

# Lamb and the Priest

#0007

Study Given by W. D. Frazee—May 28, 1976

I invite you to turn to Isaiah the 45<sup>th</sup> chapter, the 22<sup>nd</sup> verse. Again and again I'm impressed, dear friends, that every meeting we conduct should help somebody to understand more clearly the wonderful plan of salvation. God has ordained that through the foolishness of preaching, as Paul speaks of it, men may be saved. He has given us His Word as the subject matter 'preaching.' So from the prophet Isaiah, we bring our opening text tonight.

"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.

What will happen if we look to Him? We'll be saved. So if we want to be saved, we'll do what? Look.

Now in order that we might have an opportunity to do this, God has revealed Himself, and the various facets of His work for us, through the sanctuary. In fact, we read in Psalm 77:13, "Thy way, O God, *is* in the sanctuary." Tonight, in a simple study, I would like to present Jesus to you in two of the wonderful aspects of His work for us.

The first we shall find in John the first chapter and the 29<sup>th</sup> verse.

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

What word in this text reminds you of a word in our first text? Behold. And you're associating that with what word? Look. This, of course, is a symbol of Christ's sacrifice for us. Long before Moses built the sanctuary at Sinai, the lamb had been preeminently the animal of sacrifice. Abel brought his lamb to the gate of the garden. Noah, Abraham, and the other Patriarchs sacrificed lambs; of course other animals too, but each one of these pointed forward to the Lamb of God who was to do what? Take away the sin of the world.

Now when the Lord revealed to Moses the plan for this earthly sanctuary, we find that all the way through its ministry from day to day and month to month, lambs and other sacrificial animals were being slain out in the court and the blood was being ministered at the altar and within the veil, and finally, on the Day of Atonement, on the mercy seat.

My point is: the sanctuary service is preeminently a ministry of sacrifice—a ministry of blood.

“And almost all things are by the law purged with blood;  
and without shedding of blood is no remission”  
Hebrews 9:22.

Every lamb that died was telling two things: that sin is such a terrible thing that it causes death; second, that God loves man so much that He Himself will provide the ransom, take the penalty, bare the pain, suffer the death that man may be redeemed. And so this text we are looking at now says, “Behold the Lamb of God, which taketh away the sin of the world.” John 1:29. That word that is translated here “taketh away” means literally, bears away, carries away. This is a thought taken from Isaiah 53:5–6.

“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. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all” Isaiah 53:5–6.

He carried the load. He carried it to Calvary and it broke His heart. So in the lamb slain at the altar, we see Jesus dying for us upon the cross, dying because of our sins, slain by our transgressions.

But now in the sanctuary service, we see Jesus not only as the lamb but as the priest. The Lamb dies for us; the Priest lives for us. It takes both.

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

What word here will we associate with “look” and “behold?” Consider. Now our text in Isaiah says, “Look unto Me.” Who is speaking? God. Our text in John 1:29 said, “Behold the Lamb of God.” Here we are exhorted to *consider* the High Priest of our profession. That is our confession, what we believe. He is our High Priest.

Notice what practical bearing this has upon our religious experience.

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession” Hebrews 4:14.

Let’s stick to what we’ve accepted.

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” Hebrews 4:14–16.

Isn't this a beautiful invitation? You see, when the people came back there to the ancient sanctuary, they always found a priest waiting to meet them. They must bring their offering, the bullock, the goat, the lamb. But without a priest there to minister for them, their offering could not be accepted. And so my dear friends, in all this God was seeking to teach them, and He's seeking to tell us that Christ's work in Heaven as our Priest is just as important as His death for us upon the cross.

Let me read that in this wonderful statement in *Great Controversy*:

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross" *The Great Controversy*, page 489.

What does essential mean? Necessary. It has to be. We know that His death was essential "without shedding of blood is no remission" Hebrews 9:22. But His intercession is just as important, just as necessary, just as essential.

"By His death He began that work which after His resurrection He ascended to complete in heaven" *Ibid*.

What did He do on the cross? He began the work. What did He go to Heaven for? To complete it. The bloodshed must be ministered.

"We must by faith enter within the veil, 'whither the forerunner is for us entered'" *Ibid*.

