

Sanctuary (AZ Camp Meeting 1973)

1 of 11

#0439

Study Given by W. D. Frazee—July 17, 1973

Yes, I was born in Arizona. My father was born in Arizona. I had the privilege when I was a small boy of attending the first camp meeting in Arizona. I wonder if there's anybody else here tonight that attended that first camp meeting in Arizona, down in Phoenix, with 12 family tents pitched; anybody else here tonight? There's one. There's one. There's one. Here's another. So there are five or six of us here tonight, Elder Stevens.

Well, God has been good, and we rejoice. I'm so glad to be here tonight in this lovely auditorium, the pavilion. And as Elder Stevens has said, we're going into a series on the righteousness of Jesus as revealed in the sanctuary. Now friends, I'm praying that God will make this very, very practical. And I know you want it that way.

I suppose there are a number of people here tonight that have a problem. Anybody here tonight has a problem? Perhaps I ought to say, is there is anybody here tonight who *doesn't* have a problem? Yes, all kinds of problems. There are problems of health, problems of financial nature, problems of human relationships, problems of bereavement—many sorrowing hearts, aren't there, brothers and sisters? And we look out upon the world, and we see all kinds of problems—wars, revolutions, crimes, lack of trust, the home breaking up.

But the problem that I want to study with you in this series is God's problem. We think of problems as they affect us. But if you and I, during this week, can get our eyes clear up to Heaven, and can understand something of God's problem, I know that it will eventually solve all our problems, because if we work with God on His problem, He'll work with us on our problems.

Perhaps somebody here didn't know that God had a problem, but He does. I'll tell you what His is. There are a lot of folks that He loves very, very much that He wants home with Him. His problem is how to get them there.

Somebody says, "That ought to be simple. Just come and take us home like He has been talking about doing for a long time."

But it isn't quite that simple, brothers and sisters. The thing that caused the separation was sin. And if God should take us home to Heaven, and take the sin along, He'd be right back where He was 6,000 years ago, wouldn't He? And sin is what is responsible for all these problems we've been talking about—Crime, war, sickness, death, bereavement, all these things come as the result of sin. How to get rid of the sin?

“Well,” somebody says, “That ought to be easy. Just burn it all up like the Bible says God’s going to do. Why doesn’t He do it and get it over with?”

Well, this brings us right to the heart of the problem: how to get you and me home, without bringing sin into Heaven; how to destroy sin without destroying the people He loves. Do you begin to see the problem?

God has found a way to solve it, praise His name, but it’s a very expensive solution. It has already cost Heaven long ages of sorrow and grief and pain, and it isn’t over yet. The way that God has found to solve this problem is to separate sin and sinners so that He can save the sinner without saving sin, and destroy the sin without destroying the people He loves. But that’s a hard job.

Did any of you ever try to separate sin from anybody? Did you ever try to do it with yourself? I wonder if there’s anybody here tonight that’s been trying to get rid of some habit in your life, and that year after year you have come to camp meeting hoping that you’d get the victory over tobacco, or get the victory over an evil temper, or get the victory over discouragement, or some other sin—Anybody like that?

Ah friends, getting sin and sinners separated is quite a job. But God knows how to do it. And in the sanctuary, He reveals His wonderful plan of separating sin from sinners and sinners from sin.

We’re going to begin the study of it tonight. We’ll continue tomorrow night and the next night and so on. I invite you to follow this wonderful way through the sanctuary, the way of deliverance from sin through Jesus, our Blessed Lord.

The sanctuary is in Heaven. But God had Moses make a copy of it down here in this world, and that’s what we have a copy of here tonight. So we have a copy of a copy of the original.

You remember that when Israel left Egypt and was there in the wilderness on their way to Canaan, that God called Moses up into the mount. And He said, “Moses, I want you to make a sanctuary. I’m going to show you the pattern.” And in Exodus 25, we read about that. And all the rest of the book is taken up, largely, with the description of that sanctuary, the pattern that God gave, and how Moses made it according to the pattern he had seen.

When we turn to the book of Hebrews chapters 8 and 9, we find that according to Paul’s epistle, there that pattern that Moses saw when he was on the mount was the Heavenly Sanctuary. So there are two sanctuaries—the one on earth that Moses made, and the one in Heaven which God made.

