

Sanctuary (1968) 3 of 8

Why Christ Cannot Come Today

#0512

Study Given by W. D. Frazee—January 3, 1968

I'm glad Jesus is coming, aren't you? I'm glad He's coming *soon*. But He won't come today. Do you know why He won't come today? That's what I want to study with you about tonight. We want to see why he *can't* come today. There's a work that He must do in the Heavenly Sanctuary. And when that work is completed, He will come. And if we *understand* what He's doing, we can share in that work and help to bring His coming sooner. As Peter says, it is our privilege not only to look for but to *hasten* the coming of our Lord Jesus Christ. We want to help Him come sooner, don't we?

Our opening text is in Hebrews the ninth chapter. Here, the Scripture makes it plain what Jesus must do in Heaven before He returns to this earth. He must cleanse the Heavenly Sanctuary.

I read beginning with the 22nd verse of Hebrews 9:

“And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these” Hebrews 9:22–23.

That word ‘purged’ means cleansed.

I want to read this verse as *Weymouth New Testament* [WNT] translates it. It'll bring out the thought perhaps just a little clearer. But notice that Paul says here just as you have it in the King James Version, that it is necessary for something to be purified. That's another word that means cleansed. Now I'll read it from Weymouth:

“Apart from the outpouring of blood there is no remission of sins. It was needful therefore that the copies of things in heaven should be cleansed in this way...”

That is with the blood of animals.

“...but that the heavenly things themselves should be cleansed with more costly sacrifices” Hebrews 9:22–23 (*Weymouth New Testament*).

It is necessary for things in Heaven to be cleansed. We might wonder why anything in Heaven would need to be cleansed. But we've just read it from the Bible that it's necessary; it has to be done.

Let's read on, and perhaps we'll understand it a bit better.

“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: 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 to put away sin by the sacrifice of Himself” Hebrews 9:24–26.

Notice that the work to be done is the putting away of sin. That's a strong word—“put away.” It's used in the Scriptures for divorce—if a man “put away” his wife. Now God is going to divorce sin from sinners; He's going to eradicate sin from the universe. He's going to *put away* sin. This is the work of the sanctuary.

In our first lesson, we saw how sin could be separated from sinners and put on the Substitute. Last night, we saw how, through the blood of that Substitute, the sin can be transferred to the sanctuary. Tonight, we're going to see how the sanctuary, defiled by those sins which have been transferred to it, is finally cleansed, and sin is put away forever. This is the work of Jesus in the plan of salvation, and the sanctuary is the laboratory where this wonderful work is going forward to completion. It's a thrilling thing to know that we're in the last hour.

Oh, I want to see sin put away, done away with, eradicated, blotted out, don't you? Yes. And thank God, this is what He has His heart set on. And He wants us to share it with Him.

Notice what Paul says here in the 25th and 26th verses, that what Jesus does once, the high priest did how often? Every year. And that's what we're going to study tonight—what the high priest did every year in the cleansing of the sanctuary.

When this work is completed, Jesus is going to come. And so, the 28th verse says:

“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 9:28.

Let's notice that expression. When He comes the second time, He comes without sin. Of course, He's *not* a sinner and He never *was* a sinner. What does it mean when it says He's coming the second time without sin? Look at the first part of the verse. Christ was once offered to bear the sins of many. When He came here to this world and went to Calvary, the sins of men were upon Him.

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

When He ascended to Heaven to minister there as our Priest, He bears our sins before the Father's face, before the throne, just as the priest back there in Moses' sanctuary bore the sins of Israel. But Paul says that when He comes the second time, He will not come as a Sin-bearer. This is very important. All the sin-bearing must be finished then, before He returns. He will complete His work as Priest. He will come as King. That means that if we are to share in the benefits of His bearing sin for us, we must enter into that experience before He comes. I'm glad the sanctuary is still open. What do you say? Thank the Lord.

