

Christ's Way in the Sanctuary 3 of 4

#0987

Study given by W.D. Frazee—March 29, 1968

How many of you remember that text that we were studying in our last lesson together? Hebrews 13:8. Will you say it with me?

“Jesus Christ the same yesterday and today and forever”
Hebrews 13:8.

Is He really the same? Oh, I'm so glad for that, aren't you?

“I am the Lord, I change not; therefore ye sons of
Jacob are not consumed” Malachi 3:6.

Because He's the same, we can count on Him. And so as we were studying the other evening, all that He is to us now He has been from eternity. And all that He ever was to us, He is right now. And all that He has been and is He *will* be to all eternity. Isn't that wonderful, friends? Remember we were studying about His work as Creator, but ah, it takes the Creator to *maintain* life as well as to originate life, doesn't it?

“...in Him we live, and move, and have our being...”
Acts 17:28.

We were noting His work as the revealer of God's will. The one who *speaks* for God—God's word, His thought made audible.

But in the beginning was the Word, and He who spoke the law on Sinai and testified through all the prophets, is *still* speaking to His people. He is still the revealer of God's will, and He *will* be through all eternity.

And then we were noting His work as the Lamb. As the sacrificial offering was presented in the court of the sanctuary, as the smoke of the sacrifice ascended morning and evening, God was teaching those people that someday Someone would come whose life would be the sacrifice for sin. And so upon the cross, the Son of man was lifted up that whosoever believeth in Him should not perish but have everlasting life.

But as we noted in our last lesson, it was not only upon the cross that the sacrifice was made. The cross is a revelation to our dull senses of the pain that from it's

very beginning sin has brought to God's heart. And even back before sin entered, from the beginning we are told, God and Christ knew of the fall of Satan and the fall of our first parents. And so always looking down the ages, the eye of God took in that scene of Calvary, that heartbreaking experience which shook the universe. Yes, He is the Lamb slain from the foundation of the world.

But on into the eternity of the future we see Him still. I wish you'd turn this evening to Revelation 5, and I want you to get a glimpse of the sanctuary in heaven. You remember that after our Lord ascended, He entered upon His priestly work there in the heavenly sanctuary. The earthly sanctuary was the type, the heavenly the anti-type.

But we see Him there not alone as priest, but as the sacrificial Lamb. The fourth and fifth chapters of Revelation give us a view of the heavenly sanctuary, the throne of God, the priestly assistance of Jesus there, the four and twenty elders who sing as the fifth chapter and the 10th verse tells us that they have been made by God kings and priests.

In the midst of all of this heavenly scene, in the midst of the throne and the angels, the seraphim and cherubim, in the midst of the elders, John sees in the sixth verse a Lamb as it had been slain. Yes this vision was given some 60 years after Calvary. But ah, John sees there in heaven a Lamb slain as it had been slain. What does it mean? It means, my dear friends, that the suffering of Jesus for us, not only did not begin when they drove the nails through His hands, it didn't end when He died and they put Him in the grave. It didn't end when He rose again, it didn't end when He went back to heaven. He is still the Lamb slain.

Thou dying lamb thy precious blood
shall never lose its power.
Till all the ransomed church of God
are saved to sin no more.

And it was this lesson of the continual offering that the Savior tried to teach the people in the ancient sanctuary, by having them place upon the altar a lamb every morning, and again every evening, the lamb. To teach them the pain that sin brings to the heart of God. Well, you'll remember in our lesson the other evening, we looked forward clear beyond this period we call time, and into the days of eternity. And there we caught a glimpse of Jesus, when every record of sin has been erased, when every trace of sin has been taken away, and still the prophet sees bright beams coming out of His hands and side and testifies there was the hiding of his power. Through all eternity the scars of Calvary will tell the story of the price of our salvation. You see, He is the same yesterday and today and forever.

Now, let's go still further tonight and note His work as priest in the heavenly sanctuary. We use several words to describe our Savior's work in the sanctuary. We

speak of Him as the priest, as the high priest, the intercessor, the mediator, the advocate; all of these words are used in Scripture. And each has a shade of meaning that we do well to meditate on. Take that word “mediator.” Paul tells us in 1 Timothy 2:5 that:

“There is one God and one mediator between God and man, the man Christ Jesus” 1 Timothy 2:5.

A mediator, we sometimes use the word “a go between.” In Job we have the expression “the days man that may put his hand upon two parties”; and oh, how much sinful men need a mediator between them and God; someone to represent us to God as well as reveal God to us. There’s only One who can do that, friends and that’s why He became a member of the human family. But long before He appeared in the flesh, He was the mediator of the covenant. He was the mediator between God and men through all the Old Testament times. He was the One that was with Israel. He was the One that had spoken to Moses and revealed the Father’s law and the Father’s will. And not only was He the one *through* whom the Law was given and *through* whom the prophets testified, but He was the one *through* whom all the prayers and petitions of the human family found an answer in heaven. And so to all eternity, He will be the one Being in the universe who can lay His hand upon both God and man. For when Jesus was born in Bethlehem, He was not *loaned* to this world.

