

# Sanctuary 1968 2 of 8

## *Why Jesus Went to Heaven*

#0511

Study given by W.D. Frazee—January 2, 1968

You remember that day when Jesus was seated on the Mount of Olives, when several of His disciples asked Him for signs of His coming. And looking down to the last generation, Jesus said there will be signs—signs in the heavens and on earth, “distress of nations, with perplexity; the sea and the waves roaring; Men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” (See Luke 21:25-26.)

We look around us today and we see those things being literally fulfilled—literally millions of people in fear, in perplexity, no hope in their outlook. Now, it is evident that Jesus did not intend that His people should partake of these fears, because He said:

“When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh” Luke 21:28.

He points us from earth to Heaven, from men to Himself; there’s where our hope is. This is beautifully presented in the sixth chapter of the book of Hebrews. And I want you to see how, in these verses, our attention is directed once again to the heavenly sanctuary as the place of help and hope:

“That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil whither the forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec” 6:19-20.

We have hope, Paul says, and it’s an anchor. What’s an anchor for? To keep ships from drifting in a storm. Millions today, as we’ve seen, are without hope; but you and I have hope.

We have an anchor that keeps the soul  
steadfast and sure as the billow roll.

But you know, an anchor is of no value unless it’s fastened to something, fastened to something that doesn’t move. And where is our anchor? Within the veil, “whither the forerunner is for us entered, even Jesus.” He’s the Rock of Ages. And when our anchor is fastened to the Rock that cannot move, we’re safe, friends. We’re safe.

Is your hope anchored in Jesus tonight? Within the veil? What does that expression mean? Why, my dear friends, in order for us to understand that, we must understand that there is a temple, or a sanctuary, in Heaven, and that a copy was made down here in this world by Moses. The purpose of the copy is to help us understand the great original. And in that sanctuary, there are two holy places. There is a veil that hangs at the entrance of the sanctuary—the first veil. There is a veil that hangs between the Holy and the Most Holy—the second veil, the Bible calls it. Well, where is Jesus? Or does it make any difference?

My dear friends, if my hope is anchored in Jesus, I want to know where He is and what He's doing. The better I understand that, the clearer my vision will be and the better hope I'll have. And so, tonight, we want to study more about this wonderful work that Jesus is doing for us in the sanctuary above.

You remember that we noted last night that Jesus is engaged in the sanctuary in solving what problem? The sin problem—how to separate sin from sinners and sinners from sin—so He can get rid of the sin without destroying the sinner. I'm interested in that, friends, because I'm a sinner, and I don't want to be destroyed. I want to live forever. I've had enough pleasure and enjoyment and satisfaction in the few years that I've been here that I'd like to have it go on and on and on and on through all eternity. And that's what the Lord is arranging for me by this wonderful plan in the sanctuary. You notice our verse says that the Forerunner has entered that sanctuary within the veil for *us*. For us.

That word 'Forerunner' is very interesting. In the ancient times, sometimes a king with his royal party making a journey would have someone running before him to announce his coming. You remember that Elijah volunteered for that task with Ahab. He ran before the chariot that stormy night.

Now, Jesus introduces Himself in this text, not as the King, He *is* a King, but here He says He's the Forerunner—He's running ahead of a party that's coming. I wonder who'll make up the party. Ah, that's you and me, friends. Isn't it wonderful that Jesus presents Himself in Heaven as the *Forerunner*? He says I'm here to announce the coming of a wonderfully important party. Let's not disappoint Him. What do you say?

Notice again that it is all for us—for *us* He came to this world; for *us* He died; for *us* He rose; for *us* He ascended; for *us* He lives.

"He lives to make intercession for us" Hebrews 7:25.

"He appears in the presence of God for us" Hebrews 9:24.

It is all for us.

You know this study of the sanctuary helps us to realize two things. First, that Jesus is a gift, not a loan from Heaven to us. "God so loved the world that He *gave* His only begotten Son," not *loaned*.

The Son gave Himself. And this study of the sanctuary shows us that, when Jesus left the world after a comparatively brief period, the *reason* He left was not that He was *through* with His work for us, but that He was to *continue* that work for us in Heaven. That's why He went. And so, the whole sanctuary service is for us.

