

Sanctuary (AZ Camp Meeting 1973)

2 of 11

#0440

Study Given by W. D. Frazee—July 19, 1973

May we turn to Hebrews the sixth chapter? I'm so thankful for this wonderful book of Hebrews, aren't you? We'll read tonight verses 18–20.

“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 enters into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec” Hebrews 6:18–20.

You notice Paul says that hope is an anchor. Do we need an anchor today? Oh, yes. For ahead of us is a storm coming the like of which the world never saw, and many a ship will be swept upon the rocks, but we have an anchor that keeps the soul. That anchor is hope. There's only one thing worse than not having an anchor, hope, and that is, having that anchor fixed in something which is not reliable. The world today is largely made up of two classes: those who have no hope and those who have a false hope. But thank God, we don't have to be in either class. We have an anchor that keeps the soul, and it is anchored in the rock, Jesus Christ.

Paul says that anchor goes in within the veil where Jesus has entered. This is sanctuary language. How many veils are there in the sanctuary? Two, besides the veil, out at the beginning of the court. Which one is Jesus inside of? Or does it make any difference?

“Which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever” Hebrews 6:19–20.

Yes, it does make a difference where Jesus is. As Brother Maxwell brought so vividly to our minds at 11:00 this morning, it makes a lot of difference. And as we study together from day to day, and night to night, I am sure that it will become more and more clear.

Do you know where Jesus is tonight? When you pray in the name of Jesus, are you thinking of where He is and what He's doing? The clearer our views are of all this, the brighter our hope will shine, and the more firm that anchor will hold in the storm that's ahead.

You notice that Paul says that this hope is for those who have fled for refuge. You get the picture of the ancient city of refuge where the man who is fleeing from the avenger of blood might hasten. Everything else was put aside. He had one goal—to get to that city before the avenger of blood could overtake him.

Our city of refuge is the sanctuary, friends. Thank God, we can come inside with Jesus. There we're safe.

You know, as I was thinking about this, my mind went to an experience that a physician friend of mine shared with me as we were climbing a mountain in the Rockies. As we went up the side, he and I were talking about various things, and he told me a very interesting experiment that had been performed.

They were experimenting with animals to see how the brain and nervous system worked so that they could learn certain lessons to apply to human beings. And in this particular experiment, they took a lamb and put it in a pen or large room. In it was everything that the lamb might want—hay and grain and water and straw to run around in. But they had this fixed up so that the scientist conducting the experiment could shock this lamb, and give him an electric shock anytime he wanted to—not enough to injure him, but just enough to frighten him, you understand.

So while the lamb was quietly feeding, he got a shock, and he ran. He ran all around. By and by, he calmed down and went to eating again. But they noticed that he never went back to that place where he got shocked. Now by and by, they gave him another shock, and again he ran. He got over that, but now he had two places to watch. And they kept that up until finally there was no place left to run when the shock came. And that poor lamb just huddled there in fear, no place to run.

Isn't that the picture that Jesus paints of our time; distress of nations with perplexity, no way out, men's hearts failing them for fear? Isn't it happening all around us? Oh, yes.

But now the doctor told me the rest of the story. And this is what I want you to get. They took the twin brother of this lamb and put him in a similar arrangement. Everything was the same, except for one point. They put the mother in, the mother sheep. When they got ready to shock this lamb, he ran just like his brother had run. But where do you suppose he ran? Why, he ran to his mother, of course. Now, I don't know what she told him. I don't understand sheep language, but it must have been something really nice.

By and by, as he was quietly feeding, he got shocked again, and again he ran. Where do you suppose he ran? Why, of course, to his mother. And that kept up, friends, until finally (Don't miss it!) when they would shock that lamb he'd just twitch a little and go right on eating. No nervous breakdown for him. He knew where to run. He knew where he got hope and courage and comfort.

Oh friends, when the doctor told me that, I said, "Doctor, there's a sermon in that. And the text is:

“As one whom his mother comforts, so will I comfort you...” Isaiah 66:13.

Listen, friends, God has comfort for every fleeing soul. Paul says we fled for what? Refuge to lay hold upon the hope set before us. And if there is anybody in all this world that should have hope and courage and cheer in this dark hour, it should be the man in the remnant church that knows where Jesus is, what He’s doing, and what He’s about to do. Let’s go in and anchor where it’s safe. What do you say?

All right, let’s look a little further:

“...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 stedfast, and which enters into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever...” Hebrews 6:18–20.

