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Christ, the Lamb

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Study by W.D. Frazee—June 6, 1968

It is a wonderful thing to have the King of the universe love you so much that He wants you to live with Him forever. And He can't be fully satisfied until you are there with Him. I wonder what the problem is that we are not there with Him this morning. Well, let me say, dear friends, the problem is not one of distance, because distance is no barrier to God. Neither is the problem one of time. In 1844, the angel stood with his hand uplifted to heaven and a solemn oath that there should be "time no longer." At the end of the 2300 days (October 22, 1844) time ceased to be a factor in the working out of the plan and purpose of God. Prophetic time stopped in 1844.

And that is to tell you and me that Jesus has come to the time when it is time to gather all His people home. He wanted to long ago as our speaker last night reminded us. Well then why doesn't He come and take us home? I repeat, the problem is not one of distance or of time. The problem is sin. That is the problem that creates all other problems. It started in heaven, strange to say, but the place where the problem is being worked out is both in heaven and in earth.

We are quite conscious of the sin problem here in this world as its hydra-headed manifestation is seen everywhere. But the place where the sin problem will be solved is not in this world, it is in heaven. Jesus is devoting His entire time and heaven is focusing all its efforts on the solution of the sin problem.

In order that we might understand what is going on there, and that we might share in it, God had Moses thousands of years ago make in this world a miniature model of the heavenly sanctuary because this is where the sin problem is solved. This little miniature that we have here this morning is one-ninth the size of Moses' sanctuary.

I don't know the ratio between what Moses made and the one in heaven. I know that the city of which the New Jerusalem temple is the center is so big that it would probably take up this entire conference. And what a wonderful building that must be which is the central object of the attention of the whole universe where the King of glory is ministering for us.

Now this morning as we in our imagination take the prophetic telescope and look at that temple in heaven, what do we see? We see two holy places, the holy place, and

the most holy place. How do we know that? We know it because Paul tells us in Hebrews 8:1-5 that in that sanctuary where Jesus ministers He is ministering as a Priest in the true tabernacle and that what Moses made was the example and shadow of those heavenly things. And as in the copy there were two holy places, so in the divine reality there are two holy places. And why are there two? Because there are two ministrations that Jesus must engage in for us. The rooms are for the purpose of ministration. You know how it is in the home. We have various rooms at home. Any of you like the kitchen? We like what comes out of it, don't we? Yes. Now most of us don't cook in the bedroom or sleep in the kitchen. We have different rooms for different purposes. And the reason there are different rooms in the sanctuary is that there are different ministrations to be engaged in. But it is all for the purpose of solving the sin problem, getting sin out of the way so that God and man can be at one again. We call that the atonement. And when sin is completely removed, eradicated, done away forever, then the atonement will be completed and God and man can live forever in perfect harmony. Oh, I want that time to come. Don't you, friends? And so we study with the deepest interest this work in the sanctuary knowing that here the atonement is to be effective.

Very well. Now when we come to study this earthly copy, we find that before anything could happen in the sanctuary, there must first be a work done out here in the court. You remember that here at the entrance of the sanctuary there was a brazen altar and a laver. Here at this brazen altar, the people brought their offerings, the sacrifices were made, and the blood which was ministered in the sanctuary was shed out here in the court. This, of course, represents the death of Jesus on Calvary. He did not die in heaven. He came to this earth to die. He left the heavenly temple and came out here into this court of a world to give His life for us. And as we study the blood-sprinkled trail that goes all the way into the throne room of the heavenly sanctuary, let us remember that every drop of blood is the life that was poured out on Calvary. Every drop of blood, I repeat, sprinkled for us in the heavenly sanctuary was offered for us upon the cross of Calvary.

So, as we study the sanctuary, we are studying the way of the cross. But we are finding out that that sacrifice that was made there on Calvary did not begin when they put the nails through His hands, and it didn't end when Jesus expired that Friday afternoon. Jesus, as the book of Revelation presents Him, is the Lamb slain from when? From the foundation of the world. His life was laid down just as soon as sin began, and the sacrifice which He made is still being made for us.

You remember in the fifth chapter of Revelation that wonderful scene of the throne of God with all the elders around the throne, and the living creatures, and the angels? And in the center of that heavenly scene, John beheld a Lamb as it had been slain. A lamb? In heaven? As it had been slain? Yes. The sanctuary service shows that the sacrifice for sin, the pain that sin brings to God, begins when sin begins and it can never end until sin ends. That is what I want us to study especially these early morning hours at this camp meeting, finding out if we can what sin has cost, and how God is going to remove it.

