

Sanctuary (Eden Valley 1969) 1 of 6

The Sacrifice

#0450

Study Given by W. D. Frazee—July 11, 1969

A few days ago at the Denver airport, I was sitting in the plane ready to take off for Minneapolis, or so I thought. We were all strapped in, as passengers usually are, and the plane was backing out, getting ready to take off. Instead, it went back in and stopped.

Presently, the voice of the captain came over the public address, and he said, "There's something wrong with one of the generators. We'll either have to repair it or replace it. That'll take a little while. We trust you'll be patient."

So, we sat there about an hour, and finally, the voice came over again. He said, "We think we have it about fixed now, and we ought to be off in another ten minutes." Well, it was over an hour and a half before we finally got going.

But, in the meantime, as we sat there, my seatmate and I agreed that we were perfectly willing to sit there until they had the plane all safe and ready. What would you think?

Now you know friends, for 125 years, the great Advent movement airship has been waiting to take off. There're some people that wonder why it doesn't get going. But the Captain thinks that everything isn't quite ready yet.

I wonder if you will agree that it would be a good thing to wait until the Captain sees that everything is ready? What do you say?

We're going on a flight a lot further than a thousand miles, or around the world. We're going further than these fellows who are shooting for the moon in a few days. We're going on through Orion to the center of the universe. We need a safe ship.

Now the difference is this: The other day, all that my fellow passengers and I could do was to sit there, strapped in our seats, waiting for the word, any time that we were ready to take off. I'm afraid that that's the way some people look at this matter today. They suppose that all we need is patience, while somebody, somewhere does something that will give us the signal that we're ready to go.

But I say the difference is this, and it's fundamental. We are not waiting for the Captain. The Captain is waiting for us. In the sanctuary, He shows us how we can cooperate with Him in getting ready a people who will welcome Him with joy, and be ready to take off. And there won't be one bit of trouble when we get going friends. The ship will be fare worthy—it will be space worthy. It will be perfectly successful on its trip.

Now, what is it that the sanctuary shows us? It shows us how to solve the sin problem. That's all that's holding us to this planet, isn't it? Do you know of anything else? Not a thing! Sin is the only thing that's making the problem.

Now, if you're taking notes, and I hope you are, I wish you'd just write that down: S-I-N, in good big capital letters. Do you notice what's right in the middle of sin? I. Do you know where sin started? It started with Lucifer. And if you'll spell that out, you'll notice what's in the middle of that too. What's that? I. And do you know what came into his heart? Pride. If you write that out, you'll notice what's right in the middle of that. What's that? I. I, I, I, this is the problem friends.

In the sanctuary, we find God's method of dealing with this problem—the problem of sin; the problem of self; the problem of pride, the problem of disharmony with God.

The great work of the sanctuary is to make the atonement, to provide for the atonement. Now write down that word atonement in your notes, and you'll see that it's easily divided into three parts—AT-ONE-MENT. Who is to be brought together? Man and God. What has separated God and man? Sin, that's all.

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

Sin always separates between the sinner and God, for God is righteousness, and sin is unrighteousness; all unrighteousness is sin, the Scripture says. So the only way that God and man can be brought together is to get rid of sin.

But you know, that's a problem, that's a great problem. Have you ever tried to get rid of sin? When you were a little child, did you ever, at the suggestion of somebody, try to run away from your shadow on a moonlit night? Run away from your shadow, can you do it? No. The faster you run, the faster it runs. If you stop, it stops.

But this is something more than a shadow, friends, it's deep within: How to get rid of sin; how to get man and God together again with no sin in between. Of course, if God should burn up all the sin in the world and the sinners with it, that would take care of that. But God doesn't want to do that because He loves us. On the other hand, to just open the gates of Heaven and say, “Come on in sin and all” that wouldn't solve anything. It would only turn Heaven into hell. So what can God do?

Well, I can tell you this, friends, to solve it in the sanctuary way is a very expensive business. It's already cost Him an infinite price. And as we shall see, the suffering and pain are not ended yet.

But thank God, He's going to get what He's after. In that wonderful chapter of Isaiah 53, which tells us of the great sacrifice of Jesus to make all this possible, it is written that:

“He shall see of the travail of His soul, and shall be satisfied...” Isaiah 53:11.

