

# Gospel in Leviticus 6 of 6

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Study Given by W.D. Frazee—December 26,

This evening hour, it is our privilege to meditate on the scenes of Christ's life connected with the last 24 hours. You remember that on Thursday He had Peter and John go into Jerusalem and find the place where they were to eat the Passover, and when the even was come He sat down with the twelve.

The Passover is the basic celebration of the whole Jewish economy. The Lord's Supper which we celebrate today is the great ordinance of the Christian church. There the two festivals met the last Passover and the first Lord's Supper—communion: around that table, as the twelve were gathered with Jesus.

I'd like to raise a question this afternoon for our thought. It's good for us to think about some things. In our Friday night vesper services we have been studying the Gospel in Leviticus. The last two Friday nights, we've been studying about the various annual appointments—the Passover, the feast of unleavened bread, including the wave sheaf day, Pentecost, the blowing of trumpets, and the Day of Atonement, and finally the feast of tabernacles. All these came once a year. They all are types, they all have their anti-types.

We stress the fact that the spring types were fulfilled in A.D.31 when Jesus the Passover Lamb died, rested in the tomb over the Sabbath, and then rose the anti-type of the wave sheaf on the first day of the week. Then 50 days later at Pentecost, having been enthroned in the heavenly sanctuary, He sent His Spirit upon His disciples.

Last night we were noting that as the spring types were fulfilled in A.D.31, so the great Day of Atonement anti-type was in 1844. As Daniel 9 had given us the proper year for the fulfillment of those spring types, so the same prophecy, in the eighth chapter, gives us the time, the year for the fulfillment of the fall type. Unto 2300 days, then shall the sanctuary be cleansed.

Now, my question is this: if the Passover was celebrated year by year continually until Christ, our Passover, died, why wasn't the Day of Atonement celebrated year by year continually until 1844? Is that a fair question? Yes, that's a fair question, and it deserves a good answer.

I have chosen this service this afternoon as the time to answer it; because, dear friends, involved in this is a great, deep and far-reaching truth: that is this, the death of Christ is fundamental both in the type and in the anti-type. It is the death of Jesus on the cross that is the focal point of all the services of the Old Testament types. It is the death of Jesus on the cross that marks the end of those

Old Testament types and ushers in the ministry of the new covenant which includes Christ's ministry on the cross, in the holy place, and in the most holy place to the close of the plan of salvation. I say this is a deep and far reaching truth. We were singing a little while ago. I love that third stanza:

“Jesus keep me near the cross,  
Bring its scenes before me;  
Help me walk from day to day  
With its shadow o'er me.”

You remember that every service of the annual feast and fast, every service had as an integral part, a vital part, an essential part of the total day's program the offering of sacrifices —no merely one, but a number. Every lamb every bullock that was sacrificed represented who and what? It represented Jesus and His death for us. In other words, there's no celebration of the Passover without the death of the lamb. There's no celebration of the feast of the unleavened bread without the death of the sacrifice day by day continually. There's no celebration of the Day of Pentecost without special sacrifices, read them there in Leviticus 23, in addition to the regular morning and evening sacrifice which went on every day. The same is true with the blowing of the trumpets; the same is true with the Day of Atonement. The same is true with the feast of tabernacles.

My point is this: since the anti-type of all those is found in the cross of Christ, the cross of Christ is an essential part of the lesson for every one of those anti-types. The cross of Christ is vital to every part of the plan of salvation. In fact we may almost say, that every other part of the service of our Savior is dependent upon the sacrifice of the cross, and is an unfolding of what He sought to reveal as He gave up His life for us.

Now this is shown in another way in the typical service. You remember that In each part of the sanctuary, the court and the holy place and most holy place, there is a ministry of blood. That blood was ministered every day in the court and every day in the holy place. Once a year, on the Day of Atonement, the high priest ministered that blood beyond the second veil on the mercy seat. But what is that blood? Whose is that blood in the anti-type? The blood of Jesus. There is no other blood that can save from sin. There is no other name through which salvation is offered.

So, the cross of Christ is necessary not only to the revelation of God's love on Golgotha, the cross of Christ, the death of Christ is necessary to the ministry of Jesus within

the first veil for 18 centuries, equally necessary to the ministry of Jesus within the second veil from 1844 on.

It is the ministry of blood upon the cross that makes it efficacious. It is the ministry of blood in the holy place that makes its ministry efficacious. It's the ministry of blood in the most holy place that makes its ministry efficacious. So all the angelic hosts, and the elders, and the others who joined with Jesus in the priestly work sing: "Worthy is the Lamb that was slain."

Decades after Calvary John saw, in the fifth chapter of Revelation as he looked into the sanctuary above, that Lamb as it had been slain, and he heard all these heavenly beings singing the song to the Lamb that was slain.

You remember that we are told by inspiration that it is only through looking to the cross that even the angels are secure. Without the cross, without a vivid sense of the love of God on one hand and the terrible nature of sin as revealed on Calvary, without that the angels would be no more secure now than they were before the fall of Satan.

Oh, I thank God for the saving, keeping, cleansing, and perfecting power of the cross of Jesus Christ.

That is why Jesus gave us this ordinance.

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" 1 Corinthians 11:26.