Now when we look at the type in the fourth chapter of Leviticus we find that when a man had sinned he was to bring his offering here to the court. A priest or a ruler brought a bullock. One of the common people might bring a goat or a lamb. Whatever the sacrifice, the one who had sinned brought that offering and placed his hands upon the head of the substitute, confessed his sin, and then slew the substitute. Then the priest ministered that blood. We shall note a little later about the ministry of the blood.

But I want you to think now for a moment of what was happening as that man put his hands upon the head of that lamb, or that bullock. Sin was being transferred. Sin was being transferred. Now unless the sin was first put on the sacrifice, there would be no reason for the sacrifice to die. The lamb, the bullock, they were innocent. And, of course, every one of those animals represented who? Jesus—our substitute.

“Behold the Lamb of God, which taketh away the sin of the world” John 1:29.

And so as that innocent substitute stood there by the altar, and the penitent put his hand upon the head of that substitute and confessed his sin, he transferred his sin. Now this point is so important that I want to read a text of Scripture on it in the sixteenth of Leviticus. The particular verse that I am going to read is about a different experience that took place on the Day of Atonement when the sins were brought out of the sanctuary and put on the scapegoat. But it is the principle that I want you to see.

“And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat,...” Leviticus 16:21.

Now you notice there are three things that are said here. Aaron was to lay both his hands upon the head of the goat. And as he did that, he was to confess the sins, and in that, in putting his hands on the goat and confessing the sins, it says, “putting them upon the head of the goat.” Do you all see that? Now this is very important. This is vital to our understanding of the whole sanctuary service—sin can be transferred. In fact, that is the only way it can be dealt with in the sanctuary.

You see in the most holy place we have the law of God which tells us what sin is. Sin is what? Sin is the transgression of the law. 1 John 3:4. To break even one point is to be guilty of all. James 2:10. And the wages of sin is what? Death. Romans 6:23. How many of us have sinned? Romans 3:23. And so death is passed upon all men. Romans 5:12. Since we have all sinned, and all deserve to die, we are interested in some plan to get away from that penalty. But my dear friends, in the sanctuary, God has provided no way to escape the penalty without getting rid of the sin. And I am so glad that is true. Men today have all sorts of ideas about how to improve this world. But

their problem is they have no means of getting rid of sin which is the basic root of all the problems. God in the sanctuary solves all the problems of the universe by dealing with the sin problem. He is seeking to separate sin from sinners, and sinners from sin.

Are you willing for your sin to be separated from you? Would you like to get rid of it? Would you like to have it taken away? That angry temper? That inordinate appetite? That critical tongue? That selfish disposition that makes it difficult for you and your loved ones, in the church, in the community? Would you like to get rid of it? Well, my friends, come to the sanctuary. But when you come you must bring your lamb, and that Lamb is Jesus. You must put your hands upon His dear head, and you must confess your sins upon Him.

You know today there are all kinds of ideas about how to get rid of guilt. Millions of people take tranquilizers. What are they trying to get rid of? Many of them are dealing whether they know it or not with the sin problem. But you know all a tranquilizer does is numb the forebrain up here so you don't feel the guilt. That is all. But it doesn't take away the guilt. And when the effect of the tranquilizer wears off, and that is true whether you get it in alcohol, whiskey, or in some drug, when the effect wears off, the returning consciousness says, I still have it. I still have it. And you still have it, my friends. There is no chemical way of getting rid of guilt. That is only one way that guilt can be gotten rid of and that is to place it on the lamb, Christ Jesus. Oh how we should be telling everybody the real way to solve the problem of guilt and worry and fear and anxiety. What do you say, brethren? Come to the sanctuary. Bring a Lamb. Put your hands upon His dear head.

But now what is the purpose of that? Turn to the fourth of Leviticus and I want to show you something interesting there.

“And if he bring a lamb for a sin offering, he shall bring it a female without blemish. And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering” Leviticus 4:32-33.

You notice that the purpose of transferring the sin to the substitute is so that the substitute can die for the man that sinned. Who deserves to die? I deserve to die. Why? Because I have sinned. I have broken this law. But, oh, if I will transfer my sin to the lamb, then who dies for me? The lamb dies. So I won't have to die. Now if that is all there is to it, friends, if all there is to it is that I put my sin upon the lamb so that the lamb dies for me so I don't have to die, then I can go tomorrow and sin again, but if I do I must come back and put my sins on the lamb and he must die, and that thing must go on, I am talking about the typical service, how long? As long as the sins keep going on. Do you see that, friends?

There must be in the sanctuary service that which will not only take away the penalty of breaking the law, but take away the breaking of the law itself. There must be

something, not only to take away death which is the result of sin, but take away sin itself. Unless that is accomplished for us, the sanctuary must go on and on and on through all eternity. When we realize what it costs, we won't want it to go on through all eternity.