We noted last night that the heart of the service is in the Most Holy Place where the ark is. And there, enshrined beneath the mercy seat, are the tables of the law—the Ten Commandments written on the tables of stone. This law tells us what sin is. And the wages of sin is what? Death.

Now, how will God save us? First, a substitute must be provided who can take my sins, die my death, and thus meet the penalty of this law. And so we noted last night that that was represented in the sanctuary service by the man bringing his lamb, confessing his sins on the head of the lamb, and then slaying the lamb. But now this isn't the end of the story. No. It's the beginning.

Let's go back to Leviticus 4 now. And I want you to see what happened after the sacrifice was slain. This is just as meaningful as the slaying of the lamb or the goat or the bullock; various sacrificial animals were used. Leviticus the fourth chapter. You notice that the first 12 verses are taken up with the story of what was done when the anointed priest sinned. In the 13<sup>th</sup> verse, it begins to tell what was done when the whole congregation sinned. The latter part of the chapter deals with the offerings for individuals. You notice that, when the sin which the whole congregation had sinned came to their knowledge, they were to bring a young bullock.

In the 15<sup>th</sup> verse, the elders were to lay their hands upon the head of the bullock. And, as we showed last night, this represents the confession of sin and the transfer of sin. The bullock must be killed because the sin is on him now.

Then what happens? In the 16<sup>th</sup> verse, here is something that the priest must do. The priest that is anointed, shall bring of the bullock's blood to the tabernacle of the congregation and the priest shall dip his finger in some of the blood and sprinkle it seven times before the Lord, even before the veil, and he shall put some of the blood upon the horns of the altar which is before the Lord that is in the tabernacle of the congregation.

Watch then, as this animal is slain, and its blood flowed, some of that blood is collected in a basin, and the priest goes in that veil of the Holy Place. He comes to the golden altar. There's a veil that separates him from the Most Holy Place. He can't enter there, not yet. But today, the day that this sin is confessed, the day that this sin is transferred, the day that the sacrifice is slain, he enters in with this blood and sprinkles it before the veil and puts some of the blood on the horns of the golden altar.

I want to study with you tonight what that represents, friends. It's very important that we understand this, for this is part of the process by which God solves the sin problem. What is it that's sprinkled there before the veil? Blood. What is it that's put on the horns of the golden altar? Blood.

Let's turn now to the 17<sup>th</sup> chapter of Leviticus. And I want you to see what the blood represents.

"For the life of the flesh is in the blood" Leviticus 17:11.

In the 14<sup>th</sup> verse, what does it say about the blood?

"For it is the life of all flesh; the blood of it is for the life thereof" Ibid., verse 14.

Now here are three great facts about the blood in these verses: the life is *in* the blood, it *is* the life, the blood of it is for the life thereof.

When we study physiology, we learn that indeed the blood is the life of all flesh. In fact, we may think of the blood as the body in solution. For every organ is nourished by and from the blood. The material that now composes our muscles, liver, heart, lungs, brain was once a part of our bloodstream. So, physiologically, this statement is very true: the blood is the life of all flesh. But much more than a physiological fact is stated here.

You notice he says in the 11<sup>th</sup> verse,

"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 an atonement for the soul" Ibid., verse 11.

What makes the atonement? The blood. Now let us see why. What is in that blood? The life. You see, the law demands the *life* of the transgressor. The blood poured out from that sacrificed victim says, "Here is the life sacrificed." The *blood* has been poured out; the *life* has been poured out.

You remember it says about Jesus, in Isaiah 53, that He poured out His soul, His very life, unto death. He gave everything. And the sprinkled blood tells this story.

Paul tells us in Hebrews 12:24 that the blood of sprinkling speaketh.

So, if we will listen as we watch that blood sprinkled as before the veil and upon the golden altar, we shall hear its testimony; we shall hear it speaking. What does it speak? It speaks that the life has been brought into that sanctuary, poured out in sacrifice. But now watch this next point. What was put on that lamb, that bullock, that goat before it was sacrificed? What was *in* the substitute then *when* it was sacrificed? Sin. And what is it now that represents its life? The blood. So (watch this point), when we see that blood there in the sanctuary, we see not only a life that has been given *for* the sinner, but a life in which the burden of sin has been actually assumed.

