

Sanctuary (AZ Camp Meeting 1973)

4 of 11

#0442

Study Given by W. D. Frazee—July 22, 1973

Turn again to Hebrews 9. Last night we studied down to the 28th verse, the close of the chapter. We'll review a little tonight, and go on into the 10th chapter, following right on. Let's go back to Hebrews 9:22

"And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these..."

That is, it was necessary that the earthly sanctuary be cleansed with the blood of animals.

"...but the heavenly things themselves with better sacrifices than these... For Christ is not entered into the Holy Places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest enters into the Holy Place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" Hebrews 9:24–28.

What was done in the earthly sanctuary from year to year, Christ does once. Over and over again, they went through the round of ceremonies. Paul says this was only a figure of the true—the example and shadow of heavenly things. But from the shadow, we can learn something about the substance. From the type we can understand something about the anti-type. The point is that the object of it all, the scripture says, is to put away sin; to do away with sin; to get rid of sin; to make an end of sin.

Is that what you want? Do you want to really get rid of it? Oh, I thank God that His glorious Gospel has power to rid the life of sin. This is the goal of the sanctuary service.

As we noted last night, there are three great things that Jesus accomplishes for us in this service. And they are represented in the services in these various

places—in the court, the Holy Place, and the Most Holy Place. May I point out that the reason there are three places is that there are three great jobs to be done.

I suppose most of us here tonight have more than one room in the home that we live in. Why? Well, there are various things to be done. Most people like the kitchen, or at least what comes from it. And usually, we don't cook in the bedroom. We have various rooms for various purposes.

When we look at the sanctuary, we must remember that the reason that Jesus moves from place to place is not just so a certain round of ceremonies may be gone through. He's going to accomplish certain things.

In the court, the great work is the sacrifice of the substitute, the slaying of the victim. What was done here in this court of Moses' sanctuary was done in the experience of Jesus when, with our sins upon Him, He died upon the cross.

The great work in the Holy Place of the earthly sanctuary was the carrying in of confessed sins, either through the blood of the substitute or through the priest eating some of the sacrifice and thus carrying it in his own body. In either case, the priest was a sin-bearer. And the sin was transferred from the sinner through the substitute into the sanctuary.

This is the work that Jesus entered upon when He went to Heaven after His resurrection. As our great High Priest, He appeared for us in the presence of God. He became our advocate to present our cases before the Father. And as people confessed their sins, their sins were covered in the sanctuary, covered by the blood of His sacrifice.

But the third thing that Jesus wants to accomplish is the work of blotting out sin. This was typified by the work of the atonement in the ancient service. The high priest slew the sacrifice in the court, carried the blood in through the Holy Place into the Most Holy Place, and there, covered by the cloud of incense arising from the smoking censer, he sprinkled the blood upon the mercy seat, underneath which were the tables of the covenant: God's holy law, the standard of righteousness. This sprinkling of the blood on the mercy seat represents the complete and final atonement, taking out of the way forever the sin which brought separation between man and God.

So while in the Holy Place we're thinking especially of the covering of sin, in the Most Holy Place, we're thinking of the blotting out of sin. And as we showed last night, the reason that Jesus does not blot out the sins as soon as we confess them is that He is giving us the full power of choice. And no matter how fully we give up our sins when we confess them, we can have them back if we choose.

Tonight, I'm to study with you the cure for sin. For as we noted last evening, if the sanctuary is ever to close, there must come an end to that stream of sins which coming in through confession defiles the sanctuary, and makes necessary the final work of cleansing the sanctuary.

You remember that in Daniel's prophecy, the Savior plainly stated that there would come a time when the sanctuary would be cleansed. We're in that time, friends. That's the work that began in 1844.

We're going to read here in Hebrews 9 and 10, and see if we can discover how God accomplishes this wonderful work. Reading again Hebrews 9:28:

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" Hebrews 9:28.

He came the first time as a sin-bearer. The second time He is no longer a sin-bearer. He comes for the salvation of those who have already had their sins borne into the sanctuary and carried by Him to the final atonement.

In one of the camp meetings we were attending, somebody asked me this question, "Brother Frazee, just what does it mean that Jesus bears our sins? What does that mean?"

And I told them this experience:

In a Midwestern city where I was holding an evangelistic series, a lady came up the aisle one evening, and took my hand and said, with the tears running down her face, "Brother Frazee, pray for my boy."

I waited to hear what it was that was troubling her. It wasn't that her boy was in the hospital. He was in the penitentiary. He'd broken the law, and there he was in jail. And did I say to her, "Mother, cheer up, you are not in jail?" Did I?

Tell me, who was hurting worse, the boy in jail or the mother out of jail?

Several years later, when I was holding a meeting in California, that lady was there. And again, she came up and took my hand. Do you know what she said, "Brother Frazee, pray for my boy."