Alright. Back now to this man in the court. He has put his hands upon the head of the lamb; he has confessed his sins putting it upon the head of the lamb. Now the lamb has the sin. And now what must happen to the lamb? What did we read there? The lamb had to be slain. Now will you note very carefully, you are looking there in Leviticus 4, who was it that killed the lamb? Was it the priest that killed the lamb? Or does it make any difference? Ah, my dear friends, this is the point. The man that had sinned, that man that had acknowledged his sin, the man that had transferred his sin, he it was who took the knife and slew the sacrifice. My substitute dies for me, but it is my hand that thrusts into his heart the spear of death. Oh, can it be? And what does this mean?

Turn to Zechariah now, the twelfth chapter and the tenth verse. I want you to see what is involved in this, friends, because it is only as we learn this lesson out here in the court that we can appreciate what goes on in the holy place and in the most holy place. The work of the sanctuary is basically an offering of blood to deal with the sin problem. But it begins by the bringing of a substitute, placing our sins upon the head of the substitute, and then slaying the sacrifice.

Now what does this mean? Zechariah 12:10.

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn”
Zechariah 12:10.

Oh, can it be, friends, that Jesus not only *died* for me, but I am the one that is *responsible* for it? I want to tell you about a funeral that I had to preach several years ago. It was one of the saddest funerals that I ever preached in my life, friends. It was a little girl. There she lay in the casket. And there among the other mourners were her grandfather and her grandmother, and they were responsible for her death. She drowned in a lake. And the reason she drowned was that they were enough under the influence of alcohol that they were lying there on the side of the bank sleeping when they should have been watching the little girl. Half drunk, and the little girl strays away and drowns in the lake, and there they are at the funeral.

Can you imagine how they felt, friends? How would you feel? Ah, my dear friends, there is many a man that wakes up in prison who has been under the influence of alcohol and he has committed some crime while he has been in there, perhaps even murdered his wife, and oh, what an awakening when he comes to. Did I do that? Yes, you did it. Oh, how could I have done that? You and I, my dear friends, when we come to Calvary must see not merely that Jesus died, but that we killed Him. Not merely that He suffered the just for the unjust, but that it was my sin placed upon Him which broke His heart.

“But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed... the Lord hath laid on Him the iniquity of us all” Isaiah 53:5-6.

Come, friends, tell me, is sin that bad? Is your sin that bad? I was talking once with a woman, she said to me, “Brother Frazee, you talk to me like I have been a very bad woman. I have never done anything very bad.” Ah, I said, “My sister, can you think of anything worse than murdering the Son of God?” And let me tell you, friends, unless your sin is that bad, pray tell me, is there atonement for it? Unless it was your sin that broke the heart of the Son of God, where is the blood to sprinkle for you in the sanctuary for the only blood that the priest sprinkles in the sanctuary is the blood that is shed out here in the court? And as we have seen, the man has to slay his own sacrifice.

Do you know why it is that there are some things that we just keep doing over and over and over again? There may be somebody here that has come to camp meeting hoping that you will get the victory over an evil temper, or over jealousy, or over criticism, or over appetite, or over tobacco, or liquor, or some other problem. Tell me, my friends, why do we sin over and over again? May I tell you why? We do not know

and feel and sense the cost of sin, of that sin. That is the thing.

Believe me, friends, if you had taken whiskey and it had put you to sleep like those people I talked about and one of your dear ones was drowned as a result, when you woke up and sensed it, do you think you would go back to that thing again? Oh, that we might wake up to the fact of what sin has cost and is costing our blessed Lord! What do you say, friends?

Now how can we enter in to that experience? You remember that when John the Baptist introduced Jesus to the disciples he said, "Behold, the Lamb of God which taketh away", beareth away, "the sin of the world" (John 1:29). We must behold Him. Some things can be caught in a flash picture, but others take a time exposure, friends. We must behold the Lamb of God until this thing becomes real to us.

You see, when the man back there in the camp of Israel wanted to get rid of some sin, he had to take some time, and some effort. He had to go out to his flock and select a lamb, bring it to the door of the tabernacle, and there by the altar place his hands upon it, confess his sin, and then slay the sacrifice and watch while the priest ministered the blood. Then he could go home forgiven. His sin was no longer on him. It had been transferred to the substitute, and, as we shall see tomorrow morning, through the blood of the substitute into the sanctuary.

But my point is this morning, he went home assured that his sin had been put on the substitute and no longer was bringing guilt to his heart. But think of the time and effort it had cost him. Our problem is, dear friends, that sin to us is a very little thing. Let me illustrate it. Suppose that I take this vase here and I get to handling it, and I finally drop it, and it breaks into a hundred pieces scattered out over the floor. A broken vase.