Here, Christ is called the forerunner. What does that mean? Well, that means somebody that runs before, runs ahead. You remember in the ancient times when a king was going out through his dominion, sometimes he would have a herald that ran ahead of him. And when the people saw the herald coming, they knew the king was coming after him.

Well, now Jesus has entered in Heaven. And this says that He has entered there for us. And He has entered there as a forerunner for us. He’s the forerunner? Yes. That’s what this says.

When Christ entered Heaven after His death and resurrection, and when He entered the sanctuary at His ascension, He went there as a herald to announce the coming of a royal party. The church here on earth is most precious to God. When Jesus left Heaven at the time of the incarnation, He came here for us. When He died, He died for us. When He rose, He rose for us. When He ascended, He ascended for us. In His priestly work, He’s ministering for us. For us, He’s there as the forerunner. And all Heaven, yes, all the universe, is looking with the deepest interest for the royal party that’s coming after the Herald.

Wouldn’t it be a shame to disappoint Him? Wouldn’t it be too bad? Oh, we can’t afford to do that, can we? It’s all for us, and all Heaven is waiting with the deepest interest.

“Whither the forerunner is for us entered, even Jesus, made an high priest for ever...” Hebrews 6:20.

Last night we studied the work of Jesus as the dying Lamb. This evening we want to begin to study His work as the living Priest. What is a priest, anyway, and what’s a priest for?

Let’s go to Hebrews 5 and notice the first verse:

“For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins” Hebrews 5:1.

Notice that the priest is the representative from men to God. The prophet speaks for God to men. The priest speaks to God on behalf of men.

Jesus came from Heaven as the prophet, in harmony with Moses’ prediction:

“...A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear” Acts 7:37.

He was the messenger of the covenant. He was the one to reveal the purposes of God to the human family. But when He had accomplished His mission here in this world, He went back to Heaven, not merely to resume His place, to take His place there in Heaven, but He went there as a special ambassador from this world to Heaven. He went there as the priest to act on behalf of men at the throne of God.

Now notice the work of the priest:

“...[He] is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins” Hebrews 5:1.

You mean a priest is necessary to offer the gifts and sacrifices for sins? Yes. That’s what Paul says. Well, can’t I offer my own gifts? No.

You know, if somebody were to come up here and offer \$10,000 here tonight, men might reach out fast to take it. But God won’t take it, unless it’s offered through Jesus, the priest. A sinner can offer nothing to God of himself. This is the point that Cain missed. He thought he was doing God a favor, to bring some first fruits of his crops. But God couldn’t accept it.

The blood of the sacrifice must be mingled with every gift, and that must be offered by a priest. And our priest is who? Jesus. Every prayer that finds acceptance in Heaven is presented by our Priest, Jesus.

You know, sometimes we hear somebody say to some minister, “I wish you would pray for me. I don’t know whether God hears my prayers, but I think He’d hear you.”

Listen, friend. The best person in this world and the worst person in this world, alike, need the mediatorial work of Jesus in order for any prayer to be accepted. Do you agree? Yes. And therefore the weakest, the most unworthy, can come with boldness, the scripture says, to the throne of grace. Why? Because we have a great High Priest there, and He’s praying for us.

So when you feel needy—poor and needy—come and say, “Thank God, I have Somebody to speak for me at headquarters. I have Somebody who will stand for me in the presence of God. Who is it? Jesus, my Priest.”

He's offering gifts and sacrifices for sins. In our study last night, you remember, we found that when the repentant sinner wished to find forgiveness, he came here to the court of the sanctuary bringing his offering. It might be a bullock. It might be a goat. It might be a lamb. But in any case, as he stood there by the altar, he put his hands upon the head of this substitute. The first chapter of Leviticus shows that in placing his hand upon the substitute, it was to indicate that, that offering was to be accepted for him. In other words, as he put his hands upon the head of that animal, he was saying, "Now, this animal represents me."

And so, since his mission, his purpose there was to get rid of sin, to get his sin forgiven, in figure, he took his sin and put it on the bullock, on the lamb. The sin was transferred from himself to the innocent substitute. When he did this, note that the animal became, in type, in symbol, guilty. Before, it had been innocent. Now, it was guilty.

What must happen to that substitute? What's the next thing? It must die. And who must slay it? The sinner. We studied that last night. There's something about what happened as he confessed his sin and put it on the victim that we didn't have time to study last night; that I want to bring in at this time because it's very important.