In Psalm 77, we read:

“Thy way, O God, is in the sanctuary...” Psalm 77:13.

The way of salvation is in the sanctuary. Now, if it's in the sanctuary, then as you and I study the sanctuary, we'll be looking for the way of salvation. That's what we're studying the sanctuary for.

Where is the sanctuary? It's in Heaven. Paul tells us that several places in Hebrews. Put down in your notes Hebrews 8:1–5. The true sanctuary is in Heaven. In order that we might understand what's going on there, and how to work with God in the sanctuary service, He had Moses make a copy here in this world.

You can read about that in Hebrews 8:1–5 also. And in Hebrews 9:1–5, you'll find a description of it. Two rooms: the Holy Place and the Most Holy Place. Surrounding the sanctuary a large court in which the animals were slain, and various preparatory services were carried on. So the sanctuary, with the court, gives us three theaters of operation: First the court, then the Holy Place, and then the Most Holy Place.

Why are there those three places of operation? Because, my friends, there are three jobs to do. In your home, you probably have more than one room. Why? There are various activities to be carried on. Are any of you interested in the kitchen? Oh yes, most of us like the kitchen, don't we, and what comes out of it? Well, as I say, there are various rooms for various activities.

In God's great plan of salvation as revealed in the sanctuary, we see the court, the Holy Place, and the Most Holy Place. And there are three great activities that take place in those three places. I hope that by the time this little series is over, we are all better acquainted with each one of those three places and the activities that center in them.

Now, what is the work of the sanctuary? As we've already indicated, it's to get rid of sin; to solve the sin problem. I wish you'd turn to the book of Hebrews, and we'll see a text or two on this. Let's look at Hebrews 9:24–26

“For Christ is not entered into the Holy Places made with hands, which are the figures of the true...” Hebrews 9:24.

Christ didn't go into these earthly holy places. He didn't go in and sprinkle incense on the altar or blood before the veil, in Jerusalem. Christ has not entered into the Holy Places made with hands, Paul says, 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...”

Now read the rest of the verse with me—all together.

“...to put away sin by the sacrifice of himself”
Hebrews 9:24–26.

What has He come for? To put away sin. You know that expression “put away” is quite strong. The Bible speaks of divorce as a man putting away his wife. It’s separation. Now God is in the business of divorcing sin from you and me and from the universe, and He does it in the sanctuary. There are three great steps in this as we shall see. But in them all, Christ is the One Who does the work. You and I need to understand how we participate in these blessings, and how we share in what He is doing. “He hath appeared to put away sin by the sacrifice of Himself.”

Does it take a sacrifice? That’s what it says. Go over to the eighth chapter, and we’ll notice this emphasized again:

"For every high priest is ordained to offer gifts and
sacrifices: wherefore it is of necessity that this Man have
somewhat also to offer" Hebrews 8:3.

You see, in the ancient service, Aaron the high priest back there, took the blood of various sacrifices into the earthly sanctuary. This was all Paul says in Hebrews 8:4–5, an example and shadow of heavenly things. Jesus ministers for us in the Heavenly Sanctuary, not with the blood of a bullock or a goat or a sheep from this world. But He enters in by His own blood.

“Neither by the blood of goats and calves, but by...”

What?

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

I want you to see how important this offering of blood is, look at Hebrews 9:7:

“But into the second went the high priest alone once
every year, not without blood, which he offered for
himself, and for the errors of the people” Hebrews 9:7.

When the high priest went in there, what did he have to have? He had to have blood. He couldn’t go in without blood. Why? Because that’s the sacrifice for sin. Look at Hebrews 5:1:

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

What?

“...sacrifices for...”

What?

“...sins” Hebrews 5:1.

You see, all these verses show that when the priest when he went in there to represent the people, he had to have an offering of sacrifice, and that was a sacrifice of what? Blood.

Various animals were used, it might be a lamb, a goat, a bullock, but whatever it was, when the blood was taken in it stood for the life of that substitute. I want you to see that. Turn please to Leviticus:

“For the life of the flesh is in...”

What?

“...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.

Do you want to make an atonement with God? Do you want to get that sin out of the way that has separated you and God? It is the blood that makes the atonement for the soul. In fact, Paul tells us: Without shedding of blood is no remission (Hebrews 9:22).