“For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life” John 3:16.

All through the eternity of the future, we will look to Jesus as the One through whom the Father has revealed His character, and we will look to Jesus as the One who has introduced us to God. Think of it, friends: the One who is close to God, who *is* God, is also our Elder Brother. He is indeed a mediator, and thus as He intercedes for us, first in the Holy Place and then in the Most Holy Place, in this priestly ministry that spans the time from the cross until His second coming. He is there as our representative.

Turn please to Hebrews 5. I want you to notice something interesting about the nature and the work of a priest. Hebrews 5:1-2:

“For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity” Hebrews 5:1-2.

You see, an angel couldn’t be our priest; an angel couldn’t be our mediator. It must be someone who by nature and by experience is linked with us—as the prophet, as the way shower, as the revealer. Jesus came as the ambassador from heaven to

earth, but He is also the ambassador from earth to heaven. He is ordained for men in things pertaining to God. And so, He acts in both capacities—He speaks to men for God, He speaks to God for men. And thus we have in Christ, as the Son of God and as the Son of Man, a *unique* person. Nothing like it all the universe, nothing like it in all eternity. And through all eternity, He will be our Elder Brother, our mediator. And so it is written in Hebrews 7. Look please, the next page, Hebrews 7:24-25.

“But this Man, because He continues ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever lives to make intercession for them” Hebrews 7:24-25.

You see the priests who ministered back there in this sanctuary. One might minister for a number of years and then a worshiper would come up with his sacrifice expecting to meet that priest who would officiate in his behalf. He’d say, “Where is he?” “Oh, he’s not here.” “What happened?” “Oh, he died.” “He died?” “Yes, there’s somebody else to take his place.” But by and by that new one, what would happen to him? He’d die too.

“But this Man, because He continues ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever lives to make intercession for them” Ibid.

You know, friends, in this little life that we live here we’re sometimes disappointed in human beings because they get sick, because they get old, they may forget, they may not be up to par, but this Man because he continues ever hath an unchangeable priesthood. His heart of love is always the same and His ability to do things for us is always the same. And we’re going to be resting and trusting in that wonderful fact all the way along the journey. Isn’t it wonderful, friends, that He’s the same? Say that verse again with me, will you?

“Jesus Christ the same yesterday and today and forever”
Hebrews 13:8.

And then what about that work as King, which we’ve studied is to be His. The final phase of His work for us, He’s coming as King. But ah, my friends, in a sense He has *a/ways* been king. Note Micah 5:2. Notice this prophecy of His birth in Bethlehem:

“But thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, that is to be ruler in Israel; Whose goings forth have been from of old, from everlasting” Micah 5:2.

The margin says, “From the days of eternity.” Oh yes, extend our vision as far

as the human mind can imagine back, back, back, and there we see *on* the throne with the Father, the Son, Jesus Christ. And one of these days, every creature in heaven and earth, every intelligence in all this universe will unite in recognizing Him as the everlasting King. Won't it be a wonderful privilege, friends, to every day in that grand eternity look to Him as our King, our Ruler? What do you say? Thank God. Well, He's always the same.

Now, as we have scanned again this fivefold work, these five aspects of the work of Jesus, I would like to have you look at them now one by one, again, in this light. And that is the Savior's purpose in each one of these phases of His work. Let me assure you, dear friends, it can all be summed up in one little word. But oh, what a big word—it's love, love. Let's take them one by one. When Christ our Creator called this world into existence, when He covered the brown earth with the green carpet, when He filled the earth and the air and the sky with beautiful with song, what was He thinking about? He was thinking about us. And we see the climax of creation week when we come to Genesis 1:26.

“And God said, Let us make man in Our image, after Our likeness” Genesis 1:26.

Now what does that “us” indicate? Let *us* make man in our image—Us. Is us singular or plural? Plural. Then who was speaking? The Father and the Son, they were counseling together: A counsel of peace, and They planned and counseled, “let Us make man in Our image after Our likeness.”

I want you to think of that a moment. You know, the only properties that matter has are those given to it by the Creator. Why is a certain thing red and another blue? Why is a certain thing liquid at ordinary temperature and another solid? We can only say that God has imparted to each element certain properties and they *all* are the way they are by the will of God.

Now, we have in the created world around us a number of kingdoms. We have the mineral kingdom, we have the vegetable kingdom, we have the animal kingdom. And iron can be in any one of those, for example. We go out here in the ground, we run a magnet through the dust and we pick up what? Iron filings. What kingdom does that belong to? The mineral kingdom, yes. Does it have any life? No. All right, then we can examine a strawberry or some lentils or some whole wheat bread, and in the chemical laboratory we can discover iron in those vegetables. Is that the same iron that's in the soil? Well, it may be, that's where the plant got it, isn't it? Yes. But has that iron now a part in something that's living? Oh, yes. Now the cow can eat that grass and that iron that once was down there in the dust and then came into the grass, now it becomes a part of the cow and it's circulating as a part of the red blood cells of a cow.

