

Alabama and Mississippi Camp meetings 2 of 4

Christ, the Priest

#0993

Study by W.D. Frazee—June 7, 1968

Turn to Hebrews the third chapter and the first verse. Yesterday we noted Jesus as the Lamb. This morning we are to look at the work of Jesus as our Priest. The text says:

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus” Hebrews 3:1.

This is the great theme of the book of Hebrews—the work of Jesus as our High Priest. Our verse says we are to consider Him as our High Priest.

Again in the fourth chapter, the 14th verse.

“Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God” Hebrews 4:14.

Now what is a priest for? What does a priest do? Turn to Hebrews the eighth chapter and the third verse and we will find the answer.

“For every High Priest is ordained to offer gifts and sacrifices” Hebrews 8:3.

Notice the two things. Gifts and sacrifices. Now we know what gifts are, what is the sacrifice for? Hebrews 5:1 answers this.

“For every High Priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts...” Hebrews 5:1.

And what? Sacrifices. And this tells us what for.

“...and sacrifices for sin” Hebrews 5:1.

You know, dear friends, even if we had a sacrifice for sin we couldn't offer it. The sinner cannot offer His own sacrifice in the sanctuary. This is taught plainly over and over again in the Bible. It is the priest that must offer within the sanctuary the offering of blood. Now the man may bring his offering, he *must* bring his offering; he must lay his hands upon it, as we studied yesterday. He must confess his sin. He must transfer the sin to the substitute. He must slay the sacrifice. But when he has done those things, then the priest must do something. And unless the priest does it, there is no work of justification or having our sins forgiven.

This is very important. Sometimes we tend to identify certain things in Christian experience with certain places in the sanctuary. Up to a point this may be helpful. But we must not go beyond the point. Take this matter of justification. It is not correct to say that justification is the work of the court as if the court could accomplish that. As we shall say, unless and until there is a work done within the sanctuary, there is no forgiveness. There is no justification. You say, “How do you know that, Brother Frazee?” We will prove it presently from the Scriptures. But I want to get us thinking along this line so that we will watch for what the Scripture says.

And while I am on this point, may I say this, friends? All that anybody knows or can know about the sanctuary is what the Bible and the Spirit of Prophecy says. That is all. Anything beyond that is mere theory and in some cases idle speculation. In other cases dangerous speculation. You can know whatever anybody else can know about the sanctuary just by reading it in the Bible and in the Spirit of Prophecy.

So what we need are not some find spun theories in areas where the light from the Scriptures is not clear. What we need is to study the plain simple statements of the Bible, *Great Controversy*, and *Early Writings* because, I repeat, all that anybody knows, all that anybody *can* know, about the sanctuary is what is in the inspired writings. Do you see?

Now this should greatly cheer every one of us. Remember, you can know it if it says it. If it doesn't say it, you don't know it, and nobody else knows it. And may I say this? And I mean it very seriously, I would rather not know so much about the sanctuary than know so many things that are not so. So let's stick to what is written, and is plain and simple. What do you say?

Alright. Now turn to Hebrews the eighth chapter and we will find out how we find out what Jesus our High Priest is doing in heaven. Beginning with the first verse.

“Now of the things which we have spoken this is the sum”
Hebrews 8:1.

Paul is summing it all up now. What is it?

“We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer” Hebrews 8:1-3.

I have shown that it is necessary for the man who brings his offering to have a priest offer it. But this shows that it is equally as important that the priest have something to offer. In other words, the offering without the priest cannot accomplish the work. The priest without the offering cannot accomplish the work. Jesus is both. He is the offering. The Lamb. He is the Priest. The One who brings the offering into the sanctuary and presents it.

Alright. Now the fourth verse.

“For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law” Hebrews 8:4.

The Jewish temple was still standing when Paul wrote these words. And there within those precincts the white-robed priests every day were going back and forth in this holy place and ministering the blood. Now Paul says if Jesus were down here in this world He wouldn't be a priest. In other words, Christ did not officiate as a priest in the Jewish temple. But, what was the function then of these priests? What was the work of this sanctuary?

The key verse is in the fifth verse. These priests, these Jewish priests:

“...serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed to thee in the mount” Hebrews 8:5.

