

Form and Reform 4 of 4

In the Light of the Sanctuary

#0329

Study Given by W. D. Frazee

I'm so glad that God had Moses build an earthly sanctuary to give us a little idea of what is going on in Heaven. The lamb that died at the altar pointed to the Lamb of God on the cross of Calvary. The priest who ministered within the tabernacle represented Jesus, our great High Priest, who lifts His hands and prays for us in the temple above.

In recent weeks, we've been studying this matter of form and reform, first from the Old Testament, then from the New Testament, and then in the revelations that have come in these latter days through the Spirit of Prophecy. This evening, I would like to study this wonderful subject with you from the standpoint of the sanctuary, the sanctuary on earth revealing the real work in Heaven.

As we have seen man was made in the image of God in the beginning. He lost that image through breaking God's law. Thus he separated himself from his Creator. And since God is the author of life, sin brought death. But through the Gospel, God is in the business of restoring all that has been lost through transgression.

So the purpose of God's work is not merely to do away with death, which is the result of sin, but to finish sin, which is the cause of death. This is fundamental. And this work of reforming is a process of bringing man back to his original likeness to God—which means, of course, getting rid of sin, which makes us unlike Him.

Now turn to Leviticus 4. There are some interesting expressions here that I would like to focus on first of all this evening. This fourth chapter of Leviticus is taken up with the directions for offerings of various kinds, dealing with sin and transgression:

“And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them: If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering” Leviticus 4:1–3.

Notice that here is an individual who is unconscious of something that he's doing that is wrong. But eventually, this comes to his knowledge. Notice that he doesn't just brush it aside and say, “Oh, well, I didn't know any better.” The Lord made provision for him to be forgiven, but he was to bring an offering.

Notice what he was to do with that, the fourth verse:

“And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock’s head, and kill the bullock before the LORD. And the priest that is anointed shall take of the bullock’s blood, and bring it to the tabernacle of the congregation: 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” Leviticus 4:4–6.

Now, what kind of sin was this? The sin of ignorance. And yet, you notice that it requires a sacrifice. The man that has broken God’s law must bring his offering here at the altar; confess his sin upon the substitute, thus transferring to the victim. Then he must slay the sacrifice. And then as we’ve read, the blood was taken in and sprinkled before this veil and as the next verse shows, on the horns of the golden altar of incense.

You know, many people think that ignorance is an excuse. It’s true, friends, that God looks with love and pity upon people who sin ignorantly, no question about that. But He sets in motion influences to lead them to a knowledge of His truth. Aren’t you glad for that?

The great, basic channel through which sin is discovered is the law of God, the Ten Commandments written on the tables of stone. Paul said concerning these Ten Commandments:

“...I had not known sin, but by the law...” Romans 7:7.

“...by the law is the knowledge of sin” Romans 3:20.

This is God’s great measuring line.

Suppose that we needed a piece of lumber here exactly 3’ long. Suppose I were to bring something in here tonight, and I would say to you, “Is this thee feet long?”

Somebody might say, “Well, I think it’s a little short.”

Somebody else might say, “It looks a little long to me.”

Somebody else might say, “it looks about like 3.”

How would you know for sure? Is there any other way?

How much time is wasted, worse than wasted, by people discussing whether something is right or wrong? Now, some things may be run by consensus. It’s all right to get a consensus over whether to make a highway 30 wide or 40 feet wide, and whether to make the state capitol out of marble or some other building material, that’s

perfectly all right. But none of those things are dealing with righteousness. Those are simply policy. But when it comes to a matter of right and wrong, friends, all the consensus on this planet doesn't settle one single, solitary thing. Does it? Why, no. As the Bible says:

“...let God be true and every man a liar...” Romans 3:4.

And one man standing with God on the foundation of His law has more strength, more power than 10 million people defying that law, or going along in ignorance of it.

“...by the law is the knowledge of sin” Romans 3:20.

In the Bible, God has given us an amplification of this law. In the Old and New Testaments, He has magnified this law so that as we study it, we become better acquainted with the beautiful principles laid down in the Decalogue. And as we do this, things in our lives that do not measure up to this standard are brought to view.

How many of you, some time during the last five years, have found something in your life that you found out did not agree with the Ten Commandments, or with something in the Bible that magnified the Ten Commandments? How many of you during the last five years have made a discovery that required a change in your life? May I see your hands? Thank the Lord. It would be too bad to be in school for five years and not learn anything, wouldn't it? Wouldn't it, now? Yes. And we're in school, aren't we? You and I are in school.