Oh, what a wonderful privilege, dear friends, that by faith we can go in the sanctuary above! In our imagination, we can accompany Jesus as He ministers for us there at the throne of God. As He sprinkles the blood upon the mercy seat, as He lifts His hands still bearing the marks of Calvary and prays for us, as He presents the sensor with the beautiful smoke of the incense ascending, a wonderful symbol of the merits of His righteousness.

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, 'whither the forerunner is for us entered'" *Ibid*.

Oh friends, I'm impressed again and again with what a marvelous gift God has given us here in the human mind, this gift of imagination. Not to be perverted by thinking of things that are not true, but rather, in beholding that which is truth. We haven't been to Heaven, but God intends through looking at the miniature model which Moses made, we shall gain ideas which the Holy Spirit can cause us in our imagination to apply to the sanctuary in Heaven.

Let me be very plain and practical, not that any of us will be able to take a pencil or a brush and be able to draw a picture of that heavenly temple which will be

accurate. That isn't the point. In our imagination, friends, we can behold those scenes which God pictures in the book of Daniel, the book of Revelation, and the book of Hebrews, and (don't miss this point) every day our picture of those scenes can change as we get in better focus. God doesn't want us to reduce these scenes to some paintings or some other form of artwork, which would reflect our fragmentary and inadequate ideas. Oh no. He wants us day by day to be getting *clearer* views.

You've seen the pictures that children in kindergarten and the primary grades make of people and cows and horses. What are they doing? They are doing the best they know to picture it. We should do the best we can to picture in our minds, but wouldn't it be too bad—don't miss this—if we should take those pictures that children make and frame them and from those pictures get our ideas of what cows and horses and people look like?

Oh no. God intends, I repeat, that day by day, our views of heavenly things shall enlarge, get clearer, and thus constantly changing in our views we are being changed from glory to glory.

So let's look at our words again. What was that verb in the first verse? Look. Look where? Look unto *Me*. The second one? Behold the Lamb of God. The third? Consider the High Priest.

There we have it. "Look unto Me," Jesus says. Behold Me as the Lamb. Consider Me as the Priest. And as you look, you will be saved; as you behold, you will be changed. As you consider, the Holy Spirit will work upon your mind. It is not necessary for us, my dear friends, to be able to explain all together just how this process goes on. In fact, we cannot fully explain it. We can't fully explain what goes on in the digestive system, and in the whole human body in its physiology. Men may give *names* to certain things.

We can't explain the force of gravity. We give it a name. We talk about the law of gravitation. But my dear friends, whether I have ever heard of the law of gravitation or not, I'm thankful it is keeping me right here on the platform tonight instead of sailing up around the ceiling somewhere. Aren't you? Yes. And whether I know anything about the names of digestive fluids or food compounds, I'm so thankful that the food I had for dinner today is circulating in my bloodstream and giving me the energy to move my muscles. Aren't you? Yes.

So whether or not I can explain, and I can never fully explain these laws of spiritual development, I know, for God says so, that if I will look, I will be saved. If I behold, I will be changed. If I consider, I will be inspired and filled with hope.

Turn now to Hebrews the seventh chapter.

"But this *man*..."

Jesus.

"...because He continueth ever, hath an unchangeable priesthood" Hebrews 7:24.

The margin says, “which passes not from one to another.” You know, I’ve thought about it, friends: a man coming up here to the sanctuary, he might need a priest as he brings his lamb. He comes up again later and he meets that same priest. He looks to him for spiritual instruction and guidance, understanding. The priests were taught to sympathize with and help the people. But he comes up someday with his lamb, and he says to some Levite there, “Where is so and so? I don’t see him here in the court. Where is that priest that I’ve been coming to see for years?”

“Oh, he died last week.”

“He died? Is somebody here to take his place?”

“Yes. His son is here now to carry it on.”

But notice, the priesthood of Jesus is not broken.

“This *man*, because He continueth ever, hath an unchangeable priesthood” Hebrews 7:24.

It passes not from one to another. If I get acquainted with Jesus today, I don’t have to worry about how long He’s going to be there. The same Savior that I knew last week, last month, last year, 40 years ago, He’s there today. I can know Him better, thank God, I do know Him better, but He’s the same.

