

Sanctuary (Eden Valley 1969) 2 of 6

The Priest

#0451

Study Given by W. D. Frazee—July 12, 1969

The text is Daniel 8:14, and what visions that text awakens. What memories it brings back. This verse is the foundation and central pillar of the Advent Movement. If we'd been listening to William Miller, or Joseph Bates, or James White 125 years ago this summer, we would doubtless have heard this text over, and over, and over again. Thank God friends, it's lost none of its meaning, and none of its importance. It's more important to us than it was to them. Will you read it with me?

“And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed”
Daniel 8:14.

Most of you are familiar, (and may I say this, anyone here tonight that is not familiar with some point that we mentioned, if you'd please make a note of it, we'll be glad help you find more Bible proof, and more to read on the point). But to those of you who are familiar with this prophecy. It's clear that this points to October 22, 1844, as the time when the sanctuary should be cleansed. This long period of 2,300 literal years, prophetic days reaching from the decree to restore and to build Jerusalem in the time of Artaxerxes, on down through the anointing of the Messiah, His death on the cross, and the giving of the Gospel to the Gentiles, finds its culmination, it's focal point in 1844, and then says the wonderful number, shall the sanctuary be cleansed.

What event is this which is so important that the longest time prophecy of the Bible points it out over two millenniums in advance? Certainly, it is nothing minor. This is a great event in the working out of the plan of salvation. Unto 2,300 days, then shall the sanctuary be cleansed.

Where is this sanctuary? Well, it's in Heaven. Paul devotes many verses in the book of Hebrews to establish the fact that the sanctuary of the new covenant is in Heaven. We went over that last night in Hebrews 8 and 9. The sanctuary is in Heaven. God had Moses make a copy of it down here in this world, but this was always only a copy. That's all it was, that's all it was intended to be—an object lesson teaching precious lessons concerning the temple of God in Heaven and the work that our great High Priest would there carry on for the removal of sin. Yes, the sanctuary is in Heaven.

“...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.

But now, what is this cleansing of the sanctuary? Why should there be anything in Heaven that needs cleansing? How could there be anything in Heaven that needs cleansing? Well, let's go over to Hebrews 9 and see if we can find something that will help us to get a bit of light on this.

If God says there's something there that needs cleansing, we'd better believe Him, what do you say? And if He shows that there's a part that we have in connection with that cleansing, we want to find it and do it, don't we? I can tell you this friends, Jesus will never come until the sanctuary is cleansed. This is what's holding everything up,

“And almost all things are by the law...”

That's the Mosaic 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” Hebrews 9:22–23.

It was necessary that the earthly sanctuary should be purified or cleansed with the blood of animals. That's what he's saying here. He's mentioned this in the 19th verse. When Moses took various animals and sacrificed them, and sprinkled the blood. Now he says it was necessary that that earthly tabernacle be cleansed or purified with the blood of animals. But now watch, but the heavenly things themselves with better sacrifices than these.

Now concerning both, he says it's necessary that they be cleansed. What does that word "necessary," mean? It has to be. It must be. It's required. So it was necessary that the earthly sanctuary be cleansed with the blood of animals. It's necessary that the heavenly temple be cleansed with better sacrifices, even the precious blood of Jesus.

So, he goes on:

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” Hebrews 9:24–25.

Back there every year, the high priest went into the Most Holy Place for the service called the cleansing of the sanctuary. Paul says, Jesus won't do it over and over again like that. If He had, it says:

“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” Hebrews 9:26.

So, you see the cleansing to be accomplished is the cleansing from sin—The putting away of sin, getting rid of sin. But of course, the question then comes all the more: Why would there be any sin in Heaven to be cleansed?

We might reason that for a long time and never get anywhere. The way to find out about things in Heaven is to let God tell us. He speaks for Heaven and from Heaven. Through His Word He has given us a picture of heavenly things. This is what He had in mind when He had Moses build this sanctuary. And as He tells us in Hebrews 8:4–5, the priests that served in this tabernacle served unto the example and shadow of heavenly things.

Now watch, if we can find out how sin got into this sanctuary, we'll find out how sin gets into that sanctuary above. If we can find out how sin was cleansed out of, away from this sanctuary, we will find out how the cleansing of the sanctuary in Heaven takes place. Very well; how did the sins get in, and how do they get out. Let's go back to Leviticus and see.