I say, "Oh, I am so sorry, I was careless and broke that vase. Who does it belong to?" I finally find it belongs to Elder Wampler. And I say, "Why Elder Wampler, I am so sorry I broke that. I will buy you another one." I think maybe it costs a couple of dollars. I can find a couple of dollars and pay it. I am sorry I broke it. But as I tell him I notice an expression come over his face. He looks very sad and very sober. I say, "What is the matter? I will get you another vase."

Why, he says, "Brother Frazee, that is a very special vase. It is been handed down through the family for generations. There is only one other like it in the world. It is in an antique shop in New York City. It can be bought for \$1,000."

Am I sorrier than I was two minutes ago? Would you be, friends? Oh, think of what we are dealing with, friends. There is only one life that can take your place and die for you, my dear friends, and that is the life of Jesus. That was laid down for you. What is it worth? Oh, it is worth everything. It is worth everything. And that laid down for you? For your sin? Oh, tell me, friends, is my sin that bad? You see as long as all we think about sin is, "Oh well, I spoke hasty, I lost my temper, flew off the handle, said a lot of bad things to my wife and children," and so I gather them around me, at least I hope I do that much, and say, "God, forgive me. And will you please forgive me?" But I

do that again and again and again. What is the matter, my friends? Our problem is we think we are dealing with a two dollar vase. We think all there is to this thing is, well, admit your wrong, confess your guilt, ask people to forgive you, and that is it. Ask God to forgive you and He will.

Somebody says, "Won't God do it?" Yes, friends, but it costs something. You and I can't pay the cost. We can't begin to. We can't do one thing to pay the cost. But, oh, in the sanctuary He arranged that men might come and see something of what it costs. It is only as we sin what sin costs that we will learn to hate it. And unless we learn to hate it, we will go back to it again and again and again.

May I ask reverently why doesn't Jesus sin? I will tell you why. Sin hurts Him too much. And when sin hurts you and me the way it hurts Him, we will no more sin than He would. Our problem is we need to find out what sin costs and have it hurt us the way it hurts Him. And that comes by coming to Calvary and seeing what happened there. As we watch our sins placed upon Him, as we see not merely the pierced hands and feet, but as we see that heart broken for us, literally broken by the weight of sin upon it, we say, "Oh, God, is my sin that bad? Is my sin that bad? Did this indulgence of appetite, that critical word, this angry temper, this robbing of God in tithe, this other problem, did that make necessary that death? Is this what killed Him? Is this what breaks His heart?"

Ah, friends, when that begins to dawn upon us, then sin is indeed in the process of being separated from us. And it is only as sin is separated from us that the sin problem will be solved. Do you see, friends? Oh, I wonder here in this early morning hour if there isn't somebody that right this morning would like to seek God for this experience. Our verse there in Zechariah says that the Spirit of grace and supplications will be poured upon God's people and they will look upon Him whom they have pierced.

If there is somebody here this morning that would like to come and seek God right now, just come, and kneel down right here. We are going to have prayer as we close this service this morning. Let's just kneel down, folks, and seek the Lord.

Our precious Lord, we have come to the sanctuary this morning. We bring our Lamb. We lay our hands upon His dear head. We confess our sins. We see that we have broken Thy holy law. We are sorry for these sins, Lord. We wish we hadn't done these wicked things. We wish we hadn't broken the Sabbath and thus broken Thy heart. We wish we hadn't stolen Thy tithe and thus broken Thy heart. We wish we hadn't had these lustful looks and impure actions and thus broken Thy heart. We are sorry, we children, that we have been disobedient to our parents and thus broken Thy heart.

Ah, Lord, as we look in commandment after commandment we see that we are indeed sinners. But, Lord, somehow we haven't sensed before how much it has hurt Thee. And even yet we pray for a deeper sense of pain. We pray that here this morning as we look at Calvary we may see what sin has done to our Savior. And thus,

Lord, may we no longer find fun in what kills Him. May we no longer find pleasure in these silly radio and TV programs that glorify sin and break Thy heart. Oh, here this morning, may something happen in these hearts of ours that we shall hate what God hates and love what God loves, and thus may the sin get out of the way and we be prepared to live with Thee always. Not just so we can be happy, but so Thou canst be happy.

We long this morning to bring joy to that heart which has sorrowed for us so long. And we thank Thee that it is written that there is joy in heaven over one sinner that repenteth. We repent this morning. We lay down the sin. We see the blood flow for us. We thank Thee, oh, we thank Thee that our sin is on the Lamb now and not on us. And we ask it in Jesus' name. Amen.

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