Now turn to 1 Peter

, and I want you to see how this was fulfilled in the life and death of Jesus. 1 Peter the 2<sup>nd</sup> chapter and the 24<sup>th</sup> verse. This makes it very plain.

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

Who bore our sins? Jesus. Where? On the tree—on the cross. But He bore them in His own body. That’s the thing. As Isaiah 53:6 says:

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

So, when Jesus died, He died with my sins upon Him. And as the blood of that substitute carried into the sanctuary carried the sins that had been placed upon it, so Jesus when He died upon the cross carried my sins.

You remember that song we sing?

### **Nailed to the Cross**

They are nailed to the cross,  
They are nailed to the cross,  
O how much He was willing to bear!  
With what anguish and loss Jesus went to the cross!  
And He carried my sins with Him there.

So the sprinkled blood is telling the wonderful story that that life of Jesus has assumed my death, my sin, my guilt. You see, friends, if the sin hadn’t been put on the lamb, the lamb wouldn’t have died, would it? There was no reason for the lamb, the goat, the bullock to die; they were innocent. There was no reason for *Jesus* to die, as far as He was concerned; He had done nothing wrong. Even His enemies had to admit that they couldn’t find any sin in Him. Pilate said, “I find no fault in Him.”

Why did He die? He died for me. When my sins were put on Him, then the Lamb must die. And so, as I see that blood, I see two things: I see the life of One who loves me enough to give His life for me, and I see also that that blood sprinkled there means that my sins, placed on Him, have been transferred to the sanctuary. And they are in the blood. It’s through the *blood* that the transfer takes place. It’s through the *blood*, through the life of Jesus as He took my sins—He took them from me. Now, as He goes to the heavenly sanctuary, it’s through His *blood* that He receives for me pardon—forgiveness.

Turn to Hebrews, the 9<sup>th</sup> chapter and the 12<sup>th</sup> verse. And notice how clear Paul’s testimony on this is:

“Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us” Hebrews 9:12.

You see, the priest couldn’t go in there in behalf of the sinner without blood. The law demanded the life of the transgressor. And that holy law could not be satisfied, the justice of God could not be satisfied, unless the substitute was placed there. And so, Jesus, having given His life upon the cross, by virtue of His own

blood, He entered in once into the holy place. And there He stands as the interceding priest, holding up His wounded hands and praying for us.

So, the sprinkled blood is telling Jehovah's love to man.

**Arise, My Soul Arise**

“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 bears, received on Calvary;  
They pour effectual prayers, They strongly speak for me:  
Forgive him, oh! forgive, they cry, Nor let the contrite sinner die!  
The Father hears Him pray, His dear, anointed One;  
He would not turn away the pleadings of His Son.  
His Spirit answers to the blood and tells me I am born of God.

~ Charles Wesley

Oh, friends, I thank the Lord for the ministry of Jesus for *me* in the heavenly sanctuary. And so, I think of my sins tonight, not as something that must stay with me; He has removed them as far as the east is from the west. How far? To the heavenly sanctuary. My sins are no longer accounted to me. They are no longer credited to me. He took them and bore them to the cross. And then, by His blood, He has transferred them to the heavenly sanctuary.

Now, tomorrow night I am going to study with you what He does with it next. One might say, “Well, this ought to be the end of it.” Well, no it isn't, and there are reasons for that. I'm going to study that with you tomorrow night. But for tonight, my dear friends, I want you to be perfectly clear on this fact: Your sins are either in the heavenly sanctuary, covered by the blood of your Substitute—Jesus—or else they are still on your heart, your life. *You* carry them, or your *Substitute* carries them; *You* have them, or *He* has them. If you keep them, they'll kill *you*. He took them to kill *Him*. But thank God, if we are willing, the transfer can be made.

Now back there, the only way that a man could get his sins into the sanctuary was to bring his offering and confess his sins. You see, God will not arbitrarily take sin from us. He will not snatch it away. He won't grab it when we aren't looking. If we want to be separated from sin, we must come to the sanctuary, bring our offering, confess our sins, transfer it to the Substitute. There's no way to transfer something and still keep it, is there? Oh, no. Suppose I transfer a piece of property, a house, or an automobile—anything like that. Who has it? Well, if I own it, then I have it. But if I transfer it to somebody else, then whose is it? It's his. I can't keep it and transfer it both, can I? No way.