First, before we leave Hebrews, look at the ninth chapter there. You'll notice the first five verses are devoted to a description of this sanctuary that Moses made—The Holy Place with the candlestick, the table and the altar. Beyond the second veil, the Ark with the angels above, and the law enshrined within. Now, in the sixth verse, I read:

“Now when these things were thus ordained, the priests went always...”

That is every day.

“...into the first tabernacle...”

That is this holy place, the first room.

“...accomplishing the service of God. 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 9:6–7.

How often did they have service in this first apartment? Every day. How often in the second room? Once a year. Who went into the first apartment? The priests. Who went into the Most Holy? The high priest alone. So we call this the daily service, and the second the yearly service.

Now let me make this very simple, and we'll go to some text presently. Let me put it this way: The work of the daily service was to get the sins into the sanctuary. The work of the yearly service was to get them out of the sanctuary.

Someone might ask, “Well, if you're going to take them out, why bring them in?”

Now, what was it we read in our opening text? Unto 2,300 days, then shall what? The sanctuary be cleansed, and we've shown from Hebrews 9 that's the cleansing from what? Sin. The purpose of getting the sins in is so that they can be cleansed out, is simply this, my friends: God wants to get rid of sin as far as you and I are concerned. He wants to remove sin from us. The only place that He's found to do it is through the sanctuary. But the purpose of getting the sins in is so they can be taken from us. The purpose of cleansing the sanctuary from them is that the universe may be rid of them forever; we'll see that more clearly as we study tonight and then again next Friday and Saturday night.

Get this clear in advance, and then we'll study the text on it. The work of the daily service is to get the sins in; the work of the yearly service is to get them out.

Now, sometimes little illustrations help us. I suppose some of you folks take your clothes to a laundry. The first work of a laundry is to get the clothes in, and the second is to get them out, is that right? Can the laundry do any good for clothes that aren't brought to it? Not a bit. You have to leave them there too.

The sanctuary is God's laundry. He is in the business of removing every spot and stain. And when He comes He's going to find a church without spot or wrinkle or any such thing—that's what Paul tells us in Ephesians 5. It's a good laundry, and it does a thorough work, friends. But remember, the clothes must be brought to the laundry. Do you remember in Revelation 7 reading about the redeemed? These are they which have washed their robes and have made them white in the blood of the Lamb. Thank God that every sin can be washed away.

But now, let's go back to Leviticus 4:5–6. We introduced this last night. In the fourth, fifth, and sixth chapters of Leviticus, we find various offerings that the people were to bring in order to have their sins forgiven; this is called the work of the atonement. Ten times in these three chapters, it's spoken of as the atonement—the priest shall make an atonement. Atonement is the work of bringing man and God together. Sin separates.

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

I suppose we have all had experiences in our human relationships that help us to understand that. As I stand here, an experience comes to my mind that I hadn't thought of in a long time. It had happened when I was just a little 9-year-old boy. My father and mother and my little brother and I had just moved to San Diego, California. My father and mother were house hunting, and we were staying at the home of some cousins; they were away on a trip somewhere. So we had the house to ourselves. And while father and mother were out house hunting, we were playing there in the back yard, amusing ourselves as children will. And this particular morning, father and mother had said, “Now boys, don't touch that apricot tree.”

It was summertime, and the apricots were just getting ripe. Well, we were playing in other parts of the yard, but you know, before the morning was gone, there was something very interesting about that apricot tree. I'm sorry to say we got near it. I'm sorrier to say we touched. And still sorrier to say that some fruit got into our

hands and in our mouths. And we felt just about like I imagine Adam and Eve felt when they heard God coming in the cool of the day. As we looked down the street, by and by and saw father and mother getting off the streetcar. How different it was from the day before. The day before, we were just so glad to see them coming. But this time it was different.

They didn't know anything about it. But what had happened? Was there something between us? Had something come in and separated us, on their part? Not at all, but we boys had disobeyed. Do you see what I mean, friends?

Sin brings something between the soul that disobeys and the God that gives the command. And it is the work of the sanctuary to bridge that gulf, to take away that estrangement, to remove the sin, and thus to bring about the atonement.

Do you see, if this is so, how utterly impossible it would be to bring about any real atonement as long as the sin remains? I fear that some people look upon the Gospel, the sacrifice of Christ as a method for escaping the penalty of sin.

Here's a man, he's speeding down the highway at 90 miles an hour. The police catch him, stop him, and give him a ticket. He puts the ticket in his pocket. He says to his seatmate, "Never worry. I have a friend that knows a friend that knows the judge. He'll fix this ticket for me.