Very well. Let's look at this. When Moses was back there at Mt. Sinai, God called him up and showed him the glorious heavenly temple. And He said, Now Moses, I want you to make one like this, much smaller of course, down here in this world. And Paul's whole point is that Moses made that after the pattern of the heavenly sanctuary. If that is not so then his whole argument falls. But it is so.

If that is so then this follows. By watching the movements of the priests in this ancient service, we may discern in shadowy outline the movements of our great High

Priest in the sanctuary above.

You have all seen a shadow move. The other day I was looking out my window and the sun was just coming up over Lookout Mountain, and I saw in the backyard a shadow move. I saw the head and the shoulders that showed that it was the shadow of a man. I couldn't see the man, but I saw the shadow. And when the shadow moved what did I know? The man was moving.

In every thing the priest did back here in this sanctuary we see in shadowy movement what our great High Priest was to do in the sanctuary above. That is why this is interesting. That is why this is important. It is vital to find out what they did so that we will know what He is doing.

Very well. Now let us go back to Leviticus the fourth chapter and we will see what the priests did. This whole work, of course, as we noted yesterday in the sanctuary is to solve the sin problem. And the only way in this universe of solving the sin problem is to separate sin from sinners so that sinners can be saved without perpetuating sin. Jesus solves that wonderful problem in the sanctuary by His double work as offering and offerer. As Lamb and Priest. Remember He is both. It took the lamb and the priest back there to show the work of Jesus. Because, of course, a lamb couldn't be a priest, and the priest couldn't die and then offer. And so Jesus gave them the double symbol. The lamb to die. The priest to minister the blood.

In this fourth chapter of Leviticus we have the law of the sin offerings. You will notice that the first part of the chapter down to the twelfth verse deals with the offering in case of the anointed priest. Then beginning with the thirteenth verse is the offering for the whole congregation. Beginning with the twenty-second verse, it is the offering in case of a ruler. And from the twenty-seventh on to the end of the chapter are the offerings in the case of the common people.

Now in each case we have the man, or in the case of the congregation bringing the offering, the bullock, the goat, the lamb, laying a hand upon the offering, confessing the sin, transferring the sin, then slaying the sacrifice. And now in each case the priest must minister the blood.

Notice the fifth verse:

“And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation”
Leviticus 4:5.

Who did this? The priest.

Again in the 16th verse:

“And the priest that is anointed shall bring of the bullock’s blood to the tabernacle of the congregation” Leviticus 4:16.

Who did this? The priest. The man couldn’t do it. Sinners cannot go into heaven. That is the lesson. Even after they have confessed their sins they are not ready to go into heaven. No. There is a work that the priest must do. And so when the blood has been shed in the court it still must be ministered in the sanctuary. And who does this? The priest does it.

Now notice what he did. The sixth verse:

“And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation” Leviticus 4:6.

You will find similar words in the sixteenth and seventeenth and eighteenth verses. Now watch. Here is the man. He has brought his offering. He has confessed his sin. The sacrifice has been slain. Now the priest takes that blood in the basin and brings it into this holy place. He sprinkles it here before the veil and also on the horns of the golden altar of incense. What was the purpose of this? What did it mean? That is what we want to study. And remember, all this was an example and shadow of what? Heavenly things. What the priest did here, Jesus does in the heavenly sanctuary.

Very well. Let’s turn now to Leviticus the seventeenth chapter and find out what that blood represents. Leviticus the 7th chapter and the 11th verse.

“For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh atonement for the soul”
Leviticus 17:11.

What was in the blood? The life. Now the 14th verse.

“For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off”
Leviticus 17:14.

What does the blood stand for? The life. And so when we speak of the blood of Jesus if we are thinking the thing through, we are thinking of what? The life of Jesus. The life is in the blood. The blood of it is for the life thereof.

This is true physiologically. The Lamb, its life was in its blood. The bullock, its life was in its blood. You and I, our life is in our blood. You know, the doctors, as they keep studying this human body they find more and more wonderful things about the blood. There are dozens, scores, hundreds of vital elements, compounds, in the blood. In fact, the whole body we might say is in the blood in solution for the muscles, the bone, the brain are all nourished from the blood. So, physiologically, it is true that the life is in the blood.

But much more than a physiological truth is here. He says, I have given the blood to you to make atonement upon the altar. The very life of Jesus was poured out upon the cross as His blood was shed. Isaiah 53 says He poured out His soul, His very life, unto death. He gave everything for us. And so, watch, when we see that blood sprinkled there before the veil, and upon the horns of the golden altar, we say, the life has been sacrificed, has been poured out unto death. The blood represents that a life has been laid down.