What's the matter with that mother, anyway? Isn't she likely to get ulcers with that obsession? Can't she think of anything else? What is the matter with her? Well, I'll tell you what's the matter with her, she loves that boy. That's all. If you could take the love out of her heart, she'd quit weeping. The burden would be gone. Am I right? But as long as she loves, she must suffer.

What about the One that made mothers? What about His suffering, His pain? He's no longer on a cross of wood. He hung there for 6 hours to help you and me to understand, my dear friends, the pain, the sorrow of His heart for 6,000 years. Few think about it. Few understand it. But, the cross is a revelation to our dull senses of the pain that began when sin began, and it can only stop when sin stops.

You'll find that vividly portrayed in the book, *Education*, page 263. To my mind, it is the most sublime statement in all the inspired writing of the Spirit of Prophecy—that picture of the suffering Savior, suffering because of sin. Paul

pictures it in Hebrews 6:6, speaking of those that keep on sinning, when they know better:

“...they crucify to themselves the Son of God afresh and put him to an open shame” Hebrews 6:6.

You see, in the sanctuary service, when a man had broken the law and brought his lamb and confessed his sin and that sin was carried into the sanctuary and forgiven, the man went free. But suppose next week he breaks the law again, then what? He must bring another lamb. The first lamb is dead. It can't suffer anymore. But in the heavenly reality, God supplies the Lamb, and He has only One. And so, for each sin, He must suffer afresh. He must bleed afresh. So He is called the Lamb slain from the foundation of the world (Revelation 13:8).

I want to share with you a statement here in Book 1 of *Selected Messages*, page 343, because I want to tell you something, dear friends, the only way you and I will ever stop sinning is to know what it costs:

“As you near the cross of Calvary there is seen love that is without a parallel. As you by faith grasp the meaning of the sacrifice, you see yourself a sinner, condemned by a broken law. This is repentance. As you come with humble heart, you find pardon, for Christ Jesus is represented as continually standing at the altar momentarily offering up the sacrifice for the sins of the world” *Selected Messages*, Book 1, page 343.

Now my dear friends, I don't pretend to understand all that this sentence is saying, but I can understand enough to know that we're face to face with a stupendous fact. Let me read it again:

“As you come with humble heart, you find pardon, for Christ Jesus is represented as continually standing at the altar momentarily offering up the sacrifice for the sins of the world” *Ibid*.

“...He abides a priest continually” Hebrews 7:3.

And the sanctuary service is a service of pain, of suffering, of death. Life comes from it. Joy comes from it—but oh, only through suffering and pain and death.

“Christ Jesus is represented as continually standing at the altar momentarily offering up the sacrifice for the sins of the world. He is a minister of the true tabernacle which the Lord pitched and not man. The typical shadows of the Jewish tabernacle no longer possess any virtue. A daily and yearly typical atonement is no longer to be made, but the atoning sacrifice through a mediator is

essential because of the constant commission of sin”
Selected Messages, Book 1, pages 343–344.

Notice, is sin still being committed? Well, there’s something that’s necessary if men are offered a chance of forgiveness, if their sins are to be forgiven and finally blotted out. What is it? There must stand between the sinner and the broken law an officiating Priest presenting the blood of the One all-sufficient atonement.

“The atoning sacrifice through a mediator is essential
because of the constant commission of sin” *Ibid.*

How long then, my friends, must the offering of that sacrifice continue? As long as the sins continue. The sanctuary can never be cleansed, as long as you and I keep breaking the heart of God by breaking His holy law.

When you and I understand that, when we sense it, when we feel it as it is, we would rather die than break God’s law. Then we’ll be prepared to meet the test over the mark of the beast. Then, when the image of the beast is formed, and the law goes forth that you cannot buy or sell unless you break God’s holy Sabbath, that won’t bother. That won’t cause the saints of God to fear and tremble. They’d rather starve to death, rather be put in jail, or rather be burned at the stake, than disappoint that One who died for them and who must bleed afresh if they should break that law again. Oh friends, when we love Him enough, it won’t be hard to keep His law. When we see what sin has cost, this is the cure for sin.

Turn with me now to the book of Revelation, and we’ll read in the Bible what I have just read from the Spirit of Prophecy—Revelation 5.

You know in this book of Revelation, we have sanctuary figures from beginning to end. In the first chapter, we see Jesus robed as a priest, walking among the seven golden candlesticks. In the fourth chapter, we see a door opened in Heaven, and the prophet looks in and sees the seven lamps of fire burning before the throne (Revelation 4:5).

Then in the fifth chapter, he sees seated upon the throne the King of the universe with a book in His hand. This book is sealed, and the question is raised: “Who can open this book? Who is worthy to open it?” But, nobody in Heaven or earth is found that can open this book. And the prophet weeps.