So, tell me, friends, have you given your sins to Him? This is an act of the will. And remember, there is no other way to get rid of sin except to transfer it to

Him. You can't run fast enough to run away from sin, because wherever you go, you carry yourself.

You know, I remember something that happened years ago; I was in the eighth grade. And somebody had interested me in prayer band and soul-winning work, and I'm glad for that. One morning, I took a little walk early before school to meet one of the boys to talk with him about giving his heart to Jesus. You know what he told me? He said, "Bill, I want to do that, but I don't think I should do it around here. My folks and I are going to move to another part of the country. And as soon as we make that move, then I'm going to take my stand for Christ, because I think I can do that better where nobody knows me and I can start over again."

But do you know who he took with him when he went? He took himself. And that's where the problem was. And that's where my problem is, and your problem is—it's with self. Am I right, friends? Do you see? We cannot get rid of sin by running away from this problem or that problem, this temptation or that temptation. The only way to get rid of sin is to transfer it to Jesus. And with His wounded hands, He invites us, "Come."

You remember that text we had a little while ago?

We have fled for refuge to lay hold upon the hope set before us, where the Forerunner has gone in before us? He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. He lives just for this—to save you and me.

Psalm 32:1—Blessed is he whose transgression is forgiven, whose sin is covered. Where are you sins tonight? On your heart or in the sanctuary? Ah, it depends on just one thing—your choice. Not what you wish but what you will. If you will, Jesus will take your sins. You remember that leper who came to Jesus, knelt at His feet, he said, "Oh, if You will, You can make me clean." Jesus said, "I will. Be thou clean." And immediately his leprosy was cleansed. Sin is like leprosy. *You* cannot get rid of it. Jesus, the Great Physician, can. How many of you would like to send Jesus the word that we want Him to make a clean work of separating sin from us; that we are willing, not only willing, we are anxious, to have Him take every one of our sins and transfer them through His blood to the sanctuary. If you would, raise your hand. It'll make Him happy.

God bless you every one.

Now, I want to give you an opportunity to witness to Jesus at this time. Did you get a blessing last night at the meeting? Did you get a blessing in one of the morning meetings? Have you gotten a blessing in seeking the Lord yourself since we met last night? Have you gotten a blessing in prayer with somebody else? Have you gotten a blessing in prayer with somebody else? In one way or another, has God blessed you and done something for you during these last 24 hours? If you have, to the glory of His name, stand up and witness. For we are told in Revelation 12:11 that we are to overcome not only by the blood of the Lamb but by the word of our testimony.

[Testimony service and song follows.]

There are two forces in every life. In every heart, there is an influence pulling us, drawing us, heavenward and an influence pulling us, drawing us, downward. Let me state it in another way. The best man in this world has a battle with self. The worst man in this world has desires to be something better than he is. Think about that for a minute, friend. *Everybody* has a battle between these two forces. Even people who aren't converted, God is talking to their hearts; Jesus is knocking at the door. And He has put within them a desire for something better. If you will respond to that drawing, pleading voice of Jesus, you can at last arrive where the Forerunner for us has entered—in Heaven.

Remember, every man, the best man, has this battle on his hands—a downward pull, a trend that would destroy him if he yields to it. So, every one, the best and the worst and all in between, can find help only in letting Jesus take our sins and give us His righteousness. Well, I thank the Lord He's been with us tonight, don't you?

May I give you a little suggestion? I find that sometimes in week of prayer, as the week goes on, we become weary. I'm purposefully speaking shorter than I sometimes do. I don't want people to get weary.

If there is somebody here who isn't sure of salvation, and you'd like to get special help tonight. I'll be glad to talk with you, pray with you, tonight. I'm sure there are others here, young people who have come with me, they'll be glad to talk and pray with you. I'm sure some of the faculty and some of the students who know the Lord in a definite way, they'll be glad to help you. There's help here, and any of you who would like help, let us know. We're at your service, but you must open the door. Jesus can knock; I can knock with Him, but *you* must open the door.

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