Now why is that? Why should blood have to be brought in there? Because in the sanctuary we have the law which is the great standard of judgment. All men are measured by this law. And as we have noted yesterday, we have all broken the law and the wages of sin is what? Death. Romans 6:23. And so death has passed upon all men. Romans 5:12.

But I don't want to die. And God doesn't want me to die. How can I be saved? Ah, somebody must die for me. And the One who dies for me is God Himself in the person of His Son. For this He took my human nature. And here in this world He lived out this holy law in my flesh. And when He went to the cross, He laid down that life as a substitute for me. All this is the message of that blood which is shed in the court and sprinkled here in the sanctuary.

Now turn please to Hebrews 9:11-12. I want you to see in the anti-type in the heavenly sanctuary what Jesus does.

“But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by...” Hebrews 9:11-12.

What?

“...His own blood...” Hebrews 9:12.

He did what?

“...He entered in once into the holy place, having obtained eternal redemption for us” Hebrews 9:12.

Now notice how clear Paul is. The ancient priest went in with the blood of a bullock. Jesus went in by what? By His own blood. But don't forget what we read in Hebrews 8:3. It is of necessity that this man have somewhat also to offer. And empty-handed priest coming into the sanctuary would not be accepted for a sinner. And our High Priest as He ministers there for us before the throne of God, thank God He has something to offer, my friends. The offering of His own precious blood.

The law says the sinner must die. Ah, Jesus says, I am here to represent him. The law says, What do You have to offer? Jesus says, I have My own life to offer. My life is laid down instead of the life of the sinner. Isn't that wonderful, friends? No wonder Wesley sings:

Arise my soul, Arise.
Shake off thy guilty fears,
the bleeding sacrifice in my behalf appears. Before
the throne my surety stands,
my name is written on His hands.

He ever lives above for me to intercede,
His all redeeming love,
His precious blood to plead.

His blood was shed for all our race,
and sprinkles now the throne of grace.

Five bleeding wounds He bear,
received on Calvary,
They pour effectual prayers,
they strongly speak for me.

Forgive Him, oh, forgive, they cry,
nor let the contrite sinner die.

Thank God, friends, we have a Priest who is interceding for us and offering the offering of His own precious life. Do you sometimes feel guilty? Weak? Undone? That you cannot approach God? Ah, friends, you do not have to go in there. Your Priest has gone in for you. Bring the offering, His own precious life. Confess your sins upon that sacrifice. Watch as He dies for you. Then in faith, in your imagination, watch Him as He goes into the heavenly sanctuary with that offering of His precious blood and presents it on your behalf. Watch Him as He places the incense upon the altar representing His righteousness. Listen as He prays for you, as He bears your name upon His lips. Ah, friends, when you do that, you can't help but have courage.

Why, why did the lamb die? Because a man had sinned. Have you sinned? He

dies for you. Why does the priest carry in the blood? Because somebody has sinned. Have you sinned? He goes in for you.

But now watch. This is very important. Remember, as we have seen there in Leviticus 4, the only blood which the priest ministers here in the sanctuary is the blood which the sinner himself sheds out here in the court.

May I repeat that? Before the priest can take the blood in and sprinkle it in the sanctuary, the contrite sinner must come with his offering, place his sin upon the head of that offering, and slay the sacrifice. The priest didn't bring the lamb unless the priest had sinned. The priest didn't slay the sacrifice. The sinner must do that. The work of the priest is to minister the blood which the sinner has shed. And that is to say, my friends, as we studied yesterday, that it was my sin that took the life of the Son of God and I must see that in order for that blood to avail in my behalf.

Now let's go a little farther. Back here in the court now. There stands the lamb or the bullock. I haven't put my sins on him yet. He is just standing there. Is the lamb innocent or guilty? He is innocent. Will he die? Not now. There is no reason why he should die. He hasn't done anything. That blood is innocent blood. That life is an innocent life.

But now I put my hands upon him. I confess my sins, and as we studied yesterday, that transfers the sin to the substitute. Now who is guilty? The lamb is guilty. Where are the sins? They are on the lamb. Now what must happen to the lamb? The lamb must die. Why must he die? Because of the sin which I have put upon him. So when the lamb dies, he dies with sin upon him.