Do you think Jesus is in that business? Not a bit of it. The sacrifice of Christ and the service of the sanctuary is not to cancel out the penalty so that you and I can go on sinning—that's heathenism. I don't care what the name of the religion that teaches it is. That would make God a co-partner with the Devil in perpetuating lawbreaking.

Nothing remotely like that is so. The work of the atonement is to remove sin. Of course, it has to do with relieving us of having to pay the penalty for sin which is eternal death. But unless the sin is removed, the atonement is not accomplished. Only as sin is taken out of the way are man and God truly brought together again. Do you see that? This is very important.

Now we're looking at Leviticus 4, 5, and 6, and we see how this atonement is accomplished. You'll find ten different descriptions in these three chapters; they vary in detail, but the central fact is clear all the way through. In order for a man's sin to be forgiven, it must be transferred from himself to a substitute. That substitute might be a bullock, as you read in the first part of the fourth chapter. It might be a goat, as you read further along. It might be a lamb, as you read in the last part of this fourth chapter. But whatever the animal, it was brought by the sinner who had broken the law which was within the Most Holy Place. That substitute was brought by the sinner here to the altar of burnt offering which stood at the entrance of the sanctuary there in the court.

As the sinner put his hands upon the head of that substitute, he confessed his sin, and thus transferred the sin from himself to the substitute. We studied that last night. Since the wages for sin is death, since the penalty for breaking the law of God is death, what must happen to the substitute? The substitute must die. What was

on the substitute when it died? Sin. Is that why it died? Yes, that's why it died, that's the only reason it died. It died because of the sins that had been put upon it.

Who killed the substitute? The sinner. You can read it over and over again here in Leviticus 4 and 5. The man that had sinned; his hand must take the knife and slay the sacrifice. That was to teach him and to teach us, that sin brings what? Death; that my sin brings the death of my substitute.

You know, I thought about it friends, suppose we'd been back there. We sin today and bring we bring the substitute—a lamb or a bullock. We confess the sin, transfer it to the substitute, slay the sacrifice and the priest ministers the blood, now we go home. Suppose tomorrow we sin again, the same sin. The first lamb's dead. It can't suffer again. What must we do? Bring another lamb. Suppose next week we do the same thing again. Then what? Bring another one.

But in the heavenly service, God has only one Lamb, so for each transgression, He must suffer afresh. So it is written concerning those who keep on sinning when they know better that:

“...they crucify to themselves the Son of God afresh...”
Hebrews 6:6.

Pretty serious business, isn't it friends? Do you see what God was trying to teach the Israelites? Sin brings pain, suffering, anguish, agony, and death. Not merely sin in general, but my sin specifically. Whatever I did that causes me to come up there to the sanctuary with that lamb, that's the thing that kills that lamb.

Oh friends, if I have any gratitude, if I have any regard either for the lamb or the one whom the lamb represents, what will I do? I'll quit, won't I? Do you see that the purpose of it was to try to help people to quit, not to keep on?

Now, I'm sorry to say that there's a great system, a great religious system which calls itself The Church; that has a method of dealing with sin which instead of looking toward quitting sin takes for it for granted that people are going to keep on, and keep on, and keep on. That system which calls itself the Christian Church has a priesthood on earth, but our priesthood is in Heaven. It has a confessional on earth, but our confessional is in Heaven.

When a human being in this world kneels down before another human being and pours out his sin, and then the priest says, "Now I absolve you, I forgive you and here's a penance that you're to perform, that cheapens this whole business.

God never intended any such thing. He intended, and don't miss it, that when you and I confess our sins, we should put them before not some human priest, but the heavenly Priest. We should put them on that Lamb who died for us, and we should linger and see what sin does to Him until it makes us really sorry for sin, sorry enough to give it up and not go back to it. If people did this, there wouldn't be so much repetition over and over and over and over again. Do you see what I mean, my friend?

Now, this is the only way that sin can get into the sanctuary. And as I showed you last night, this is the beginning of the work. Now let's go over and look at Leviticus 4:16. This is after the sacrifice has been slain with the sins upon it. What is the priest to do?

“And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD...”
Leviticus 4:16–17.

Notice, the priest took the blood that the sinner had shed out here in the court. Passing through this veil that covered the front of the sanctuary, he entered in, and standing before the second veil, he sprinkled this blood seven times. Then he put some of this blood upon the horns of the golden altar of incense. This is the way that the atonement was provided; you'll see that in the 20th verse.