Some people might wonder what the difference is between the covering of sins and the blotting out of sins. I hope that you'll keep your mind focused on that point as we study. What is the difference? I'll say this, friends: In any laundry, the first job is to get the clothes in, and the second job is to get them out. Is that right? Is that the way you do it here? Yes. You get the clothes in, and then you get them out. And may I say it reverently, but illustrations help us: The sanctuary is God's laundry. God uses that figure. In Revelation, God speaks of the redeemed as those who have washed their robes and made them white in the blood of the Lamb. We're naturally sinful. Even our righteousness' are as filthy rags. But oh, friends, if we'll bring our poor, polluted lives to Jesus, He not only covers our sins, He blots them out. He can eradicate sin from the life. For when He comes, Ephesians 5 tells us, that He's going to present to Himself a glorious church, not having spot or wrinkle or any such thing. Well-washed and ironed, if you please. Every stain gone, every spot gone, and even the wrinkles taken out. Isn't it wonderful, friends? To restore in man the image of Jesus, this is the work of the Gospel.

Now, as we are beginning to see in this study of the sanctuary, it isn't the work of a moment. It may be *begun* in a moment. But sanctification, as has been well said, is the work of a lifetime. Oh, let no one hold out before you the hope that someday something is going to happen to you all of a sudden that will fix you forever, where you'll have no more problems with sin or temptation. Rather, let us study with Jesus how to run with patient endurance the race that is set before us, looking unto the Savior. This is the way into the sanctuary, through the sanctuary, on through to the very throne of God.

You remember we found that the center of this whole sanctuary service is God's law. There in the Ark, written on the tables of stone. This law tells us what sin is.

"Sin is the transgression of the law" 1 John 3:4.

"To break one point is to be guilty of all" James 2:10.

"The wages of sin is death" Romans 6:23.

"All have sinned and come short of the glory of God" Romans 3:23.

"Death has passed upon all men" Romans 5:12.

We're all sinners; we all deserve to die. But Jesus has come now, He's died for us on the cross as the Lamb, He appears for us in the sanctuary as our Priest.

And there, those who confess their sins, have their sins transferred to the sanctuary and covered with the precious blood.

So, tonight, we look at those drops of blood, as it were, in the sanctuary, and we recognize that it symbolizes, represents, the precious life of Jesus. Isn't that wonderful, friends? The life of Jesus is covering our sins. My sins, your sins, are covered with the precious blood. Isn't it wonderful to be covered?

In the ancient service, which was the Gospel in symbol, when these sins had been taken into the sanctuary and put there in the Holy Place through the blood, there came one day in the year a work of removal of those sins, a work of cleansing the sanctuary. And this too was done through blood. It was through blood that the sins were taken in; it was through blood that the sins were taken out. This shows us that getting rid of sin is, shall I say, *expensive* business. It has already cost Heaven long ages of sorrow. And it's not done yet. But thank God, friends, it'll soon be over when you and I have entered in fully with Jesus into this *experience* that He wants us to share with Him.

We're going to look at the 16th of Leviticus, where the Bible describes what it was that the priest did once a year for the cleansing of the sanctuary. There were preliminary services on this day. But the heart of the service was the bringing of two goats to the door of the sanctuary there in the court. That's the fifth verse. The seventh, eighth, and ninth verses tell us that the priest was to cast lots as the two goats were presented there at the door of the sanctuary. One lot was for the Lord, and the other lot for the Azazel, the scapegoat. When the Lord's goat had been selected, that animal was slain as a sacrifice. The ninth verse shows that. The 15th verse speaks of it again. Notice that when he had killed the goat of the sin offering which is for the people, he was to bring his blood within the veil and sprinkle it upon the mercy seat and before the mercy seat. All during the year, he had been ministering in the Holy Place, but on this day, he passed within the inner veil. And there before the golden Ark, he appeared with the smoking censer and the blood.

Covered with a cloud of incense, he approached that mercy seat, beneath which was the law which had been broken. And there upon the mercy seat and before the mercy seat, he sprinkled the blood. Seven times he was to sprinkle that blood, it says in the 14th verse. What was this for? He shall make an atonement for the Holy Place because of the uncleanness of the children of Israel and because of their transgressions and all their sins. This, you see, was the Day of Atonement. I love that word, "atonement." Think of it as at-one-ment. Sin brought separation between man and God. When the sin is gone, the separation is gone. There is no way to bring God and man together except by the removal of sin. And this is accomplished through the blood. That blood, shed for us upon the cross, ministered for us by our Great High Priest in the Heavenly Sanctuary. Oh, I'm so thankful that He was willing to do it, aren't you?

When the high priest had sprinkled this blood upon the mercy seat, and thereby accomplished the atonement, thereby making an end of sin, there was another work that remained. Notice in the 20th verse what that was, and think of its meaning as we read:

“And when he hath made an end of reconciling the Holy Place, and the tabernacle of the congregation, and the altar, he shall bring the live goat” Leviticus 16:20.