Which sanctuary do you think is the most important, the one on earth, or the one in Heaven? Why, the one in Heaven. This one that Moses made is long since gone. But the one in Heaven, friends, oh, God is using it to accomplish wonderful things. The reason we’re studying the one on earth is this: you and I have never seen that one in Heaven. We’ve never been there. But when we study this sanctuary on earth, we get a little picture of what that one in Heaven is like.

Of course, the Bible says this was only a shadow. And a shadow can't tell us the whole story. It can't give us the whole picture. But listen, it can give us what God wants us to get because that's what He had it made for. And if we'll study this copy, if we'll study the work that went on in that sanctuary back there, as illuminated by the writings of Paul in Hebrews, and the writings of John in the Revelation, oh, friends, you and I can, as it were, look through this prophetic telescope into the temple of God in Heaven, and see what's going on there as God solves the sin problem for the universe.

Oh, won't it be wonderful soon to walk with Jesus right up there in Heaven, and see the millions of people that He has saved through His wonderful plan of salvation? We want to be there, don't we? We want to make Him happy.

I've mentioned that this sanctuary is dealing with the sin problem. You remember that when God had Moses make the sanctuary, He had him make the Holy Place with the table and the candlestick and the altar. Out in the court, He had him make the altar of burnt offering and the laver. Here, within the Most Holy Place, He had him make the Ark with the golden mercy seat and the golden Cherubim. And in the Ark were the tables of the covenant, the Ten Commandments written by the finger of God.

Notice this important fact: Moses and those who helped him made all the sanctuary, but Moses did not write this law. Who wrote the law? God. And when God wrote that law on the tables of stone, do you think He made it like the original in Heaven? Oh, yes. Moses made all this furniture like what he saw in Heaven. God wrote the law like what He had in the Ark in Heaven.

Perhaps at this point I might just mention a thought that will help you in helping some of your friends and neighbors, who are a bit troubled about the relationship between what went on in this sanctuary and the Gospel dispensation. Do you ever meet the question, "Well, wasn't that all done away with, at the cross? Isn't the law done away, and the Sabbath done away, and so forth?" How many of you ever met that question? Why, of course. Now, watch!

Some people say, "Well, the old covenant, that all stopped at the cross, and the sanctuary stopped, and the law stopped and all the rest."

My question is this, does the new covenant have a sanctuary? Oh, yes. That's what Paul is telling us about in Hebrews 8 and 9:

"...of the things which we have spoken this is the sum:
We have such an high priest, who is set on the right hand
of the throne of the Majesty in the heavens; A minister of
the sanctuary, and of the true tabernacle, which the Lord
pitched, and not man" Hebrews 8:1-2.

And so as he goes on in that chapter, when we come down to the sixth verse, he says that Jesus has obtained a more excellent ministry:

“...by how much also he is the mediator of a better covenant...” Hebrews 8:6.

That’s the new covenant, as he goes on and explains.

Then, in the ninth chapter, he shows us that the old covenant (the first five verses) had this sanctuary which Moses made. All right, then, here is the sanctuary of the old covenant. The new covenant, its sanctuary, is where? In Heaven.

Was there a candlestick in the sanctuary on earth? Why? It was a copy of the one in Heaven. Is that candlestick on earth shining anymore? No. Is the one in Heaven shining? Oh, yes. John saw it on Patmos—the seven lamps of fire, burning before the throne (Revelation 4:5).

That altar which was in the Mosaic tabernacle and in Solomon’s temple, is the incense ascending from it anymore? No, no—no incense from that altar in Jerusalem. That has all stopped. But the one in Heaven, the one that Moses copied after, is it functioning? Oh, yes. John saw it (Revelation 8:3). He saw that golden altar of incense, and he saw the incense placed upon it ascending with our prayers.

What about that Ark? Is that Ark that Moses made still in a temple here on earth? No. But listen; is the original Ark in the Temple in Heaven? Yes. Who saw it? John saw it (Revelation 11:19). The temple of God was opened in Heaven, and there was seen in His temple the Ark of His testament.

Now, watch. It’s called the Ark of His testament. Moses put in that ancient ark the Ten Commandment law, and God called it His covenant, His testament (Deuteronomy 4:13). When John saw the testament in the Ark in the Temple in Heaven (Revelation 11:19), that was clear down in the Gospel dispensation, the Christian dispensation. He saw in the sanctuary of the new covenant the law, the Ten Commandments law there, in the Ark in Heaven.