My point is: in the sanctuary, God made provision by placing His law there at the center of the whole service, and by engaging the priests and Levites in the teaching ministry, He made provision for helping Israel to keep looking at this law, studying it and thereby things would come to their attention in their lives that needed changing.

But now notice what we've already read. It wasn't sufficient for them to say when they found something that needed changing, “Okay, I'll change that from now on. I'll turn over a new leaf.” What about the old leaf? The man must do what? Bring his offering. He must transfer his sin, confess it, acknowledge it, give it up, and he must place it on the substitute, and slay the sacrifice. Sin, whether a sin of ignorance or otherwise, is serious business, my friends.

But thank God there's a way to get rid of it by no mere human resolution. It is important that the will choose to renounce it. But friends, it's got to be put somewhere. Otherwise, it would be like the little boy running away from his shadow in the moonlight. No matter how fast he runs, when he looks behind, what's there? His shadow, keeping up with him.

Did you ever try to change your location, hoping to try to get rid of some problem? And when you arrived at the new location, you found that the problem was there too? Why? You were there.

Ah, there is one way that these sins, these faults, these errors, these mistakes,

these habits of life that are not like God and His character can be separated from us. They must be put on the Lamb, on the substitute, on Jesus. We must give them up to Him.

Now, the verses we read were about the priest. Notice in 13th verse, the whole congregation might sin:

“And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty” Leviticus 4:13.

Guilty? Well, if the whole congregation were involved, that made it all right, didn't it? What? If everybody does something, isn't it all right? Some people think that way. But here God made provision for a situation in which the *whole* congregation were out of the road, but now they find it out. And God says they're guilty. What to do?

“When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD. And 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...” Leviticus 4:14–18.

So you see that whether it was an individual that had broken the law or whether everybody in the church had broken it, there was provision made for their coming to a knowledge of their transgression. And instead of saying, “It's not so bad because we're all doing it,” they were to say, “It's worse because we're all doing it.” Isn't it? Yes, friends. Is it worse for a million people to break God's law than for one person to do it? What a miserable excuse for any sin to say everybody's doing it. Shame on us, friends, that we ever have any such idea.

Everybody in the plain of Dura knelt down and worshiped that golden image, contrary to the Second Commandment, except how many young men? Three. But thank God they had the courage to be different. They were right. They were not right because they were different. But they were different because they were right. And thank God, if you're right, you will often be different.

So let no one here ever again even entertain the excuse for any sin, “everyone in the church is doing it.” Or everybody anywhere else is doing it. Remember the Bible says when the whole congregation is guilty, when they've broken one of these

commandments, and they find it out, the thing to do is not have an excuse meeting; certainly not to have a meeting and legislate their disobedience, but get down on their knees and ask God to forgive them, bring their offering, transfer their sins to the substitute, slay it, and let the priest minister the blood before the veil and on the horns of the golden altar.

And remember, every one of those substitute animals represented who? Jesus. Thank God, He's the Lamb which takes away the sin of the world.

Well, now we've seen the priest. We've seen the whole congregation. Now, in the 22nd verse here is a ruler—just one man, but he's a leading man, prince, captain:

“When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty; Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering” Leviticus 4:22–25.

Here is one man, a ruler, and he's been doing something contrary to God's will, but he's been doing it how? Ignorantly. But he's a ruler; that makes it all right, doesn't it? What? God didn't say, “We'll let him off because he's a ruler.” No. He must come and bring his offering and give up the sin, acknowledge his transgression.

Suppose the Devil whispers in his ear, “Well, you shouldn't do that. That would destroy your influence.”

He's already hurt his influence by sinning, hasn't he? The only way to repair the damage is to admit it, confess it, give it up, and put his influence on the side of law-keeping instead of law-breaking. That's true reform, friends. Thank God.

Now down to the 27th verse:

“And if any one of the common people sin through ignorance while he doeth somewhat against any of the commandments of the LORD concerning things which ought not to be done, and be guilty; Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering... And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering” Leviticus 4:27–30.

Do you see, friends, that God intended—don't miss it—that people should be finding out changes that needed to be made in their lives, and He showed them what to do about it when that came to their minds. So, we're not to be discouraged as we keep finding new things in our lives that need changing. This is, as I've indicated, evidence that we're in school, we're learning something. Thank God.