This is that goat that was waiting outside—the scapegoat. Azazel is the word that’s used. That’s another name for Satan. As the first goat represented Jesus, Who died for us, the second goat represented Satan, called Azazel, the scapegoat.

Now notice what the high priest did to him:

“And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat into the wilderness” Leviticus 16:21–22.

Now you might wonder *why* the scapegoat is there. Well, it simply this, my friends: Every sin, there are two parties—the tempter and the tempted. Who caused Adam and Eve to fall? Satan. Who tripped Abraham up? Satan. Who made David stumble? Satan. Who tempted Peter to deny his Lord? Satan. Thank God, all these that I have mentioned repented, and the blood of Jesus covered their sins. And in the final work of blotting out of sins, all record of their transgressions is erased in the books of Heaven. But I want to ask you something: Did Jesus die upon the cross of Calvary to save the Devil from his share of the punishment for those sins that he caused those men to commit? No. And thus you see that in the sanctuary service, it is recognized that after the sins of the righteous have been blotted out forever in the books of Heaven, after the blood has been sprinkled for them in the Most Holy Place, there still remains a responsibility for sin which belongs to the Devil, and it returns upon him. And he must suffer for those sins. He ought to, don’t you think so? Why think of it, friend. Suppose we have an old sinner here in the community, a thief, a murderer. And supposed he gets hold of a young boy, and he teaches that boy to steal, and the boy gets into trouble and is brought before the courts. And suppose that those who know the boy, they say to the judge, “This boy, it’s true he’s responsible, he’s old enough to know right from wrong, but he’s been influenced by this old criminal. We ask you, under certain conditions, to put this young man on probation. And, if he’s faithful, at last to pardon him.” Would that mean that the old criminal that taught him to break the law should be pardoned too? Oh, no, friend. There’s no pardon for the Devil. He must suffer. And so, the sins, in the final analysis, were put upon the scapegoat.

You notice that in these verses that I’ve read, there is clear evidence that the high priest actually brought those sins out of the sanctuary. Did you catch that as I read it? How do we know, as he comes from the sanctuary, that he’s bringing the sins out? For the simple reason that he puts them on the scapegoat. It says so.

“And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all

their sins, putting them upon the head of the goat”
Leviticus 16:21.

So, there they are now. They’ve been taken from the sanctuary; the sanctuary is *clean*, thank God. The sins have been blotted out. Now, they’re brought out of the sanctuary and put on the head of that scapegoat. Let’s in our imagination, gather there with Israel. You know, on that day, everything else stopped. All business was closed; all work ceased. Everybody came and gathered around the sanctuary, close as they could get. They couldn’t go in where the priest was, but they knew what he was doing. And they could watch and see all that was visible.

And so, in our imagination, we gather there, and we see those two goats brought. We see lots cast; we see the Lord’s goat slain. And I say, “There is the one that dies for me.” Then we watch as the priest takes that blood, and he disappears. We can’t see him there in the sanctuary, but we know what he’s doing. And by faith (watch the point), we follow him. By faith, we know he’s there in the Most Holy Place, surrounded by the cloud of incense and sprinkling the blood for us. By and by, we watch him as he comes out. We see that scapegoat brought. We see the priest’s lips move as he confesses those sins upon the head of the scapegoat. Then we watch as that man that’s holding the goat brings him out from the courtyard, through the camp, on out into the desert. And finally, silhouetted against the setting sun, we see that man and that goat, away in the distance. And finally, they’re gone. And with that goat, we see sin taken out of the camp; Israel is clean. There is a clean sanctuary, a clean people.

Oh friends, isn’t it a wonderful picture? Now, the sad thing is that the next morning, they opened up and start it all over again. The next morning, people started bringing lambs and goats and bullocks and bringing sin into the sanctuary. And when another year rolled by, they had to go through the same thing all over again. That went on year after year. Do you know why?

Paul tells us in Hebrews the 10th chapter. Look at that, please. Ah friends, how significant this is:

“But in those sacrifices there is a remembrance again
made of sins every year. For it is not possible that the
blood of bulls and of goats should take away sins”
Hebrews 10:3–4.