“Jesus Christ the same yesterday, and today, and for ever” Hebrews 13:8.

Now the 25<sup>th</sup> verse.

“Wherefore...” Hebrews 7:25.

What does wherefore mean? For *this* reason.

“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 7:25.

What’s He doing? Making intercession. And He just lives for that. As He came to earth to *die* for us, He went back to Heaven to *live* for us. As He came to this earth to be our Lamb, He went to Heaven to be our Priest. As He went to Calvary to be our sacrifice, He went to the sanctuary above to present His blood, and to raise His hands in intercession. He is praying for us, my friends. Oh, let us join our prayers with His! What do you say?

Does the enemy sometimes tempt you to feel discouraged? Remember, you do not have to come in your own name with your own merits. All you do is come and bring your lamb, which is Jesus. That means that you say, “I believe Jesus died for me.” But oh, come to the sanctuary and say, “Jesus, I know that not only did You die

for me, You are alive for me. I know that You not only went to the cross for me, You have gone to Heaven for me. And You are there tonight praying for me, pleading for me, interceding for me, and I know that You are able to hear my prayers and do for me exceedingly abundantly above all that I can ask or think.”

The cross and the sanctuary are to be very real to us. Day by day, as we kneel in prayer, close our eyes, we can think of that place where Jesus died for us, and that place where He *lives* for us now. Day by day, in our thoughts, we should be with Him, in His death, in His life, in His sacrifice, in His intercession, and we can claim the promise.

You see, dear friends, all this is something entirely different from what most human beings are thinking of. Most human beings are either (one of two things, or a combination of these two things) most human beings are either filled up with their own daily round of activities, or else they’re in some fictitious imaginary world that they get out of novels or TV or movies, or whatever. So either way, their minds are absorbed with a little world—a world which tends to restrict and confine and dwarf and stunt the mind.

God intends that while our feet walk these pilgrim paths, our thoughts shall be at home with Jesus in the sanctuary above. That’s why He gave us this book of Hebrews. That’s why He gave us Daniel and Revelation along with Leviticus. That’s why He gave us Great Controversy and Early Writings in these latter days to magnify the Word of God and to apply what has been written in former millenniums to our present-day message: what Christ is doing for us in Heaven now.

Will you read with me that 25<sup>th</sup> verse? Oh, I think it’s so precious. Hebrews 7:25, all together:

“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 7:25.

He’s there, 24 hours a day, seven days a week, always ready to [inaudible].

Now, look at the sixth chapter of Hebrews, beginning with the 18<sup>th</sup> verse.

“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” Hebrews 6:18–19.

Ah yes, when Paul wrote those words, Christ had entered within the first veil. Now since 1844, He’s entered on within the second veil. Our hopes follow Him as He goes into the sanctuary farther and farther until finally here, He appears at the mercy seat to sprinkle the blood for us in the final atonement—the blotting out of sins.

My point is: the whole thing is for 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 forever after the order of Melchisedek” Hebrews 6:19–20.

So our Priest is our representative. He is also called here a very interesting name. What is it? A forerunner. What is a forerunner? One who runs before. Jesus has gone before us, and the fact that He has arrived there is evidence that you and I can come too because He's opened up the way for us.

Let's go to Hebrews 10 now and read it again in other words.

“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.

Let us do what? Draw near. Why? Because we have a High Priest there. He's opened up the way. No longer do we need to stand without in fear and trembling. With holy confidence born of the assurance of faith, we can enter in by faith with Jesus. He's there for us. We are there with Him. God counts us there as long as we choose Him as our Lamb and our Priest.

So tonight, dear ones, let us look to Him and be saved. Let us behold the Lamb and have our hearts melted in sorrow for sin, and in appreciative love, let us consider the High Priest of our profession and be filled with faith knowing that His prayers on our behalf are heard. What do you say?

You know what I would do about this if I were the Devil? I'll tell you what I'd do. I'd tell somebody, “That's all very good for people that meet the conditions, but you don't meet them.” Many years ago, I saw a picture of a little barefoot newsboy. It was a Thanksgiving Day or Christmas. The artist had pictured quite a scene of a great banquet going on inside a restaurant. And this little newsboy's face was pressed against the glass window. He was looking in at that wonderful banquet that was going on.

