

All the Way

#0576

Study given by W. D. Frazee

The plan of salvation that was laid before this world was laid is going to be our study throughout endless ages. So we would do well to study how it is that men are saved. I want to bring it in two simple but wonderful facts. The first is that Jesus has come all the way from where He is to where we are. The second is that He invites us to come with Him all the way from where we are to where He is. This is a two-way road. Jesus coming from heaven to earth, and you and I going from earth to heaven.

“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross” Philippians 2:5-8.

Notice the steps in the descent. He was one with the eternal Father, on the throne of the universe. He was equal with God. But He laid all that aside. He emptied Himself. He left the glory of heaven and came down into this world. He took the form of man.

Can you imagine your intelligence and personality taking the form of some little worm, some little ant traveling a little path? This is only a faint illustration. The condescension of Christ was infinitely more than for you to put your personality into such a tiny little piece of nature. What is man? Man is wonderful, for he is made in the image of God. But think of the universe and an infinite God, and you and I as finite creatures. Jesus, the Son of God, equal with His Father, laid it aside and became a member of the human family. He was made in the likeness of man.

No wonder the angels gathered on the hills of Bethlehem singing that wonderful chorus of praise as Christ was born in that manger. But this isn't the end of His humiliation. Being found in fashion of a man, He humbled Himself and became obedient unto death. He came not to be served, but to serve. He came to live here in this world not as a rich man, but as a poor man. He came not for self-glorification. He knew that He would be reviled, and finally put to death, and He became obedient unto death. He didn't oppose, fight, or resist. He willingly accepted all that humiliation and shame. But the kind of death amazed the universe. It was the most shameful death that a criminal could suffer—the death of the cross.

We have these steps in the path that Jesus traveled from the throne to the manger, from the manger to the cross.

“Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” Philippians 2:9-11.

Jesus went as far down as any creature could go, and He has been exalted back to the throne of the universe. There is nothing higher. He, the Creator, took the creature's place. And He has come all the way from the highest to the lowest in order that He might reach the lowest and lift them to the highest. This is His purpose. This is His goal. And thank God, He shall see of the travail of His soul, and shall be satisfied.

I want you to see this in the sanctuary. In the sanctuary we have God's great plan of salvation in object lessons. In the most holy place is the throne room. I don't know all of what was going on in the sanctuary in long ages past, but the Scripture says a glorious high throne from the beginning is the place of His sanctuary. I do know that because of the great emergency of sin God took His own dwelling place and turned it into an emergency hospital to deal with the problem. This involved great changes in heaven. The Son of God must leave heaven and come to this world and become a member of the human family and suffer our death.

In the ancient service there were various offerings brought day by day. By the altar of burnt offerings those sacrifices were slain. In some cases blood was sprinkled on the horns of the golden altar within the veil. But at the close of the sanctuary cycle blood which had been shed in the court was brought within the inner veil and sprinkled upon the mercy seat. This was to secure the final atonement, to bring man and God together.

On the Day of Atonement, after the sacrifice had been slain, the priest took the blood within the second veil. There were various other services connected with that day, but I want you to notice:

“And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung” Leviticus 16:27.

This was the closing detail of the long service of the Day of Atonement. If you had been back there, you would see that after these services were completed in the sanctuary, and after the priest had put the sin upon the scapegoat and it had been led off, you would see someone gathering together the remains of the animal that had been brought in to make an atonement, and you would see those remains carried out of the court, out beyond the camp. There a fire was kindled with sufficient heat to utterly consume that bullock whose blood had been carried in to the most holy place to make an atonement before the mercy seat.

We might wonder what this all might mean. We do not have to wonder. These Old Testament types are big with meaning, precious lessons for us as we compare Scripture with Scripture.

“For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate”
Hebrews 13:11-12.

What a picture. In order that Jesus' blood might atone in the throne room of the universe, He must go outside the temple, beyond the court, outside the camp. He must go the furthest limit of human sin and guilt and punishment. That fire that was kindled back at the close of the Day of Atonement was a very vivid and literal type of the cleansing fires of the last day at the final judgment. When the holy city has come down and settled upon this earth, when the wicked of all ages have been raised and stand before God in judgment, and are judged every man according to His works, and as they make that desperate effort to unseat God, to overthrow God's government, fire comes down from heaven and devours them (Revelation 20). This is the fire of hell. This is the end of sin. This is the wages of sin. This is what every sinner deserves—that final death of separation from God.