“And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them” Leviticus 4:20.

This atonement was the atonement of the forgiveness of sins. What had made it possible? The transfer of the sin from the sinner to the substitute, the death of that substitute, and the priest now took the blood of that substitute in and sprinkled it before the veil and on the horns of the golden altar.

Now, this showed two things friends. First, it showed that the sin was forgiven. We read that here in the 20th verse. You can read it again in the 26th verse, and in several other places. When the blood was taken in a sprinkled, the man's sin was forgiven. Now in Psalm 32:1, David says: "Blessed is he whose transgression is forgiven, whose sin is covered."

Perhaps I can illustrate it this way. I'll take this piece of paper here with some marks on it, and I'll let it represent my sin. I bring it to Jesus and give it to Him. I'll let this Bible represent Christ. I give it to Him, and He takes it. Now, where is it? It's in Him. And as He goes into the sanctuary with the blood of His sacrifice, He carries my sin with Him there, but it is what? Covered. Can you see it? Why not? It's covered. "Blessed is he whose transgression is forgiven, David says, whose sin is covered."

Now I want to tell you something friends, every one of us has sinned. We're doubtless conscious of that. And every sin we've committed is either covered or it's not covered. If you've confessed it to Jesus, and He's forgiven it, then it's covered—covered by His precious blood. But if you have it, then it's not covered. And you'd better not try to cover it, for Solomon says, He that covers his sin shall not what? Prosper (Proverbs 28:13). You see, it makes a great deal of difference who does the covering.

Jacob tried to cover up some sins he committed. Did he do a good job of it? Oh, no. Peter tried to cover up some he committed. Did he do a good job of it? No. There's only one real covering for sin, and that's the blood of the sacrifice. But watch, notice this, the sacrifice could not be slain until the sin had been put upon it by the confession. The sins that are forgiven are sins that are given up. Nothing can be at the same time in two different places. You can't keep your sins and, at the same time have them in the sanctuary covered with the blood.

Let me illustrate it with something tangible. Here's a man that's smoking cigarettes, two packs a day. He knows if he keeps on, he may get lung cancer, ulcers of the stomach, or a heart attack, but he keeps on puffing. Millions are doing it, aren't they friends? Even people that would like to quit.

But now he hears the Gospel; he hears the good news that there are forgiveness and cleansing through the sanctuary, through the blood of the substitute, so he comes. He brings the sin and puts it on the Lamb. What does he do with that package of cigarettes? Let's be very definite and practical. What does he do with them? He lays it down. Can he be forgiven and still keep those cigarettes in his pocket and keep on puffing, can he? Oh, no. Jesus will keep pleading with him. The Holy Spirit will keep working with him. But there is no forgiveness of sin that we keep in our possession. That's what I'm trying to get at.

The service of the sanctuary shows us that the covering with the blood is for those who give up their sins, who put them on the Lamb.

The worse sin in the world can be forgiven that way, but the best sin in the world (if there is any such thing as that) can never be forgiven as long as we hold onto it. Do you see friends?

Now watch, don't misquote me, and don't misunderstand me. That doesn't mean that we've got to live for a week without sinning before we can be forgiven—Not a bit of it. If it meant that, I'd be hopeless. I'd have no message to give poor sinners. We can be forgiven this minute if we'll give up our sins this minute. We don't have to be on probation and prove ourselves. In fact, the only way to walk the Christian way is to get rid of this load of sin. There's only One who can carry it for you, and that's the Lamb that was slain from the foundation of the world.

Now I showed you here in Leviticus 4 how the sin got into the sanctuary through this offering of blood sprinkled there. There was another way it got in; it got in through the priest eating a small portion or more of the sin offering. Let's notice what the Scripture says about this in Leviticus 6. I want you to see these two different ways that the sin got in the sanctuary. And remember, we're studying how the sin got in the sanctuary because we're getting ready to study how it gets out of the sanctuary. But we've got to get them in before we can get them out. Don't forget about the laundry.

“And the LORD spoke unto Moses, saying, Speak unto Aaron and to his sons, saying, 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..."

Now watch!

"...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 6:24–26.

Now in the 30th verse, it says that where the sin offering had the blood taken into the sanctuary, then the priest was *not* to eat it. So you see, there were two different ways. Let me make this very simple, if the priest took the blood in, and sprinkled it as I've described, then in that case, the priest did not eat any of that sin offering.