Now look again at Leviticus 17:11:

“For it is the life of all flesh; the blood of it is for the life thereof...” Leviticus 17:11.

The blood represents the life. And so that blood, shed in the court, and carried into the sanctuary represents the life of the substitute.

Now, I'd like to have us turn to Leviticus 4, and I want you to see what was done in that ancient sanctuary that will help us to understand the true work of getting rid of sin. Keep in mind all the way through our study, that this was just an outline, a shadow, a copy.

Do you think the blood of a goat or a bullock or a lamb could actually take away anybody's sin? Oh, no. Paul says in Hebrews 10:1–4 that it is not possible that the blood of bulls and goats should take away sin. But it represented the blood of Christ. And as we study the example, the shadow, we learn something about the true work.

In Leviticus the fourth chapter, and the fifth chapter, and the sixth chapter, we have the description of various sin and trespass offerings that men brought. In each case, if you'll study those three chapters, you'll find out that the individual who had

sinned must bring his offering here to the court of the tabernacle, and there by the altar, the man who had sinned laid his hand upon the head of the sacrifice.

Now, turn for a moment to the first chapter of Leviticus, and I want you to see an interesting verse in the fourth verse of that chapter. Notice what he did, and what it meant:

“...he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him” Leviticus 1:4.

What did the man do with his hand? He put it on the substitute—the lamb or the bullock, or the goat, whatever animal was used. He put his hand on that substitute, and then that says, it shall be what? What are the next three words? Accepted for him.

Well then, who took the place of the man that brought the offering? The sacrifice did—the lamb, or the goat, or the bullock. And that is what that meant when he put his hand on it. He put his hand on that substitute, and by that said, “Here is my substitute; this is to be for me.

Now that’s the way you and I must come to Jesus. And we must see that He is our substitute. But now, let’s go back here, and notice something else about this.

“...it shall be, when he shall be guilty in one of these things, that he shall...”

What?

“...confess that he hath sinned in that thing” Leviticus 5:5.

Be specific in other words. Whatever you sin, confess that.

You know, I thought about it friends, suppose, that I were here in this community, and I’d been stealing from different people: \$10.00 from this man, and over here, \$25.00 from a fellow over here, I stole a horse yonder. And some night, my conscience gets to bothering me, and I get up in meeting here. Now listen, and I say, Dear friends, if I’ve ever hurt any of you, I hope you’ll forgive me. If I’ve ever taken anything from you, I hope you’ll forgive.

That’ll take care of the whole matter, won’t it? What? Well, I’ve asked everybody to forgive me. What’s the matter? I haven’t been what? Specific.

Did you ever hear somebody get up in a meeting, of course, they wouldn’t do what I’ve just illustrated, and say, “If I’ve ever said anything against anybody I hope they’ll forgive me.” Did you ever hear a confession like that? How much is it worth? Well take the Word of God here:

“...it shall be, when he shall be guilty in one of these things, that he shall...”

Do what?

"...confess that he hath sinned..."

And what're the next three words?

"...in that thing" Leviticus 5:5.

If you want to get forgiveness, friend, be specific.

All right, now let's put all this together and go back to Leviticus 4. Here's the man he's brought his offering. He's put his hand on it; he's confessed his sin. Now, where is the sin? It's on the animal. It was accepted for him. The animal stands in place of him. The animal was innocent when it came up, but now he's put his hand on it, confessed his sin; now the animal is treated as if it were what? Guilty.

What are the wages of sin? What did the man deserve? Death. Now, what does the lamb deserve? The lamb must die so the man can go free. Is there any other way? No, there's no other way.

Now, I come to a very important point, and if you forget everything else, don't miss this next point. This is my question: Who was to kill the sacrifice? Look at Leviticus 4:23–24; look at Leviticus 4:28–29; look at Leviticus 4:32–33, and tell me in all those verses who is it that slays the sacrifice? The sinner. The man that brought the sacrifice and confessed his sin, he had to do what? Slay the sacrifice.

I wouldn't like that, would you? I'd rather have somebody else do that. Can I leave it with the priest to do it? Can't I say, Sir, I'm very busy today, and I need to get away. I don't like to see blood shed anyway. So I've confessed my sin, I've put it on the lamb. Now you please slay the sacrifice, and I'm going to hurry home? Can I do that? No, friends, I can't do that.