What must happen? Oh, Jesus must die. The *real* Lamb must come; *His* life must be sacrificed; *He* must minister in the sanctuary above that precious blood. That’s what it takes to really solve the sin problem. Tell me, friend, oh think of it: If the Gospel we study and preach doesn’t do any more for us than the offering of bulls and goats, have we really gotten all that God intended? Oh, no. Is there power in the blood? We sing about it. Ah, thank God, there is. And down here in this last generation, God is going to demonstrate—He *must* demonstrate—that what could have been done all along is done. And that is that sin is banished from the lives of all of His people. This is the end of sin. And when Jesus comes, He’s going to find

a group of people that are cleansed from sin. Thus it was at the close of the *typical* Day of Atonement. Thus it will be at the close of the antitypical Day of Atonement.

Now, I mentioned that we wanted to notice carefully tonight the difference between covering sin and blotting out sin. Let's notice here. When the priest took the blood in the Holy Place and sprinkled it there, sin was what? Covered. But when he took the blood in the Most Holy Place and sprinkled it on the mercy seat, sins were atoned for, fully, completely, finally—they were blotted out.

Let me illustrate it this way. Suppose that we have a blackboard here, and I write on that blackboard the three letters "S-I-N." Suppose you think of it as *your* sin. You wouldn't like to have your sin written up here on the blackboard, would you? I wouldn't want mine written. But it's all written in Heaven, friends.

"Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom, your iniquities, and the iniquities of your fathers together, saith the Lord..." Isaiah 65:6–7.

That's what the Bible says.

But now here's good news—sin can be covered. Suppose I take this white handkerchief here. Could I cover that record of S-I-N on the blackboard? Could I? Yes. Now can you see it? No. Why not? It's covered. And so, when we confess our sins, it is written:

"Blessed are they whose iniquities are forgiven, and whose sins are covered" Romans 4:7.

That is a blessing, isn't it? To have them covered. But, my dear friends, do you see, *underneath* the covering, the record is still there. If the covering were removed, what would you see? The sin. And friends, people who keep on sinning again and again, and never reach the place where they overcome, that's serious. Because Jesus says:

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life" Revelation 3:5.

It's those that overcome through the blood of Jesus that are going to have this blotting out experience. But now watch! Here's this sin; now it's covered with this white handkerchief. Here on the blackboard, can that record be erased? Oh, yes. I could take this same white handkerchief, and I could pass it over the blackboard, and what would happen to that record of sin? Erased. Gone! That's what's going to happen to your sin and mine if we let Jesus *finish* the work that He started.

Won't it be wonderful, friend, to have sin gone forever from the records of Heaven, and to have the power of sin broken in our lives?

We might ask the question: Why doesn't God blot out the sins just as soon as we confess them? I'll tell you why. Because He respects our power of choice. Some people act as if they might be afraid that God would catch them when they weren't looking and fix them so they never could sin again. And they might want to. Don't you worry about that, my friend. You can give your sins to God tonight. And if you want them back tomorrow, it'll break His heart, but you can get them.

Many years ago, my father accepted Jesus, and as a part of his surrender, he gave up tobacco. But he had a terrible battle with tobacco, and more than once he fell, dropped back into the old way. I've heard my mother tell about how some mornings she'd see him take that plug of tobacco out of his pocket and walk out of the house. And there he'd throw it into the cornfield, just as far as he could; he was *through* with it! But long in the afternoon, after dinner, she'd see him out there in the cornfield, walking up and down those rows. If you were in God's place, would you let him find it? Yes, he found it.

My dear friend, God will never blot out our sins forever till we are *through* with them forever. And the only thing which can cure us of sin so that we *never* want it anymore is the precious blood. It takes the sprinkling of blood to *begin* the work; it takes the sprinkling of blood to *continue* the work; it takes the sprinkling of blood to *finish* the work. It's a blood-sprinkled way all the way.

Has the blood been sprinkled for you? Have your sins been covered? Are they in the sanctuary? Are you letting Jesus deepen the work of grace in your heart? Are you learning to hate sin more and more, and love His wonderful law more and more? Oh, let's let Him finish what He started. What do you say?

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

Let's sing it, shall we?

[Singing]
Lord, Jesus, I long to be perfectly whole.
I want The forever to live in my soul.
Break down every idol. Cast out every foe.
Now wash me and I shall be whiter than snow.
Whiter than snow, yes whiter than snow,
Now wash me and I shall be whiter than snow.