On the other hand, if he did not sprinkle the blood in the sanctuary, he ate a portion of that sacrifice, and he sprinkled the blood on the horns of the altar of burnt offering there in the court. In one way or the other, the sin went in.

We've seen how it went in through the blood, now how did it go in the other way? When the priest went in, he carried it in the flesh, because he had eaten that offering. So either through the blood, or through the flesh, it went in.

This morning, some of us celebrated the ordinances of the Lord's house. What did we partake of? Bread and wine. Concerning the bread, the Savior said, "Take, eat this is My body." Concerning the wine, He said, "This is My blood." Both represent to us the sacrifice of our Lord, right?

And so in that ancient service either through the eating of the flesh, or the sprinkling of the blood, the sin was carried into the sanctuary. *Great Controversy* in the chapter "What is the Sanctuary" commenting on these two says:

"Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary" *Great Controversy*, page 418.

This is how the sin got in, friends.

But now, I want you to look at this for a moment. In Leviticus 17 last night, verses 11 and 14, we noticed that the blood represents what? The life. The life poured out; the life given in sacrifice. When the Son of God suffered upon the cross, His blood was shed. When they pierced His heart with the spear, blood and water poured forth in token of the fact that He had died of a broken heart. What was put upon Him in Gethsemane and on the cross? Sin. So we read in 1 Peter 2:

"Who His own self bare our sins in His own body on the tree..." 1 Peter 2:24.

Isaiah 700 years before the birth of Christ wrote it down prophetically:

“...the Lord hath laid on Him the iniquity of us all”
Isaiah 53:6.

When the lamb died, it died with sin on it, and the blood, standing for the life of that lamb was sin-bearing blood. Do you see friends? So when the blood went in, the sin went in—covered by the blood. And so with the flesh, when that animal died, sin was in it, on it. And when the priest ate some of that flesh, he was, as it were, eating the sin of that sinner. This is all in type, you understand. But I want you to get the vivid picture. The priest bore in his own body the sins of Israel.

Now, to make that very clear, I want you to go to Leviticus 10. Oh, how many precious lessons are hidden away in these old Levitical laws! Look now at the Leviticus 10:17. On one occasion, due to some distracting circumstances, the sons of Aaron failed to eat the sin offering. Notice what Moses said:

“Wherefore have ye not eaten the sin offering in the Holy Place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?” Leviticus 10:17.

What must the priest do? Bear the iniquity if he’s going to make the atonement, he must bear the iniquity. Somebody must bear it. If the sinner still bears it, there’s no atonement. If the sinner isn’t bearing it, where is it? It’s put upon the substitute, and the substitute dies. Then through the sprinkled blood or through the living priest that sin is borne into the sanctuary. And so God says to the sons of Aaron who must eat the flesh, of the sin offering:

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

How long must they bear those sins? Until the Day of Atonement. That’ll be clear in our study next Friday night. I hope you won’t miss it.

My dear friends, oh, now get the precious lesson, the solemn lesson. Our great High Priest must bear our sins until the final cleansing of the sanctuary. You see, one of our problems with sin is that we have little idea of what it costs. We sin, we get sorry, and we kneel down and say, “Lord, forgive me.” And we run away, and it’s all fixed up; we don’t have to think about that anymore. Next week we do it again, or something worse. But now, just what is happening all the while?

“Ah,” but somebody says, “I thought that Jesus died on the cross so our sins could be all forgiven, and He did that 2,000 years ago, and that’s all taken care of.

Listen friends, and I’m quoting from the book *Education*:

“Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ’s agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of

the pain that, from its very inception, sin has brought to the heart of God" *Education*, page 263.

Jesus hung on a cross of wood for 6 hours that you and I might understand the pain that bearing our sins has brought to His heart for 6,000 years. When sin is transferred from us through the substitute to the sanctuary, somebody must bear the sin. I've read you here that it's the priest that does it. Our Priest is Jesus the Son of God.

Aren't we thankful He loves us enough to do it? But answer me another question: How long do you want Him to keep on bearing that load? Certainly not a minute more than necessary. What do you say?

Next Friday night, we're going to study how He cleanses the sanctuary. We've seen tonight how the sins get in. Next Friday night, we'll see how they get out. But through this week, if you have *Great Controversy*, read the chapter, "What Is the Sanctuary." If you have *Patriarchs and Prophets* read the chapter, "The Tabernacle and Its Services." Oh friends, let's get full of these things, what do you say?

What a wonderful hour to be living in when our great High Priest is going to make an end of the sin problem.

[The Appeal]

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