And it's right at this point, right at the beginning of this series of studies that we need to get hold of the key to the whole sin problem. We will never stop sinning and stay stopped until we learn the cost of sin. And the great lesson of the sanctuary from the gate of the court right into the Most Holy Place, the great lesson of the sanctuary is the terrific cost, the tremendous cost, the infinite cost of sin.

This is what God was trying to teach those people; this is what He's trying to teach us. Until we learn it, friends, we'll just stay right here on this planet because God isn't going to have the whole universe infected with this deadly contagion. We're quarantined right here until we learn this lesson. The cost of sin, that'll cure it.

So the man takes the knife and slays the sacrifice. I tried to think about it, what it would be to look into the eyes of that innocent creature—that bull, that goat, that sheep, and think, why, it shouldn't have to die. It hasn't done anything. I'm the one that deserves to die, but now it's going to die for me. What does that mean? Oh, that means that on the cross, the Son of God, the true Lamb, God's dear son,

dies. And He dies with my sin on Him—Is that right? Is that what happened? Is that what killed Him?

Would He have died if sin hadn't been put upon Him? Why no, there was no reason for Him to die. He'd never done anything wrong. He died with my sin on Him just like that lamb back there died with a man's sin upon him.

As I approach the cross, I must see Christ dying for me, slain by my hand, killed by my sin. There's no other solution to the sin problem.

This isn't the end of the story; this is the beginning. But some people have never even come to the beginning. They don't know what it means to be sorry for sin.

I'll tell you this, friends, as long as sin makes us laugh, we'll never get very far away from it. Until sin hurts us, it's pretty hard to get separated from it. But the thing that will cause our sleepy minds to wake up over this thing is to come to Calvary and see what sin does to Jesus and realize that it's our sin.

Turn now to Zechariah 12:10. You know, some people think the Gospel's all in the New Testament. Well, there's plenty of Gospel in the New Testament, but friends, I thank God for the Gospel in the Old Testament; the same Gospel, the Gospel of the Son of God giving His life for our sins. Zechariah 12:10—Here's a wonderful promise; while you're turning to this verse, and while you're looking at it, I want to tell you about one of the saddest funerals I ever preached in all my life.

There was a little girl, just a little toddler; there she was in the casket. There was the family. Oh, there was just a host of mourning relatives! But among all those relatives were two that were responsible for the death of that little girl. Two of the members of that family that had been left to watch that little girl were sleeping on the side of the lake while she wandered away and drowned in the waters.

You know how they felt, don't you? Or do you? You can try to imagine, can't you? Think if it was your baby lying there in the casket, drowned because of your carelessness. It would break your heart, wouldn't it? Now read the text:

“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.

Who's this talking? Jesus. Is He the One that's been pierced? Where was He pierced? On the cross. Jesus says He's going to help some people to see what's happened here at Calvary, and they're going to what? Mourn. They're going to look upon the One whom they have pierced.

Is He your Lamb? Is He accepted for you? Does He die for you? Does He die in your place? Does He die with your sins upon Him? Then I ask you, who killed Him?

Ah friend, I'm the one. That "I" is right in the middle of sin; that "I" that's the heart of pride. I have slain Him. I have broken His heart. When I see that, am I willing for the "I" to be abased, the "I" to be removed, the "I" to be crucified, the "I" to be taken out of the way, am I? Yes, when I see what it's done to Jesus. This is the beginning of the work of the sanctuary.

Tomorrow night, God willing, we're going into the Holy Place to see what happens next. But oh, tonight, may I ask you, friends: Where are your sins? Are you carrying the load yourself, or have you confessed them and put them upon the Lamb? It's true that He's already died upon the cross. But it's also true that He waits to take your sins until you give them to Him. He'll never snatch them from you in an unguarded moment. He'll never sneak up when you're not looking and pull them away.

If we confess our sins, He's faithful and just to forgive us and cleanse us. Ah friends, back there, if a man wanted to be forgiven, he came bringing his sacrifice, leading the lamb or the bullock. He brought it to the altar, laid his hand upon it, confessed his sin, and slew the sacrifice. Is there somebody here tonight that has something on your heart that if you keep it will sink your soul to hell?

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