1 Peter 2:24, speaking of Jesus:

"Who His own self bare our sins in His own body on the tree"
1 Peter 2:24.

Jesus would never have died unless our sins had been put upon Him. It was sin that broke His heart. It was sin that took His life. Our sins were put upon Him.

"For He hath made Him to be sin for us, who knew no sin;
that we might be made the righteousness of God in Him"
2 Corinthians 5:21.

So, watch, what kind of blood is that which is sprinkled in the sanctuary? It is sin-bearing blood. Sin-bearing blood. The sin was put upon the lamb, the bullock, before it died. If the sin had not been put upon it, it wouldn't have died. That is why it died because the sin was on it. So when the blood went in, it was sin bearing blood. Do you see that? Because the life is in the blood, and the blood bearing that sin went in, and it is in this way that the sin was transferred from the sinner through the substitute to the

sanctuary.

And so as I look upon that golden altar and I see those drops of blood, I say, "My sin has been transferred through my substitute to the sanctuary, and it is not on **my any** more."

The psalmist says:

"As far as the east is from the west, so far hath He removed our transgressions from us" Psalm 103:12.

So where is your sin this morning? Ah, friends, it is either on your heart or it is in the heavenly sanctuary. You are bearing the guilt of it or the sin-bearing blood of the Son of God has transferred that to the heavenly sanctuary. What does it depend upon? It depends upon this one thing. Have you brought your offering and transferred your sins to that substitute? Have you watched as He dies for you? If you have, then my dear friends, it is written:

"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.

"Blessed is he whose transgression is forgiven, whose sin is covered" Psalm 32:1.

You notice that when a man's sins are forgiven they are what? Covered. Covered with what? Covered with the blood. Let me illustrate it in this way. Suppose I just take this little piece of paper with some printing on it and I say, this represents my sin. Can you see it? Oh yes. But now I am going to give it to Jesus. I will let this Bible represent Him. I am giving Him my sins. He takes my sins.

Where is He? Oh He has gone into the sanctuary. Where is my sins? It is up there with Him. Can you see it? No. It is covered. Covered with what? Covered with the precious life of Jesus. Oh, I am so glad my sins are covered up this morning. What about you? Covered with the precious blood. Let's rejoice in it. What do you say, friends? Oh, let's be thankful our sins are all covered with the precious blood, the precious life of Jesus. This is indeed the way to get free from guilt, from worry, from fear about what we have done yesterday or ten years ago.

But now watch, and oh, this is so important. Let's go back to the court again. Here is this man coming with the lamb or the bullock. What is he bringing with him? He is bringing his sin. He comes up there to the sanctuary and leads that animal there by the altar. He places his hands upon the sacrifice, confesses his sin, and in that transfers his sin. Tell me, friends, could he transfer the sin and still keep it? Could he? Could anybody? Oh no. You know, if you have property and you are going to transfer it

to somebody, you sign the deed. That is witnessed and recorded. Is it yours anymore? No. You transferred it to them.

This is to teach us a most practical lesson in Christian experience, and that is this. There is no way to transfer our sins to Jesus and still keep them. May I repeat that? There is no way to transfer our sins to Jesus and get forgiveness and still hang on to those sins.

Let me illustrate it with something very tangible. Years ago in San Francisco I was holding some evangelistic meetings. There was a man who had been in hotel work much of his life. He had lived a rough life. But he came to the meetings and the grace of God got hold of his heart. He was getting ready for baptism. But one night I noticed he wasn't there. I said to the young man who was leading the singing with me, "Let's go down and see him." So we found him down in the hotel room. New Year's had come, and he had gone on a party. He had fallen from grace. He had gotten drunk. But he was getting over it as he lay there in his bed. And right by his bed was a little table and on it a plug of tobacco with one bite gone out of it.

Now he had given up the tobacco and the liquor before, but he had fallen back you see. Well, he was ashamed to see us. But thank God, before we got through that afternoon, he had made a full surrender and he never touched the stuff again. We had the joy of seeing him baptized some weeks later.

My point is, when he came to the place of a full surrender that afternoon, he gave us that plug of tobacco. I wanted it. I still got it somewhere in my trophies. Now tell me, could that man find forgiveness unless he would give up the tobacco? What do you say? Do you really believe that, friends? Can a man keep chewing tobacco and every time he chews while he is chewing say, "Lord, please cover me with the blood. I want to be covered, but I keep chewing the tobacco." What do you say? Can he? Oh no. No.