Go back, please, to the book of Leviticus, and we'll notice something in the fifth chapter. Paul says that what was done back then was the example and shadow of heavenly things. What the priest did, Jesus does. What the lamb did, Jesus does. But what the repentant sinner did back there, you and I are to do as we come to Christ.

Leviticus 5:5. This is talking about the experience when the man brought the animal, confessed his sin, put it on the substitute:

"And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing" Leviticus 5:5.

Notice how specific it was. Tell me, did you ever hear anybody get up in prayer meeting and say something like this? "Brothers and sisters, if I've ever done anything to hurt anybody, I want you to forgive me." Did you ever hear that? Is that what this says? Is it? No, hardly.

Suppose there were to be a man that would move into this community. He'd get to stealing here and there. He steals some money over there, takes a neighbor's hammer yonder, takes a wrench when he gets a chance. Over a period of months, he has stolen here, a little there, and a little over there.

But one day his conscience gets to bothering him. So when there's opportunity, he stands up in church and says, "Brothers and sisters, I may have done some things that I shouldn't here in the community. And if I've done anything wrong against any of you, I want you to forgive me."

That takes care of it, doesn't it? What? Doesn't it? No. What does the text say?

“...it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing” Leviticus 5:5.

Dear husband, if you've hurt your wife, if you've lost your temper and said angry words to the one that you promised, before men and angels, that you would love and honor and cherish as long as you both would live, don't just buy her some flowers when you get to feeling conscience-stricken. Put your arm around her and say, “Darling, forgive me for being a mean, selfish fool.” Get down to business. Why not? Isn't that what the text says? Be specific. And so with everything God brings to mind.

Suppose we've been robbing God in tithes and offerings. How much prayer will it take to cover all that up? Or will I need to make restitution along with my prayer? That's right.

Remember, the thief on the cross had no opportunity to make restitution. And if you have no opportunity, Jesus says:

“...if there is a willing mind, it is accepted according to what a man hath and not according to that he hath not”
2 Corinthians 8:12.

Remember, our confession doesn't pay for our sins. Our restitution doesn't pay for our sins. It's the blood of Jesus which pays the debt. But oh, my dear friends, unless you and I are willing to confess our sins and give them up, we have not put them on the Lamb. We're still carrying them. Do you see the point? This is so important. Nothing can be in two different places at the same time. No, it can't.

Let me illustrate. I'll just take a piece of paper here, and I'll let this piece of paper represent my sin. I'll let this Bible represent Jesus. I come and I bring my sin to Jesus. I confess it. I give it to Him. I give it up.

Who has it now? Jesus has it. I've given it to Him. Tell me, who doesn't have it? Oh, I don't have it. You mean I can leave my sin with Jesus? Precisely.

But if I haven't given it up, then He doesn't have it. Who has it? I have it. It's that simple, friends. Sin is either on you or it is on Jesus. And if we confess our sins, He's faithful and just to forgive us our sins. Oh, what a wonderful Savior. What do you say? Thank God for the forgiveness of sins.

But now, we're going back to Leviticus, because, friends, when that lamb, that bullock, that goat, was slain out there in the court that was not the end of the matter. That was the beginning. This is about as far as a lot of people in popular Christianity have thought through. They see that Jesus died on the cross. They see that He died for sins. But as to what Christ has done and is doing in Heaven—that's all rather nebulous, rather mystical. And this is why there's such confusion in Babylon

on the points of Christian experience today. This is why there're all kinds of Gospels.

The members of the remnant church should be anchored within the veil where Jesus is, knowing what Jesus did on the cross, what His mission is in the Holy Place, what His mission is in the Most Holy Place. This, we're told, will be an anchor to the people of God to keep them from the false revivals and reformations of this last hour. This is where our hope lies.

So let's notice what happened out here in the court and in the Holy Place when this man had confessed his sin. We're going now to Leviticus 4. The opening verses of the fourth chapter deal with the procedure in the case of the anointed priest, if he sinned. He was to bring a bullock, confess his sin, and slay it, and sprinkle the blood in the Holy Place before the veil.

In the case of the whole congregation—the 13th verse—they were to bring a bullock. The elders of the congregation were to lay their hands upon that bullock's head and confess the sin of the congregation. Then the bullock was slain. In the 16th verse, we see the priest:

“...the priest that is anointed shall bring of the bullocks 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 on the horns of the altar which is before the Lord...” Leviticus 4:16–18.