Beside the study of God's Word, the law, and the Old and New Testaments, perhaps I ought to say in connection with it, God has given us the agency of His Holy Spirit. A man may be convicted that there are some things that he needs to change in his life.

Let me illustrate. Is the word tobacco in the Bible? No, it isn't. I had a man tell me once, "If you can show me from the Bible that I shouldn't use tobacco, I'll quit it." Could I do that? No, because the word "tobacco" wasn't in the Bible, and that's what he meant. On the other hand, is it true that many a man that knows nothing of the inspiration of the gift of prophecy in this movement, has been convicted that the filthy habit of tobacco using ought to be given up by a Christian? Is that true? The Holy Spirit has convicted many a heart.

So it is with many details of life, friends. God did not intend in the Ten Commandments to cover every detail of life—not even in the Bible. He gave us in the Ten Commandments great guiding principles that cover every situation. In the Bible, He's amplified those principles to apply them. But the application of those principles of truth to daily affairs in human life needs the work of the Holy Spirit witnessing with our spirits.

Have you ever had the experience in prayer, kneeling down, talking to God about something? Have you ever had the experience, something being brought to your mind that you'd never thought about that needed changing in your life? Oh, yes. How do you feel? Do you wish you hadn't been praying, or do you thank God for it?

Oh, how we should cherish these visits of the Spirit of God, friends. How we should encourage the gentle Dove to come often and tarry with us. And how we should be quick to respond, bringing the sin that has been brought to our attention and asking God to take it from us and sprinkle the blood in the sanctuary to cover the record of our transgression.

There's another agency I'd like to have you think about that is working all the time to bring things to our knowledge that we're unaware of. You know, even though a man may study the Bible diligently and study the Ten Commandments, he might know the entire Bible by heart, but he needs to know himself as well as know the Word. And do you know, one of the greatest agencies for helping us in that is what we call circumstances?

Did you ever watch this in soil? Here's a piece of ground out here that's been plowed up, and it just looks so beautiful. There's not a weed in it. And then a rain comes. And you look a little later and the thing is just green with weeds. Did you ever notice that? It rained weeds, didn't it? What? Well, if we didn't understand the way

things work, we might blame it on the rain. And in a way the rain is to blame, isn't it? Did you ever blame circumstances for sins that became apparent in your life? Did you? Remember that the rain can never bring up one weed that was not already there in seed form, right?

The apostle Peter was with Jesus all during His earthly ministry. Right up until the night that Jesus was betrayed, Peter thought that he was 100 percent solid for Christ. Peter knew hundreds of the texts in the Bible by heart, probably thousands of them. He had been right close to Jesus. But he still didn't know himself.

Jesus tried to tell him, but do you know what happened? Circumstances changed. Peter thought when the mob came, "Here is my opportunity to show how loyal to God I am, to show how true to Christ I am." That's what he thought. But because Jesus reproved him for taking the sword, he got offended and ran away.

And then when he came back to see what was going on, you remember that there around the fire different ones began to speak to him and speak about him and suggest that he was one of the followers of Jesus. Now, if they'd kept still, everything would have been all right, wouldn't it? What? Wouldn't it? Where was the fault? It was in Peter.

But the way Peter found it out was that, that maid said, "Why, you were with Jesus of Nazareth, weren't you?" And pretty soon another one. And a man came by and said, "Why, you're one of them, aren't you?" And it just piled up on Peter. The more they talked, the more irritated he got. And finally, he finally cursed and swore.

Think of it—denied his Lord with cursing! Those circumstances were the rain that came down on the soil of Peter's heart and quickly brought out a harvest of reaction. But the seeds were there all the time. Do you see what I mean, friends?

And I want to tell you something. Whatever circumstances bring out of you was already in you. They were treating Jesus far worse than they ever treated Peter that night. And not once did He curse or get irritated or get offended. Why not? That wasn't in His heart. There was love, and the love came out. As the crushed rose petals give forth their fragrance, so the heart of Jesus breathed out fragrant love even for His persecutors, as He prayed, "Father, forgive them for they know not what they do."

Oh, my friends listen. Do you really want to be reformed, to be changed into the image of God? Be sure of this: God will not only bring you His law and His Word. He'll not only appeal to you by His Spirit, but He will allow you to be placed in different circumstances, first of one kind, then of another, in order that *you* may discover some sin or weakness in your life.

And when it happens, when you get the evidence of it that you didn't know before was there, don't get discouraged. Run to the sanctuary. Give that thing to Jesus. Put it on His dear head. Ask Him to sprinkle the blood for you in the tabernacle above and cover you with His righteousness. He'll do it, friends.