There are two forces pulling at us—two influences working on us, two kinds of desires in our heart. Which one are you most conscious of tonight? Let me tell you, whichever one you're conscious of, the other one is there. If your whole soul seems to be filled with the desire to be like God, let me warn you, friend, there are some other things in your heart. The heart is deceitful above all things and desperately wicked. Ask God to help you not to yield in an unguarded moment to those wicked trends. Do you see? We need the blood sprinkled every day.

But now, on the other hand, suppose as you look into your heart, you seem to feel just full of sin, even rebellion. Let me tell you something: Way down underneath, there's the desire that God has put there for something better. And there are moments when you're conscious of that. Why not feed the good desire instead of the bad one? What do you say? Why not? You can. If you will look at Jesus and see how much He loves you, the more you look at Him, the more you will want to please *Him* instead of pleasing the Devil. Think of those two animals there: one for the Lord, the other the scapegoat. Which one do you want to please? Do you want to please the One who dies for you because He loves you? Who never sinned at all and Who took your sins as a voluntary sacrifice. Or do you want to tarry with the scapegoat, be burned up with all the sin of the universe? One or the other, that's our lot, friends. But, thank God, we have a choice. We can choose. Everybody can. Everybody *does*. Everybody *will*. And remember, if in your life there seems to be special problems, special temptations, it is written:

"Where sin abounded, grace did much more abound"
Romans 5:20.

Isn't that wonderful? Yes. "Never yet abyss was found deeper than that cross could sound." Jesus reaches where you are. All manner of sin shall be forgiven unto men. The blood of Jesus Christ His Son cleanseth us from all sin." (1 John 1:7)

Is there somebody here tonight that needs the cleansing blood in a special way, and you know it, and you'd like our prayers tonight? If so, just stand where you are. You're wanting help tonight. Friends, if you mean business, why not have it, why not get the help? It is written:

"Whosoever shall call on the name of the Lord shall
be delivered" Joel 2:32.

"If we confess our sins, He is faithful and just to forgive
us our sins and to cleanse us from all unrighteousness"
1 John 1:9.

Precious blood that cleanses; precious life that covers; precious Savior, our Substitute, Who takes our sin and gives us His righteousness.

Oh, my friends, He loves you. There's no question about it. He loves you and you *can* be free. Why not get the help that Jesus is offering? Why not say, "Yes, this is the hour for me to get help? This is the time for me to lay down my sin and make my Savior happy." Oh, how good He is; how wonderful He is. This transfer of sin, friend, is so real. Truly, our sins can be taken and covered with the blood in the sanctuary above and, someday soon, blotted out.

Is there another that says, "I need help. I want it. I'll give myself to Jesus. I'll ask Him to take my sin."

May we kneel together?

Our precious Lord, You see each one. And we pray for every one, as if that one were the only one here tonight. You heard the cry of that penitent thief, hanging there on the cross. You gave him the assurance that he would be with You in Heaven. Tonight, as we turn our faces toward Thee, take our sins and give us Thy righteousness. Cover us with the precious blood. And may the Word go deep until sin is eradicated, gone, forever. Oh, we thank Thee that Thou wilt finish what Thou hast begun. We're trusting in Thee to do it. We cannot do it of ourselves. We come and we believe in Thy wonderful work. God bless each one in entering into this experience.

Now, may I ask you as we're all kneeling here, thinking of Jesus and His death for us and His prayer for us in Heaven, each one of you here tonight that will, this moment, say, "All right, Dear Savior, everything for Thee. I give myself fully." Just raise your hands right up to Jesus. Raise it up high, friends. If you mean that, oh yes, put your hand up high to Jesus. And by doing it, say, "Yes, Lord, *all* for You."

Dear Lord, Thou seest each hand and each heart. And we thank Thee. And we pray that in each heart there shall be a work of grace done which shall make Thee happy and free us of the burden of sin. And now, Lord, if there are any who have not yet won the battle through surrender to Thee, help them tonight to let Jesus come into their hearts, for Christ's sake, Amen.

[Congregation sings "I Surrender All."]

How happy Jesus is to hear us singing and to know that we mean it. Isn't it wonderful to make Him glad, friends? When we think of all the pain that He suffered because of our sin, how good it is to know that the moment we give those sins to Him, it'll bring joy to His heart. God bless you, each one.

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