Now, let's follow the sequence. Here, the bullock has been brought to the altar. Hands are laid, and sin is confessed. It's transferred. Then the bullock is slain. Then the priest takes some of that blood. He goes into the Holy Place, and he sprinkles some before the veil and on the golden horns of the golden altar. What does this mean? What is it all about? This represents the transfer of the sin from the sinner, through the substitute, to the sanctuary. In this experience that we're looking at now, that is through the blood.

Now, let's see how this happens. Let's go over to Leviticus 17, and we'll notice what is said about the blood. Let's see what that blood represented. Do you remember what the scripture says the blood represented? What was it? Look at Leviticus 17:11, 14. What's in the blood? The life. You know that is a physiological fact. All the tissues and organs of the body are nourished from and through the blood. The blood may be thought of as the body in solution. Every need of the body is carried through the blood.

But here we are dealing with the spiritual truth:

“...the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that makes an atonement for the soul” Leviticus 17:11.

This word “atonement” is a wonderful word. The messenger to the remnant sometimes spells it at-one-ment. You see, there came a separation between man and God. What made the separation? Sin:

“...your iniquities have separated between you and your God...” Isaiah 59:2.

But God is now seeking to bring man close to Him, close the gap, make the separation forever ended. This is the atonement—bringing man and God together.

And what is it that makes the atonement, does this text say? It is the blood. Why? Because it is the life. So, when the blood went in, in figure, the life went in.

Remember this; it was because of the life that Jesus lived that His death could make atonement for us. Jesus did not become our sacrifice in Bethlehem or in Nazareth. He died when He had completed in this human flesh the working out of a life fully developed in harmony with God’s holy law. So, when that blood was shed on Calvary, it represented a life not only innocent but a life in which the law of God had been lived out fully, completely. Oh, what a wonderful life!

Notice that on that innocent Soul were heaped our sins. So—Watch this!—when the blood went in, it was sin-bearing blood.

Let’s go back now to the figure. There is the bullock standing there. Before any hands have been put upon it, before any sin has been transferred to it, is the bullock innocent or guilty? It’s innocent. Does it deserve to die? No. But now the hands are put upon it, the sin is confessed, the sin is transferred. Now is the bullock innocent or guilty? It’s guilty. What must happen to it? It must die. Why? Because the sin is on it. Then when the blood was shed, do you see friends, and carried in, it was sin-bearing blood? The sin had been put upon it. The sinner went free. The bullock had to die. And as that blood was carried in, the sin was transferred into the sanctuary.

Now, a few moments ago, I represented my sin on this sheet as placed here in the Bible, representing Jesus. Tell me, can any of you see that sin there? Why not? Oh, it’s covered. Covered with what? Jesus, the life of Jesus. Is that good coverage, friends? Thank God, nothing better. Nothing else can cover sin.

So it is written:

“Blessed is he whose transgression is forgiven, whose sin is covered” Psalm 32:1.

Do you see? Then as we look to that altar, and we see the drops of blood upon the golden horns of that golden altar, we see, by faith, sin covered. Covered with what? The blood, and in the true sanctuary, whose blood? The blood of Jesus. Oh, I’m so thankful that He was willing to give His life that my sins might be taken from me, and through His blood, transferred to the Heavenly Sanctuary. What do you say? Aren’t we thankful tonight?

But now, there's another way that sin got into the sanctuary besides through the blood. You'll be interested in this. And it also has a wonderful lesson. Let's go back to Leviticus 4, and we'll note in chapter 4, chapter 5, and chapter 6 another way in which sin was transferred. You can read it beginning with Leviticus 4:22 through the rest of that chapter, all through the fifth chapter and the sixth chapter.

You will see there. And I'll just tell you the story, and you can read it there. When one of the common people had sinned and he brought his offering—it might be a goat, it might be a lamb—he confessed his sin, just as we have seen. He slew the sacrifice, and then the priest took that blood, and instead of carrying it inside the sanctuary, he sprinkled it on the horns of this brazen altar here.

“Well,” somebody says, “How did that man's sin get in?”

There was a way it got in. As you read the story there in Leviticus, you will see that in those cases where the blood was not carried into the sanctuary, the priest who was officiating must eat at least a small portion of the flesh of that sacrifice. And thus, when the priest went in, the sin went in, in him.

Now, let's read this, so we won't have to take any human being's word for it. We'll go to Leviticus 6:25–26:

“...This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy” Leviticus 6:25.

Now look at that 26th verse:

“The priest that offers it for sin shall eat it: in the Holy Place shall it be eaten, in the court of the tabernacle of the congregation” Leviticus 6:26.

