 times more important than feeling it, and that is having it happen.

This is not basically a matter of feeling at all; it’s a matter of meeting the terms of the Gospel, and then accepting by faith what God has promised. That’s it.

Have you met the terms? Have you come? Have you given yourself to Jesus? Do you believe He accepts you? Oh, press close then and let the sprinkled blood seal your decision and your acceptance. It’s for you. It’s all for you. Jesus has died to make it possible.

I just wonder if there isn’t somebody here tonight who wants to seek God with all your heart for this experience.

I’m glad to see a lot of folks get a blessing in getting closer to the Lord. But my greatest burden tonight is to help somebody who came in here with a guilty conscience to go out without it. That’s my greatest burden. I can’t read your mind. That isn’t my job. The Holy Spirit reads your mind. If you open up your heart to Jesus, He’ll help you.

Is there somebody here who would like to seek God to get rid of guilt, get rid of a guilty conscience? Is there somebody burdened with guilt either because you know you’ve been hanging on to sin and you need to give it up, or else even though you’ve given it up as far as you know, it still haunts you and burdens you and is wearing you. You don’t have this full assurance of faith. Would you like to seek God tonight? I’d love to seek God with you and for you, friends. I know you can get help. I’ve seen God help dozens and scores, yes *hundreds* of people, my friend. I know He can help you. Be sure of this: there’s no mess the Devil has ever gotten you into but what God can get you out of. All manner of sin shall be forgiven unto men. And no matter what your problem is, whether it’s the problem of holding on to sin or you’ve been willing to give it up, but somehow you can’t have faith, you don’t seem to exercise it, and so you’re left worried, fearful, with the guilt of the past still hanging over your soul:

Come, ye sinners, poor and needy,  
Weak and wounded, sick and sore;  
Jesus ready stands to save you,  
Full of pity, love, and power.  
He is able, He is able,  
He is willing, doubt no more.

Let not conscience make you linger  
Nor of fitness fondly dream;

All the fitness He requires  
Is to feel your need of Him:  
This He gives you, this He gives you,  
'Tis the Spirit's rising beam.  
—"Come Ye Sinners"  
Seventh-day Adventist Hymnal, #280

Oh friends, I'm glad we can come *just* as we are. What do you say?

I wish we could stand just now. Will you stand with me? Will you bow your heads with me in prayer? Then after we've had prayer, I'm going to give an invitation, you just remain standing.

Dear Lord, all through this audience may be men and women, young people, and boys and girls who need help. You know which ones. We all want to do better, doubtless. Lord, I pray that all who do know Thee shall make mighty intercession just now, that any who do not know Thee may get acquainted with Thee tonight and find Thee a loving, forgiving Savior who takes away the load of sin. In Jesus' name.

[Elder Frazee gives an appeal.]

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