Nothing can be in two places at that same time. And if Jesus is going to take your sins to the heavenly sanctuary, you will have to turn loose of them, my friends. You will have to give them up. This is the problem with many people. Take this matter of an angry temper. Here is a man. He says unkind things to his wife, his children. He is sorry for it. And he says, "Oh, I wish I didn't do that." He asks Jesus to forgive him. Will He do it? He will if he will give it up.

Now don't misunderstand me. I am not teaching you that he has to go six months without losing his temper before he is forgiven. That isn't the point. He must come to the place where he is willing and does it to give up the thing once for all right now.

Ah, you say, "Well how will I know?" You must know it by faith. How did that man know when he brought his lamb that he wasn't going to do it again? He could only know it by faith. But it is this faith which overcomes the world. 1 John 5:4. And as I told

you yesterday, the thing that will loosen the hold of sin in our lives is seeing the Lamb die for us. That is why Jesus had the man, not only bring his sacrifice and confess his sin, but do what to it? Slay it. Kill it.

Oh, we need to linger at Calvary, friends, until the cost of sin becomes so terrible to us that we wouldn't go back to it for anything. But, remember, you must give up that sin. You must lay down that plug of tobacco with the intention to never pick it up again in all your life. You must give up that whiskey bottle. You must give up everything that Jesus has said is sin, and lay it upon His dear head, and watch Him as He dies for you. This is the only way to get the victory over sin. This is the only way your sins can be forgiven. And it is looking at Jesus upon the cross that puts you, shall I say, in the mood to do that.

“Look unto Me, and be ye saved, all the ends of the earth:
for I am God, and there is none else” Isaiah 45:22.

Oh, let's look upon the One whom we have pierced. What do you say, dear friends?

Alright. So Jesus is our Lamb. He dies for us. He is our Priest. He has gone in and there at the throne of God He stands for us this morning. Now turn please to Hebrews the 7th chapter and I want you to see something wonderful there. Hebrews the 7th chapter, the 24th verse:

“But this man, because he continueth 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 liveth to make intercession for them” Hebrews 7:24-25.

What does He live for? To make intercession. You know we say about a devoted mother, she just lives for her children. That is the way Jesus is in the heavenly sanctuary. He just lives for us. It is all for us. On the cross He died for us. In the sanctuary He lives for us. He prays for us. He makes intercession for us.

But now notice. Who is it that He is doing all this for?

“He is able also to save them to the uttermost that...”
Hebrews 7:25.

Do what?

“...that come unto God by Him” Hebrews 7:25.

Do you see back there in the sanctuary the priest might stand there at the door, but the man must come to the sanctuary. Unless the man would come to the sanctuary,

the priest could not minister the blood for him. And so your great High Priest waits at the open door of the heavenly sanctuary. He is praying for you day by day, but He is able to save them to the uttermost that come unto God by Him. Let's come. What do you say? Oh, let's come every day. Every day we need the fresh experience.

Now tomorrow morning we are going into the most holy place and see what is done in there.

Somebody says, "Well my, shouldn't this finish it? If a man has brought his offering, if he has confessed his sin, given it up, if the sacrifice has died, if the priest has put that blood in the sanctuary, doesn't that finish it?"

Oh no, friends, that doesn't finish it. That is not the end of it. Tomorrow morning we are going to study some more things that are vital, necessary, essential in order to make an end of this sin problem. And when we see that it is going to help us, friends, to see the end of sin in our lives. Aren't you glad that Jesus is going to make an end of sin?

But now this morning, don't lose this last thought from Hebrews 7:25, He is able to save them to the uttermost that do what? That come unto God by Him. And so we want to come. We want to come.

Now naturally we are not going to have time here this morning for everyone to speak, but I wish we could have a few selected testimonies. Let the Holy Spirit impress your heart. I would like to hear from somebody that either yesterday morning, or this morning, God did something for you in a very special way. I am sure we are all receiving blessings as we go into the sanctuary, but there is somebody here that yesterday morning or this morning God has done something for you as you have looked at Jesus, you found the key to getting sorry for sin, would you just stand and in your own words witness that just now?

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