Listen. All the rest down here on earth was made like the copy in Heaven. Do you think God wrote the law in that Ark that Moses had? Do you think He made a good copy of the one in Heaven? Did He? Oh, yes. We have, then, in Exodus chapter 20, God’s own copy of the law that is in the new covenant sanctuary in the Temple in Heaven. Do you see?

So when somebody says, “Well, we’re through with that,” very well, let them have it that way. Let’s be through with it. But oh, let’s get their eyes and our eyes looking up where Jesus has opened the veil, where we can look in and see the Ark of God, and Jesus standing before it. And that law which God wrote on the stone, He promises in the new covenant to write where? In our hearts. Oh, let’s let Him do it. What do you say?

This law tells us what sin is. It diagnoses the sin problem:

“Whosoever commits sin transgresses also the law: for sin is the transgression of the law” 1 John 3:4.

Where's that? 1 John 3:4. That's right. And how many have sinned?

"...all have sinned..." Romans 3:23.

And:

"...the wages of sin is death..." Romans 6:23.

Where is that? Romans 6:23.

All have sinned. All have broken the law. And so all deserve what? Death. But God doesn't want us to die. He wants us to live. He wants us to live with Him. So in the sanctuary, He shows us His wonderful way to deal with the sin problem and get this sin out of the way so that He can save us without saving the sin.

How is it done? Well in our imagination, let's go back there to the ancient sanctuary. And remember, this was the copy, the shadow of heavenly things. We take our place here in the court, and we watch as someone comes from the camp. He's leading an animal. It may be a bullock. It may be a goat. It may be a lamb. He's coming because he has sinned. He has broken this law. He knows he deserves to die, but he has heard the good news that there is a way to have sin taken away so that he need not die. Somebody else will die in his place. And it's all represented now in what he's about to do.

You can read the story in Leviticus, the fourth, fifth, and sixth chapters. We'll begin to study it tonight, and we'll study it some more tomorrow night.

So this man comes with his sacrifice, his offering. He stands here by the altar, and he places his hands upon that animal—the bullock or the goat or the lamb. We watch him as his lips move. What's he doing? Confessing his sin, confessing that he has broken this law, confessing that he deserves to die. But he wants to get rid of sin. He wants to be saved, not merely from death, but from the sin that causes death.

So he places that sin upon the lamb. And, of course, that lamb, that bullock, represented who? Jesus. John the Baptist pointed to Christ and said:

"...Behold the Lamb of God which takes away..."

The margin says bears away.

"...the sin of the world" John 1:29.

You see, dear friends, when that sin was put upon the lamb, the lamb became a sin-bearing substitute. When the lamb came up, it was innocent. It didn't deserve to die. Who deserved to die? The sinner. But God's plan is to save the sinner. And the only way God can save the sinner is by separating sin from the sinner. So it is written:

“...thou shall call his name Jesus, for he shall save his people...”

In their sins? With their sins? What?

“...*from their sins*” Matthew 1:21.

Yes, Jesus is a mighty Savior. So, here we see Him as the sacrificial lamb. We see Him as the sinner places the confessed sin upon the substitute.

Now, what must happen to that substitute? What must happen to that lamb? It must what? Die. Who's going to die? The substitute, the lamb. Well, it doesn't deserve to die, does it? Did it sin? Who sinned? The sinner sinned. Well, why doesn't he die? Isn't he the one who ought to die? Yes, he ought to die, but Somebody loves him. That's the good news. Somebody loves the sinner enough to die for him, to die in his place, to die with the sinner's sin upon Him. Oh, I think that is wonderful love. Don't you, friends? I praise God for that love tonight. I thank God that Jesus loved me that much. As the apostle Paul says:

“...[He] loved me, and gave himself for me” Galatians 2:20.

Did He love you that much? Did He die for you? Yes.

But now watch! We come to one of the most important things in the whole sanctuary service. Remember we're out here in the court now. The man has put his sin upon the lamb. He has confessed his sin. He has given it up. It's on the substitute. The substitute must die. Now, my question: Who is going to slay that sacrifice? Who is going to kill that substitute? Who's going to take the life of that lamb? Who is it? Do you know? Yes. You can read it there in Leviticus 4 and Leviticus 5 and Leviticus 6. It is the man that brought his sin and put it upon the substitute that must take the knife and slay the sacrifice.