But now, let's think of the highest exaltation of matter that can possibly be in this

world. Let's think of that iron down there in the dust of the earth. God looks at it, He says: We can leave it there in the dust or we can make it into a strawberry or a blade of grass or we can make it a part of a horse or a cow, but on the sixth day of creation week as the climax to the whole creation, God selected certain elements there from the dust and made what? A man. In what? In His own image, in His own likeness. Do you see that that's the highest up the scale of life as we know it in this world that matter could be exalted? And what *love* was manifested in taking that *particular* matter and shaping it in what? In His image. And so we read, man is very dear to God, for he was made in His image.

Ah, friends, do you see the picture? God looks at you and His plan in creation was to make *you* the counterpart of Himself. Can you think of any greater evidence of love He could give in creation than *that*? And who is that creator? Who is the One that spoke this world into existence and shaped man in His own image and breathed into his nostrils the breath of life? Who is that? Jesus. You can see it was all an act of love, all an act of love.

Now, let's turn to another manifestation of love. Turn to Deuteronomy 33. Oh, here is a wonderful manifestation of love. And as you see it's the second phase of Christ's work. Here Moses, by inspiration, is speaking of that wonderful scene on Mount Sinai, when the Lord came with all His angels. The last line says "from his right hand went a fire law for them, yea he loved the people." Now connect those two lines, there are no verses in the original.

"...from His right hand went a fiery law for them, Yea He loved the people..." Deuteronomy 33:2-3.

What was it that prompted the giving of the law by Jesus? Love. And so it's the law of love, and so with every communication through the prophets, and so with His life down here in this world when He came to show us how to live, it's all from love. Love in creation, love in the giving of the law, love in the gift of prophecy, love in the incarnation. And what shall we say as we look at Calvary? Ah, friends, of all the manifestations of God's love, from the eternity in the past to the eternity in the future, the *cross* stands supreme, is that right? Oh, wonderful love.

See from His head His hands His feet,
sorrow and love flow mingled down.
Did ere such love and sorrow meet
or thorns compose so rich a crown.

This is why we are encouraged to spend time everyday looking at Calvary because *here* the love of God is revealed as nowhere else in this universe. And as we have seen, this is the revelation of what was in His heart all the way through. But I want you to notice something, friends. We speak of the cross revealing the value that God places upon man, but that value was not placed at Calvary. That value was placed at

creation. The cross shows us how much God thought of us and therefore He paid an infinite price to redeem us. The value was there in His sight all the while. Do you see?

And so when we look at the cross, we discern what an infinite value heaven placed upon man from the moment that he was created. In the Creator's image, thus we see the great love that God has for man. And then in His work as intercessor, He's revealing that love. It seems to me it's wonderful friends, as we look up into the heavenly sanctuary to realize that heaven, as it were, has set aside many other things and *concentrated* on the one task of our salvation. As we read a few moments ago, He ever liveth to make intercession for us.

It's for us, for us, all the way through. And when He comes as King, who is He coming for and what's He coming for? You remember that wonderful promise He gave to the disciples in John 14:2-3? Let's say it together:

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" John 14:2-3.

You see friends, His whole work as intercessor is that we may be there with Him. His mediatorial prayer to His Father, repeated again and again is,

"Father, I will that thou also, Whom Thou hast given Me be with Me where I am" John 17:24.

And when all who *will* let Him, have allowed Him to finish His work in their hearts and He can come and get them and take them home, ah, how happy He will be. Do you see in this the same love that started the work of creation back there? Think of it, He placed such a value on man, that when man lost everything, Jesus said, I can't let them go. I must interpose My life, I must give My life, I must sacrifice My life. In all these 6,000 years, His one effort, His one purpose has been to bring man *back* to God. To share once more in reflecting that image fully. Oh, friends, I call that wonderful love, what do you say? Wonderful love, wonderful love.

"...I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" John 14:2-3.

In other words, I want you with me, He says. That's why I made you in the beginning, that's why I came here to this world and lived next to you so you could get acquainted. That's why I died upon the cross, that's why I'm pleading for you as your priest. That's why I'm coming for you.

Jesus my Savior shall come from on high,
sweet is the promise as weary years fly.
O I shall see Him descending the sky, coming
for me, for me.

Thank God, friends, it's all for you and me and all from a heart of love. Let's praise Him with all our hearts, what do you say?

[Testimony service.]

Blessed Lord, as we look up to the heavenly sanctuary tonight through the open door, we thank Thee that we have a great high Priest. One who bears the marks of our humanity and One who shares the throne of deity.

We thank Thee that His prayers are heard, that He's a mighty petitioner interceding in our behalf; claiming for us the blessings that He has purchased through the sacrifice of the cross.

As we see that sprinkled blood in the sanctuary above, we thank Thee that we hear its testimony as it speaks. And now, just now we pray for every burdened heart, every troubled soul. We pray that Thou wilt speak peace, that Thou wilt speak pardon, that Thou wilt speak courage, that Thou wilt speak deliverance and blessing. And may each one go from this service tonight confident that his prayer is heard, that our united prayer is heard because the prayers of Jesus are heard in our behalf. We thank Thee, in His dear name. Amen

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