“And one of the elders said unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof” Revelation 5:5.

Here comes a lion. He’s going to open the book.

“And I beheld...” Revelation 5:6.

John turns to look at this conquering lion, and what does he see?

“I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain...” Revelation 5:6.

A Lamb, a dying Lamb in Heaven? Yes. And this is decades after the cross and the resurrection and the ascension. Here, John, on the Isle of Patmos, through the prophetic telescope, sees that Temple in Heaven. He sees the candlesticks. He sees the altar. He sees the incense being offered. And in the center of it all, he sees a Lamb as it had been slain.

Thou dying Lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Are saved to sin no more.

Don't misunderstand, friends, and don't be confused. As far as the nails in His hands and feet, that all occupied a few brief hours there on Calvary. But it wasn't nail wounds that killed Him that day. It was the weight of the sins of the world. His divine-human heart suffered as that awful load of sin was all put upon Him:

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

That's why He was treated as we deserve. He was wounded for our transgressions. But tonight we're seeing that what happened on Calvary was a revelation to our dull senses of the pain that from its very inception sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal brings grief to Him.

The very first sin, oh, how it brought pain to His heart. When Adam and Eve turned from allegiance and accepted the temptation of the great rebel, oh, what sorrow there was in Heaven. And when that first lamb was slain that very evening, when Adam and Eve were told of the plan of salvation, there began, my dear friends, a series of sacrifices, each one of which was a vivid representation of the pain that sin brings to the heart of God.

Let's go on now to Hebrews 10. We've been looking at the ninth chapter. Christ was once offered that He might bear. He died upon the cross that He might carry our sins to the sanctuary, and there cover them and finally blot them out.

Paul says:

“For the law...”

That is, the Mosaic law, the Levitical law.

“...having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have

ceased to be offered? because that the worshipers once purged should have had no more conscience of sins” Hebrews 10:1–2.

Paul says that if those sacrifices could have taken away sin, if they could have brought the worshipers to perfection, then what would have happened to those sacrifices? What did we read? Look at it there in your Bibles, the second verse. These sacrifices would have what? Ceased to be offered. If a medicine really cures a patient, does he have to keep on taking it? No. And Paul says that if the offering of these lambs and bullocks and goats had accomplished the purpose, they would have what? Ceased to be offered.

“...because that the worshipers once purged [cleansed] should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins” Hebrews 10:2–4.

You see, dear friends, God intended that looking at the suffering of the bullock, the lamb, should cause the sinner to see the suffering of Jesus Christ. But many of those people saw in it only the death of an animal. And I’m sorry to tell you that many of them came to the place where they looked upon those sacrifices as the way to pay off for their sins. They came to the place where a man would say, “Well, here’s something I want to do. Of course, I know it’s wrong, and next week I’ll have to go to the temple and pay off. But, if a man wants to sin badly enough, he’ll pay a lamb or bullock, won’t he?”

You know there’s a great organization in the world which calls itself the church. There is a system under which a man can come in there and kneel down before another man and recite his sins. That man that’s listening says, “I absolve you,” and gives him a penance to perform. It cheapens the whole thing, my friends. Do you see? People get the idea that sin is not so terrible after all.

But listen. There’s a Protestant version of that, and it isn’t very much better. Are there not multitudes of people who, day after day, week after week, do what they know is wrong, and kneel down and ask God to forgive them? Do you know anybody that does that? Did you ever look in the mirror and see somebody that did that?

What’s the matter, friends? The offering of bulls and goats didn’t take away sin. The Roman Catholic confessional doesn’t take away sin. The stream of sin keeps flowing in, doesn’t it? It did back there. It does today in these great cathedrals and the confessional. And so in the Protestant version of it, it goes on and on and on, sinning and repenting, sinning and repenting, sinning and repenting. Isn’t there anything better?

Let’s read:

“Wherefore...

What does that word wherefore mean? For this reason.

“Wherefore when he comes into the world, he said, Sacrifice and offering thou would not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou would not, neither had pleasure therein; which are offered by the law; Then said I, Lo, I come to do Thy will, O God. He takes away the first, that he may establish the second” Hebrews 10:5–9.

Notice Paul is quoting here from Psalm 40 in which David, a thousand years before the birth of Christ, by the spirit of prophecy, is expressing the attitude of the Messiah. Christ says to His Father as He comes into the world, “Father, I know that You don’t want all this sacrifice of animals. I know that You don’t require the blood of bulls and goats. That isn’t what You want, Father.”

Somebody say, “Well, then why was it done?”