There were certain sacrifices that the priest slew. But these sacrifices for sin, in which the individual sinner brought his sacrifice and put his sin upon it by confession, in every case, my dear friends, the man who put his sin on the sacrifice must slay the sacrifice. This is to teach us one of the most important truths in this whole question, and that is this:

No, I'm going to let you turn and read it. Turn to Zachariah 12:10. You know, some people tell me that the Gospel is in the New Testament, and the law is in the Old Testament. I find a lot about the law and the Gospel in both Testaments. What do you say? And here, in one of the closing books of the Old Testament, is one of the most wonderful Gospel texts in the whole Bible:

“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 mourns for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn” Zechariah 12:10.

Notice God pours His Spirit upon His people, and they look upon whom? They look upon Me whom they have pierced. Who is this One that has been pierced? Well, that's Jesus. Where was Jesus pierced? On the cross. So we come and we see Jesus on the cross, His hands are pierced with nails, His feet are pierced with nails, His brow is pierced with the crown of thorns.

“...and they shall look upon me whom they have pierced...” Zechariah 12:10.

Who is it that looks? What does the text say? Who is it that looks? The ones that what? That pierced Him. And they shall what? Mourn for Him as one mourns for his only son.

In a city where I was holding a series of evangelistic meetings, one of the saddest funerals I ever heard of took place. It was a little boy, just a little toddler. There he lay in the casket, and there on the front seat was the family, the mourning family. And the father was weeping, broken-hearted. He had killed the little boy. It was an accident. He had backed his car out of the garage to go to work. He didn't know that the little fellow had left the breakfast table and come out to follow Daddy. He got into the path of the moving car.

The broken-hearted father had killed his little boy. And did anybody put his hand on his shoulder and say, "Well, cheer up, father! You didn't mean to kill him. Don't cry so hard." Do you think they told him that? No.

Oh, my dear friends, when you and I come to Calvary, we're face to face with the tragedy, not an accident, but deliberate sin. You and I killed Jesus, not by accident, but because we deliberately broke this holy law. We transgressed the divine commandment. And as we see Him dying, the just for the unjust, the nature of sin begins to be revealed to us, and the love of God that would take our sins upon His innocent soul begins to be revealed to us. We begin to see how terrible sin is that it should require such a sacrifice. We begin to see how great God's love is that He would be willing to suffer thus for us.

No wonder the Devil tries to keep us from looking at the cross!

Years ago, John Newton, a drinking, tough sailor, came face to face with the Christ of Calvary. And as he put down in verse what happened, it went like this:

In evil long I took delight, unawed by shame or fear,
Till a new object struck my sight and stopped my wild career.
I saw One hanging on a tree in agony and blood,
Who turned His languid eyes on me as near His cross I stood.

And never till my latest breath can I forget that look,
It seemed to charge me with His death, though not a word He spoke.
My conscience felt and owned the guilt, and plunged me in despair;
I saw my sins His blood had spilt, and helped to nail Him there.

Alas, I knew not what I did, but now my tears are vain;
Where shall my trembling soul be hid? For I the Lord have slain.
A second look He gave which said, I freely all forgive;
This blood was for thy ransom paid; I die that thou mayest live.

I'm so glad for that. Aren't you, friends? But do you know this? That the blood that cleanses, the blood that covers is the blood that the sinner himself sheds. Christ was a willing sacrifice, but ah, it is my sin that killed Him. And when I see that, how do I feel about sin? Do I want to keep it? Oh, no. You know, folks, the reason people sin is because they want to. That's it. The only cure for sin is to see what it costs so that it loses its hold.

Suppose here is a hot stove. I put my finger on it. What happens? Oh, I pull my finger away at once. Why? It hurt me. But suppose I'm putting my finger on something here and I say, "Oh, that's so hot. It hurts me. It burns me." But my hand is still on it. What would you say? You would say, "Brother Frazee, it must not be hurting you very much, or you'd take your hand off."

And my dear friends, when we keep on losing our temper, when we keep on going to worldly places of amusement, when we keep on criticizing the brethren and gossiping, when we keep on with the dress of this world and the folly of this world, and a hundred other things, it's simply because those things don't hurt us enough. But if we wait until those things hurt us enough, it'll be too late. It'll be the lake of fire, friends. If we come to Calvary, we will see what those sins have done to Christ:

"...sin when it is finished, brings forth death" James 1:15.