How can I be saved from that? Jesus died for me. But the only way that I could be redeemed was for Him to make payment in full. And the only way His blood could atone for me upon the mercy seat was for Him to be carried outside the camp and suffer not merely death by crucifixion, but the awful death of separation from God.

The cry that was wrenched from Jesus' lips in the darkness on Calvary was, “My God, Why hast Thou forsaken Me?” He was taking my place. He was bearing my sin, my guilt. Outside the camp He was suffering the second death—the death that the sinner deserves. There on Calvary He had come all the way from the throne to the lowest depth that a sinner could sink. There was nothing more that He could give; no step further that He could take; no depth lower into which He could sink. He had come from the highest. He went to the lowest.

I am glad He loved me enough to suffer my death. He died not the death of a saint, but the death of a sinner. It was my death He took.

What was it all for? He took our death that His sprinkled blood for us in the sanctuary, and sprinkled on us here in this life, might sanctify us. Sanctify means set apart for a holy use. I want to be set apart from sin. I want to have that cleansing blood do its total work.

Refining fire go through my heart,
Illuminate my soul;
Scatter Thy life through every part,
And sanctify the whole.

Jesus came from where He was to where I was, far outside the camp, that I might travel with Him back that long road that leads up to the court, into the holy

place, and on into the most holy place of full and final union with God. As He could not be content to leave me in the depths without Him, so He cannot be content to be on the throne of the universe without me. So it is written:

“To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne” Revelation 3:21.

The good news is that Jesus wants us to come where He is and share everything He has. He wants us to be joint heirs with Him, for it would not satisfy the heart of the infinite One to give to those who love His Son a lesser blessing than He gives His Son. As He took all that you deserve, He invites you to have all that He deserves. But watch. As my salvation could never have been accomplished had He failed to go all the way to where I was, so He has invited me to go all the way with Him back to the throne. What a shame it would be to settle for anything less than that. What do you say?

So concerning the ones who claim and experience the fulfillment of the promise we have just read, it is written:

“These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb” Revelation 14:4.

Friends, let's start with Him and keep going with Him, and never stop until we get to the throne. Oh, what a wonderful trip with Jesus. And one thing that makes me love Him is that He slows His pace to my short steps.

That which none but the high priest could look upon in the ancient service you can view. That which none but the high priest did you can do, for I read:

“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 with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” Hebrews 10:19-22.

Would you tarry there outside the gate? Would you linger in the camp or the court? Oh, Christ longs to have us enter in with Him by faith into His finished work.

This is very practical. Day by day the Savior invites us to meet with Him in the study of His word and in prayer. In looking at our lives, and letting Him reveal to us those things that are unlike Him, He will soon have us ready. He guarantees to do it. But the problem is that many times when He suggests another step forward, our human hearts say, I think I have traveled about enough for awhile.

It is easy for us to look back and think about what we have given up and turned away from and sacrificed for. But if we will look to Jesus in what He gave up

for us, and in what He is holding for us in heaven, we will want to make the prayer of the Psalmist our own, that we may run the way of God's commandments. Not with painful slowness, inching our way along, but run the way of God's commandments. What do you day?

This means that day by day we will be making changes in our lives. We will be making changes from sin to holiness. We will be making changes from the better to the still better, and to the best. We will be making changes in our thinking and changes in our acting.

We are in the harvest time, and plants are going to seed. I know that grain is ripening up for the garner for God, and grapes are getting ready for the winepress of His wrath. Oh, I pray that every one of you may sense your privilege to go all the way with Jesus. Unless we do, we will soon be all the other way. Everyone here will soon be just like Jesus, or just like the Devil.

Oh, what a thought. What a glorious thought to be like Jesus. What a horrible thought to be like Satan. We are in the all-out generation. This is one thing that God and Satan are agreed on. We cannot escape it. We shall soon be within the veil forever sealed in union with Christ, having come all the way with Him, or we will be outside with the scapegoat, bearing the burden of sin, and we will be burned in that final judgment.

I want all of you with Jesus. He wants all of you with Him. Shall we go?

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me" Matthew 16:24.

Do you mean there is a cross for me? Oh, yes, there is a cross for me.

"I am crucified with Christ" Galatians 2:20.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" Galatians 6:14.

The more we love Him, the more we will want to behold the great sacrifice He has made. And the more we behold it, the more we will want to share with Him, traveling the path that He has traveled. He has come all the way to from where He was to where we are. He invites us to go all the way with Him from where we are to where He is. Once we get that view of it, duty will be a delight, and sacrifice a pleasure. We shall with cheerful alacrity urge our way along the path to heaven, running the way of God's commandments.

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