My dear friends, notice it wasn’t that God required it. The people required it. I mean that they needed it to help them understand something. But God didn’t require it. Do you think God took any pleasure when a lamb was slain? Was there something about that to appease the wrath of an angry God? That’s a pagan idea. That’s a perversion of the truth of sacrifice, the invention of the Devil. No, no. Every time a bullock was slain, every time a lamb died, God saw the cross on Calvary. He saw His dear Son dying. Do you think He got any pleasure from that? Oh, no. It broke His heart every time.

And so, when Jesus came into the world, He said, “Father, I know that isn’t what you want, for that to keep on. That has to come to an end. That and the pain and suffering that it manifests and demonstrates and exhibits must come to an end.”

And what is Jesus’ plan? What does He say? He says, “Father, I know that you don’t want all this sacrifice and offering, and I have come to do Thy will, Oh God. I delight to do Thy will O, my God, yea; thy law is within my heart.

In other words, friends, what God wants isn’t the payoff when men break the law; he wants men to keep the law. Do you see? He’s not looking for some sacrifice so that people can keep on breaking the law, whether it’s the bringing of a lamb or the doing of some penance, or a careless saying at night, “Lord forgive me. I’d hate to die in the night with sin on my heart, so please forgive me. Now I lay me down to sleep.” Oh, my friends, what God is longing for is for His children to get to the place where they do not keep on breaking His law and thereby break His heart. Are you with Him in that longing?

This is what Jesus came for. This is what Paul is saying. He takes away the first, this continual offering of beasts with their blood, that He may establish the second, the doing of the will of God. And as you read on down through these

Scriptures, you see that Paul is showing that Christ has given His life, first, by living the law here on earth, and then by dying for us upon the cross to make possible, not the continual forgiveness of sin, but the putting away of sin, the eradication of sin, putting an end to sin.

So he says:

“...by one offering he hath perfected for ever them that are sanctified” Hebrews 10:14.

Now, the question is: Can Christ accomplish this through the offering of His body on the cross and in the sanctuary? Can He put an end to the continual coming for forgiveness? Can He bring an end to sin? Yes He can, friends. What the blood of beasts could never accomplish the blood of Jesus will accomplish for all who yield themselves to its work.

And how: Let me make it very simple and practical. You and I are to sense the pain that sin brings to God, as revealed on Calvary and as shown in the continual bearing of the sin burden by Christ in the sanctuary above. And when you and I sense that, that's what our sins did to Jesus, and that, that's what they are doing, when we sense that my dear friends, there will not be money enough in this world to bribe us to break God's law. There will not be threats of punishment enough to scare us into breaking God's law. We'd rather die than sin. This is the test that all the remnant will meet as the issue over the seal of God and the mark of the beast comes.

All that it takes is love. And if you and I can have the love of Jesus in our hearts, then like Him, we will say:

“I delight to do thy will, O my God: yea, Thy law is within my heart” Psalm 40:8.

I want to ask you something, friends. If a little knowledge of this will make us a little sorry, what would a greater understanding of it, a greater feeling of it, how would that make us feel? Still more sorry. Is that right? When sin begins to hurt us as it hurts Jesus, we would no more think of sinning than Jesus would think of sinning. The cure for sin is in finding at the cross and in the sanctuary a harmony with God's heart in the attitude toward sin so that sin will hurt us.

You see, to many people sin is a way to have fun, sin is a way to get pleasure; sin is a way to have what is called a good time. Is that the way sin looks to you? If it does, friends, I tell you plainly, you need to be converted. You need to be born again. You need to have a new nature.

Did you ever, somewhere in your life, in your past experience, have this happen to you: You did something, perhaps when a child, and then father and mother came home, and they began to weep as they saw what you had done in disobedience?

I remember when I was a little boy. My father and mother had left on an errand. They left my brother and me. And we were told not to go near a certain tree. We were visiting some relatives. There were some apricots on that tree, and they were getting ripe. We were told not to touch it.

Well, we were out there playing in the yard, busy about this and that, but by and by we got over near that tree. Those apricots began to get more and more interesting. And finally, we touched one, and, as it would happen, it fell off. Then you know what we had to do with it. And then there were some more. Somehow by and by, when we saw father and mother coming home, it was not with glad hearts, like we had had the day before. There was something between us and father and mother. You know what I mean, don't you? And when we saw the pain that it brought to them, that was something more.

Oh, my friends, sin is not funny. Sin brings pain. You and I may not feel it instantly, but God feels it instantly, and the pain never stops until the sin is gone. This is the message of the sanctuary. This, in a sentence, is what it's all about. And this is the cure for sin: to see that sin brings separation between man and God and that, that hurts God so much that His heart is broken. And God can never rest until the sin is taken away that man and God may be restored to perfect harmony, full unity, complete fellowship.

Do you want it, friends? It would be well for us to spend a thoughtful period each day gathering at the sanctuary and at Calvary.

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