And thus, through this threefold ministry of the Word, the Spirit, and circumstances, you and I can be day by day learning more and more about things to give up, to surrender to Christ in order that we may be reformed and be brought back to the original likeness. Aren't you thankful?

But now notice in all these experiences that we've read about there was a death necessary. Every time the man brought his sin, he had to put it on the substitute and slay the sacrifice. And the priest must minister the blood. So this work of reform has its sad side. When we fail, when we discover some weakness in our life that we didn't know was there, while we're glad to discover it if we're heart to heart with Jesus, we're sorry we've failed Him, and we realize that His death on the cross was necessary to take that away.

Now, go over to Leviticus 16. You remember that this 16th chapter deals with the closing service of the sanctuary cycle, the Day of Atonement. For while from day to day, men were bringing their sacrifices here to the altar, confessing their sins, and the priest was sprinkling the blood either on the brazen altar or the golden altar, transferring the sins to the sanctuary, there came a time at the end of the sanctuary year when a special work must be done for removing those sins from the sanctuary and removing them from Israel forever. I want to draw a lesson from this, tonight, in this work of reformation.

Notice, day by day, the sins were brought in; He arranged that a special work of cleansing should be done that would take those sins away forever. This is the work of the Day of Atonement.

Now, we're going to read a verse here in Leviticus 16:15, we are told that on this special day, Aaron was to kill the goat of the sin offering that was out by the altar, and he was to bring the blood of this substitute within the veil and sprinkle it on the mercy seat, there in the Most Holy Place. Notice the 16th verse what that accomplished:

“And he shall make an atonement for the Holy Place,
because of the uncleanness of the children of Israel, and
because of their transgressions in all their sins...” Leviticus
16:16.

So sin made necessary not only a sacrifice in the court, not only the sprinkling of blood in the Holy Place, but a final ministry of blood at the mercy seat to put an end to sin. For that's exactly what happened.

Notice verses 29–30:

“And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all... For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD” Leviticus 16:29–30.

When this Day of Atonement was over, in what condition were the people of Israel? Clean. God had a clean people, a clean camp, a clean sanctuary. Everything was clean. This is in type the pledge that when God gets through with the work of the plan of salvation, He will have a clean church on earth as well as a clean sanctuary in Heaven. The process of reformation, sanctification will have reached the point where God looking upon His people can see that they reflect His image fully. This gives me cheer. What do you say?

The New Testament text that I like to put with this is found in Philippians 1:6. What's this second word here in this text? Confident. What does that mean? Certain, sure, without any question, no doubt about it:

“Being confident of this very thing, that he which hath begun a good work in you will perform it...”

The margin says, He will finish it. Until how long?

“...until the day of Jesus Christ” Philippians 1:6.

Oh friends, this teaches me two things. There's still some more work that needs to be done in my heart. What about yours? But the other thing is this: He is going to finish it. He's going to finish it.

As the Priest, He makes the atonement in the sanctuary. As the Priest, He makes the atonement in my heart and life. He takes sin out of my life; by His Word, by the impressions of His Spirit, and by allowing circumstances to show me He brings to my attention the things that need changing in me. And by His precious blood, He cleanses those things.

And He's going to keep that work of conviction and reformation going in my life until it is finished. Only He knows how much work yet remains to be done, friends. I haven't been over that road. He has. He knows all about what I need. And praise God, He's pledged to finish it.

Let me ask you something tonight, friends. How many of you believe that Jesus has done something for you? May I see your hands? All right. Now, this says:

“Being confident of this very thing, that he which hath begun a good work in you will...”

What?

“...finish it...” Philippians 1:6.

Are you just as sure He'll finish as you are that He's begun it? He wants you to be. He's promised, and He cannot lie. Oh, I'm so thankful for that blessed assurance.

Blessed assurance, Jesus is mine!
O, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood.

This is my story, this is my song,
Praising my Savior all the day long;
This is my story, this is my song,
Praising my Savior all the day long.

How wonderful it is.

Well, I'm sure there are a number of you who would like to praise Him tonight and bear your witness. Just come forward and give your testimony as God's Spirit moves on your heart.

[A testimony service follows]

And now dear Father, we unite in praising the One who loved us and gave Himself for us. We thank Thee for all You've done in our lives, and we praise Thee for what you're going to do in finishing the work through Jesus. Amen.

God bless you all and happy Sabbath!

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