There in the court, the priest must eat some of that sacrifice. What is that for? Turn to Leviticus 10:17, and you'll find what the meaning of it was. The setting in this tenth chapter is the day that Nadab and Abihu died because of offering strange fire. And in the confusion and perplexity and sorrow of that day, the remaining sons of Aaron neglected to eat the flesh of the sin offering. Moses reproveth them. He said:

“Wherefore have ye not eaten the sin offering in the Holy Place, seeing it is most holy...” Leviticus 10:17.

Now watch!

“...and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD” Leviticus 10:17.

Who bore the sin of the people? The priest. And it was the eating of that flesh that represented the bearing of the sin.

Back to the figure here: This lamb that comes to the altar, is the lamb innocent or guilty? It's innocent. But now the sinner confessed his sin and puts the sin on it. Now is it innocent or guilty? It has become a sin-bearing lamb. In the anti-type we read:

“...the LORD hath laid on him the iniquity of us all”
Isaiah 53:6.

Jesus actually carried our sins.

So we see this lamb now with sin, the sin upon him. And when its blood is shed and sprinkled on the horns of the altar that represents the transfer of sin there. But mark further, as the priest eats that flesh, he becomes the sin-bearer. He eats that flesh, the flesh of the lamb on whom the sins were put, and he becomes the sin-bearer and carries that sin into the sanctuary. Do you see?

So, in two ways, one of two ways, the sin went in. If the blood went in, the priest did not eat the flesh. The animal was burned without the camp. But if the blood did not go in, the priest ate some of the flesh, and the blood was sprinkled upon the horns of the brazen altar.

If you want to do a little searching, you'll find 10 times in Leviticus chapters 4, 5, and 6, you'll find ten times these seven words repeated: “And the priest shall make an atonement.” Maybe you'd like to put down the verses. I will just give them to you. Leviticus 4:20, 4:26, 4:31, 4:35, 5:6, 5:10, 5:13, 5:16, 5:18, 6:7. Ten times, those seven words are repeated word for word, syllable for syllable, alike:

“...and the priest shall make an atonement...”
Leviticus 4:20.

Listen, friends, when God puts it down here ten times, He wants us to listen. Who makes the atonement? The priest. Can you make the atonement? Oh, no. The sinner can't make the atonement. He can bring his sin. He can put it on the lamb. He can slay the sacrifice. The priest must take that blood and minister it within the veil, or the priest must eat that flesh and carry that sin.

So in Christ, all these types find their anti-type. He is the Lamb that dies. He is the Priest that lives. He carries our sins both as the dying Lamb and as the living Priest. He was once offered that He might bear the sins of many (Hebrews 9:28). And, thank God, tonight we have in Heaven a great High Priest. And so Wesley sings:

Arise, my soul arise,
Shake off thy guilty fears;
The bleeding Sacrifice
In my behalf appears;
Before the throne my Surety stands,
My name is written on His hands.

He ever lives above,

For me to intercede
His all redeeming love,
His precious blood to plead;
His blood was shed for all our race,
And sprinkles now the throne of grace.

Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly speak for me;
“Forgive him, O, forgive!” they cry,
Nor let the contrite sinner die!”

The Father hears Him pray,
His dear, anointed One;
He would not turn away
The pleading of His Son;
His Spirit answers to the blood,
And tells me I am born of God.

Oh, I thank God tonight, that we have a great high Priest in Heaven. I thank God for what Jesus did for me on the cross and what He’s doing for me in Heaven. I thank God that He bore my sins on Calvary, that His precious blood was shed. And oh, I thank God that by His own blood, as Paul says in Hebrews 9:11–12:

“...he entered in once into the Holy Place, having
obtained eternal redemption for us” Hebrews 9:12.

Tomorrow night, God willing, we’re going on into the Most Holy Place.

“Oh,” somebody says, “Is there some more that has to be done yet?”

Yes, yes.

“Isn’t it the end yet, when the blood is sprinkled there in the Holy Place?”

No, no.

“Well, why not?”

Let me just anticipate what we’ll be studying tomorrow night, and put it this way:
The first work in the sanctuary is to get the sins in. The last work is to get them out.

Copyright 2021. All rights reserved.

W. D. Frazee Sermons
435 Lifestyle Lane, Wildwood, GA 30757
1-800-WDF-1840 / 706-820-9755
www.WDFsermons.org
support@WDFsermons.org