When we see what sin did to Jesus, we'll see what sin will do to us if we hang on to sin. It'll take us out into the darkness of God's abandonment where there is weeping and wailing and gnashing of teeth.

Oh, I'm so glad that my Savior was willing to take my sins upon His innocent soul so that I could be saved from the end of sin, what do you say? So that I might be saved from the power of sin.

I've mentioned that this is to try to help us see what sin costs, so that we won't go back to it.

Suppose here is a lovely vase, and I'm handling it. Carelessly, I let it drop, and it falls and breaks. There it is in a hundred pieces. How do I feel? Well, I'm sorry. But I say, "Well, I'll pay off. I wonder what the vase costs? Well, maybe \$5 dollars, maybe \$10, not more than \$15. I wonder who it belongs to."

So I inquire around and find who it belongs to. And I say, "Brother, I'm so sorry I broke your vase, but I'll get you another one. Where did you get that? I'll go down and get you another one just like it."

I notice he looks very sad. And I say, "Sure, Brother, I'm sorry I broke your vase, but I'll get you another one."

He says, "Brother Frazee, you don't realize it, but that's no ordinary vase. That didn't come from a store down in Phoenix. That vase is an antique. It's hundreds of years old. There's only one other vase like it in the world. It's in an antique shop in New York City, and it can be bought for \$1,000."

Tell me, friends, and don't take it lightly, am I sorrier than I was two minutes ago? Am I? What made the difference? Oh friends, I found out what it cost. Do you see?

And what Jesus is trying to show us is what sin costs. He's trying to show us what sin does to the heart of God. In that dying lamb by the altar in the court, He wants you and me to see the Lamb of God hanging on Calvary, and He wants us to discern that it is our sins that nailed Him there.

"Ah," says one, "But I wasn't there. It was the soldiers that put the nails in His hands and feet."

Bless your heart, my friend; it wasn't nail wounds that killed Him. He died of a broken heart. His heart was literally broken under the weight of sin. And if you tell me that it was not your sin that broke His heart, then I have to tell you the sad news that for you, there is no salvation. Unless it was your sin that broke His heart, pray tell me, where will you find forgiveness, cleansing, deliverance?

"...it is the blood that makes an atonement for the soul"
Leviticus 17:11.

And the blood that is sprinkled in the sanctuary to cover your sins must be shed in the court by the man who wants his sin forgiven. Do you see?

So, my dear friends, if you and I want to have the power of sin broken in our lives, if we want sin taken out of our hearts, we must do in the anti-type what that man did, back then, in the type. We must bring our sin to the sanctuary and lay that sin upon the innocent head of the dear Savior. We must transfer our iniquity to Christ, the Redeemer. And then we must tarry as we watch Him pay the price. We must behold the Lamb of God which takes away the sin of the world.

Some things can be caught in a flashlight picture. Others take a time exposure. Have some of you seen these wonderful photographs of the stars which are taken up here in the observatory at Flagstaff? Some of those photographic plates are exposed for hour after hour after hour as the light from distant galaxies piled up there on that photographic plate.

Oh friends, what we need is not merely a brief glimpse of Calvary. It would be well for us to spend a thoughtful period every day, beholding the scenes in the life of Jesus, especially the closing ones. What for? That we may see His love for us, and see how terrible sin is. Thank God, friends, here is the place of deliverance.

There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,

Lose all their guilty stains.

I wonder: Is there somebody here tonight who has some sin on your heart that you want to bring to Jesus; somebody that will come and put your sin upon the Lamb? I cannot read your heart, friends. But the Holy Spirit just now is dealing with our minds, our thoughts, our lives. And as we look into that holy law, if we see where we've broken it in act, in word, or thought, why not tonight give that thing to Jesus and let Him bear it for us?

There is no other way. There is no other way your sin can be separated from you. If you try to cover your own sin, it'll be exposed before men and angels. But oh, if you will come to Jesus and give Him that sin, He'll cover it with His precious blood.

Might we turn to number 13?

Just as I am without one plea
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come

In this very first meeting of this camp meeting, oh, I pray that every heart here tonight may go home knowing that your sin is on Jesus and that you have given it up. No matter how big your sin is, Christ can take it. No matter how little it has seemed to you, I know it can't seem little now.

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