But where was he? Outside. Outside. In the cold. Barefoot. Poor. Hungry. Ah, dear ones, the Devil would like to keep us out in the cold: hungry and discouraged. Wouldn't he? He would like to tell us that it's all very well for the people that can get in there. He'll agree that it's a wonderful banquet, but you can't get in.

Ah dear ones, that's what this is all about. Christ Jesus came into the world to save sinners, of whom, Paul says, I am chief.

Chief of sinners, though I be, Jesus shed His blood for me,  
Died that I might live on high, died that I might never die,

Oh, I'm so glad, friends, there's just one thing I need to bring as I come to enter in. I just need to bring myself—poor, weak, sinful—and say, “Blessed Jesus, I have come with my need. I have come with my need.”

Years ago, when I was preaching in New Orleans, I was called one evening to go and pray for a sick man in a large hospital there. It was an immense building. You know what the name of it was? Charity Hospital. You know the way you get in that hospital? You need charity to get in there. That is, you need to have a need for charity.

Suppose I go to the administrator of that institution and say, “I want to rent a room here and I've got plenty of money to pay for it.” Do you know what he'd tell me? “Go somewhere else.” You know how I can get in there? By being absolutely needy.

The sanctuary, friends, is God's charity hospital.

“In my hand no price I bring, simply to His cross I cling.” Oh, let us put away forever the idea that we can in any way earn our entrance into God's plan of salvation, that we can in any way merit it. No. No. We come through the blood of Jesus. We come with the lamb which God provides: His own Son. We come pleading and appealing for the work of that Great High Priest Who stands there as our representative.

It's not what I have done, it's what He's done. It's not what I am doing tonight that gives me hope, it's what He's doing. “He ever liveth to make intercession for us.”

Years ago Charles Wesley caught the inspiration of it and sang those wonderful words of hope and faith in the song “Arise, My Soul, Arise”:

“Arise, my soul arise, shake off the guilty fears,  
The bleeding sacrifice in my behalf appears.  
Before the throne my Savior 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.”

The Father hears Him pray, His dear anointed One.  
He cannot turn away the pleading of His Son,



His Spirit answers to the blood and tells me I'm a child of God.  
Before the throne my Savior stands, my name is written on His hands.  
My name is written on His hands.

There is a thought, dear friends, that is impressing my heart very much. The sanctuary is not just some doctrine, one among many, that somewhere in our study of the Bible, we are to become acquainted with the 2,300 days, and the Mosaic tabernacle, and the meaning and the antitype, and then go on. The work of Jesus as our Lamb, and as our Priest, is to be the all-absorbing subject that is more and more to fill our mind.

God never intended that when we learn of these things in a sermon, or in a series of meetings, or in some Bible studies, that we should say, "Yes, that's it. I accept that," and that's it. He intends that each one of us (and don't miss this next point) shall have that as an introduction which will lead us into a personal study of these things in which we shall go deeper and deeper and farther and farther into these mysteries of redemption.

This isn't some phonograph record, which, once it's recorded, we can hear over and over, and that's it, like some song. No, no. My dear friends, a million years from now we'll be studying these subjects. When most of the things that men are spending their time on now are all forgotten, *these* will be themes which will kindle upon our lips, burn in our hearts. Oh, I pray that God will help us as from time to time we look at what Jesus has done and is doing for us, that each of us shall have a personal experience with Him.

Remember, it's different in a sense for each one, and yet, we can share with one another precious things which God impresses our hearts with, and thus as the apostle says, "provoke one another to good works." This is the only provoking that has Bible sanction, friends, stirring one another up to dig for himself in the gold mine, to gather for himself in the garden and in the orchard.

[Testimony service follows]

Heavenly Father, we thank Thee tonight for the death of Jesus and the life of Jesus. We thank Thee for our land; we thank Thee for our Priest. And tonight, as we bring to Thee our need, ourselves, our sin, we thank Thee that Thou dost unite our weakness with Thy strength, our need with Thy sufficiency. Thou dost take our sins and give us Thy righteousness, and as we go out to share with others these precious things, keep our hearts at home with Thee at the mercy seat. We thank Thee, in His name. Amen. A happy Sabbath to all of you.

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