Has He come yet? No, He hasn't come, and this service is still showing forth His death. As we go from the ministry of the altar in the court to the altar of the first apartment; and then on into the most holy place, we do not lose, we must not lose, we cannot lose, the vision of that sacrifice where Jesus the Son of God gave Himself for us on the cross. In fact those golden walls in the sanctuary above reflect Calvary. Here we're told we may gain a clearer insight into the great plan of salvation, into the great plan of redemption. The sacrifice of Christ is necessary for the covering of sins and the blotting out of sins. And it is only as we keep in our minds vividly the scenes of Calvary that we will understand and appreciate the ministry of that blood at the throne of God by our Great High Priest. Oh, I'm so thankful for the preciousness of Jesus, aren't you?

So this afternoon we are gathered in this sweet and simple service to partake of the bread and drink of the cup. Do you know where Jesus got that bread? It was Passover bread. Do you know where he got that wine? It was Passover wine. He was seated there at the table. Having shared with His disciples the last Passover that He would celebrate, He introduced the new service, the sacrament of the new covenant. This cup He said is the new covenant in My blood. This bread is My body, broken for you. So as Israel for 14 centuries

and more, celebrated that Passover which commemorated their deliverance from Egypt, so the true Israel of God from the last supper on have been celebrating the Lord's Supper in memory of their deliverance from sin through the offering of the blood of Jesus Christ. The Passover was both commemorative and typical. It looked back to Egypt; it looked forward to the cross. So the Lord's Supper is both commemorative and typical. It looks to the cross and forward to the second coming.

Won't it be wonderful friends, to join with Jesus in that feast in the Father's house? It was in His mind that grand reunion as He gave them to eat of the bread and drink of the cup. As He gave them that wine He said:

“...I will not drink of the fruit of the vine, until the kingdom of God shall come” Luke 22:18.

So the afternoon as we gather at the close of the Sabbath to participate in this blessed service, this precious service, Jesus, in heaven looks down upon us.

For nearly 2000 years now every time His church has met around this world to commemorate His death in this ordinance, He has not only thought of that time when He gave this sacred meal to the disciples, He has thought of the time when He will share it with us in the Father's house. I don't want to keep Him waiting any longer, do you? Blessed Christ, wonderful love.

“There is a name I love to hear,  
I love to sing its worth;  
It sounds like music in mine ear,  
The sweetest name on earth.

Oh, how I love Jesus,  
Oh, how I love Jesus;  
Oh, how I love Jesus,  
Because He first loved me.”

It is interesting what happened in that upper room besides the giving of the bread and wine. We're told that the disciples, when they came into that upper room, were not ready in their hearts for either the last Passover or the first sacrament. They weren't prepared. You know why? There was strife among them of which should be the greatest. Human nature was asserting itself.

We were challenged last night with the thought of being like Jesus and His disciples, willing to give up our comforts and conveniences, and remunerations in order to win souls. The disciples had met that problem and met it successfully again and again—hadn't they?

But you know there's something about human nature. It's even willing to sacrifice provided it can get some recognition. And the cross is the direct opposite of this. Before Jesus could properly lead them into an appreciation of the bread and the wine He must lead them into an experience of renunciation of self, repudiating that selfish spirit—I want to be first.

How could He do it? The divine Lord of heaven and earth was silent, meditating. He was baffled. He could find no words. So He took actions that speak louder than words. He got up from the table, laid aside His outer garment, took a towel and girded Himself, and began to wash the disciples' feet. From Judas on to Peter, and finally to John, one by one He washed those soiled feet. When He had gotten through that simple act of loving service He had won the heart of each one except one—11 out of the 12 had seen the vision and yielded to it. Their hearts were at one with Him and one another.

Oh friends, I cannot read your heart and mind. I know this for myself, I want Jesus to wash my feet. Thank God, He has arranged that my brother can serve me. As my brother kneels down and washes my feet, my feet can be cleansed as it were by my Lord Himself. Isn't it wonderful? What a sweet and simple and sacred service. I pray that its simplicity may not rob us of the great blessing.

These are the ordinances which from time to time as the church we celebrate. Why? Because He told us to. Can you think of a better reason? Oh, no. He says, Do it in remembrance of Me.

Let us keep in mind that this preparatory service is introspective, self-examination. Just now and as our feet are washed, we're to be thinking is there anything in my life between me and my brethren and sisters, between me and God. When our feet are washed and we come back for the after service, the main service, the great service, that should be terminated, that should have been completed. We're not here to pray, Lord help us to see how bad we are. We're not here to pray in the after service anything about ourselves. We're here to remember Him. We're here to look at Calvary. And I pray that the sequence of this shall be clear in our minds, because He gave it that way.

So this evening our great purpose in gathering here is that we may remember Jesus. Remember His sacrifice for us. And as the disciples needed the preparatory service, so we may need it. Thank God, there's a blessing for us in serving one another and being served by others. Thus, with our sins washed away, with the dust of selfishness removed, we can come to the table of the Lord to receive the spiritual nourishment of the body and blood of Jesus.

If there is some brother or sister who has anything against me, if in my pilgrim walk I've done something that has hurt or wounded or become a barrier to another, I want so much for that brother and sister to come and take me by the hand and say, Brother Frazee,

you and I need to talk together, and pray together. I mean that, I mean it right now. I say it first for myself, and I say it for each of you dear friends. This is the time when, as we humble our hearts before God and before one another, we may receive a spirit of love and unity which helps us to enter into this sacrament, knowing that we are one with Jesus and one with one another.

Blest be the ties that bind  
Our hearts in Christian love  
The fellowship of kindred minds  
Is like to that above.

Our Father in heaven, it is with joy that we participate in taking of this emblem—Thy broken body, for Thy children. We ask especially that Thou wilt bless this emblem that it may strengthen our faith and our courage, and our desire to please Thee in every thought, and word, and action. We pray in Jesus' name, Amen.

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