

Sanctuary (Eden Valley 1969) 5 of 6

Sprinkled Blood

#0454

Study Given by W. D. Frazee—August 8, 1969

Once again, it is our privilege to study the Word of God concerning the wonderful work Jesus is doing in the Heavenly Sanctuary. Our text this evening is Hebrews 10:19. You will remember that in our last study, we closed with the 18th verse. So we're beginning tonight just where we left off in our last study.

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;)” Hebrews 10:19–23.

Now let us look at these verses. In that 19th verse, you'll notice that he exhorts us to enter where? “Into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh.” You see, this is sanctuary language. He’s talking about the way through the veil into the holiest.

Now interestingly enough, this word that is translated the “holiest” there is literally the holies, plural. It means both the Holy Place and the Most Holy Place. Obviously, if we are to enter both places, we will enter the holiest at last, won't we? And so it is All right as it stands there providing we understand Jesus is inviting us to share with Him all the way through. “Having therefore, brethren, boldness to enter into the holiest”—that is the Heavenly Sanctuary with Jesus, let us draw near.

Now, this becomes of special interest and most precious when we remember that in the ancient sanctuary service nobody but the priest could go in the Holy Place, and who into the Most Holy? Only the high priest. But here, you and I as Christians are invited to come and share with Jesus even into the holiest.

Now, why is this? Ah, because it says He has opened up the way. He has consecrated for us a new and living way through the veil, that is to say, His flesh. You'll notice here that the veil is taken as a symbol or representation of the flesh that Jesus took.

In the ancient sanctuary at Mount Sinai, God said to Moses, “let them make me a sanctuary that I may what? Dwell among them. God wants to dwell with men. So in the sanctuary, God came down and dwelt with Israel. But He said to Moses, “hang up some veils.” Isn't that interesting, God wants to dwell with men, and so He

comes where men are, and yet He says, “Hang up some veils”, and the veils covered His glory. Now it’s true that at times the glory shone out above the veil and on out into the court, and even into the camp. Yet the unveiled presence of God none of those people could look, even when the high priest went in. He went in covered with a cloud of incense and, with trembling, presented himself before the Holy Presence.

But now in the new covenant, Jesus says the veil is opened, the way is opened for you to come on in. No longer does the veil stand there to obscure. Rather the rent veil is the token of access.

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith...” Hebrews 10:19–22.

Now there is something that happened the day that Jesus was crucified that represented this in a very graphic way. Turn back please to Matthew 27, and I want you to see the record there. Jesus was crucified you remember at the place called Calvary which was outside the city. As the hour drew near when He was to die, it was the hour of the evening sacrifice. It’s interesting to note that Jesus was put on the cross in the morning at the hour of the morning sacrifice. He expired; he gave up His Spirit to God in the afternoon at the hour of the evening sacrifice. Thus, everyday for over 1000 years, God had taught His people, as it were, the hour when Jesus would be put upon the cross, the altar, and the hour in which He would die, give up His life. But now notice what happened as this took place:

“Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent” Matthew 27:50–51.

Now, who was responsible for the rending of that veil? God, or course, you notice it was rent from the top to the bottom by an unseen hand. Of course, the priest and the people were in panic as this supernatural event happened. The priest was standing there with uplifted hand about to slay the lamb. But in the confusion attending upon this rending of the veil, the lamb escaped. That lamb didn’t die, Somebody died instead of him. That Man out there on Calvary that was the end of the sacrifice of lambs as far as God was concerned. The true Lamb had come. The true sacrifice had been offered. And—don’t miss this—at the moment of this supreme sacrifice, what happened with that veil? What did I read here? It was rent in twain, torn in two from the top to the bottom.

No longer did that veil obscure, cover, act as a barrier. Oh, no, the veil was opened. And in that, we have just what Paul is telling us in our text in Hebrews 10 tonight. Let us go back to that text again. Having therefore, brethren, boldness that is liberty, confidence to do what? To enter into the holiest. In other words, the door is opened, and it is not shut. The veil is rent; it no longer stands there to say you

must not come in. It is torn in two; it is drawn apart. And the invitation is come in, come in, come in. Oh, I think this is wonderful friends!

The high priest went in with trembling in that ancient service. Paul says we can enter in with boldness. Now, that doesn't mean this brash, bold, irreverent spirit that is so characteristic of so many today, not at all. It simply means with confidence, no uncertainty, no timid holding back wondering whether we're accepted. "Come in," He says, "The door is open."

You remember when that prodigal son came back; he found the father waiting to welcome him running down the road as fast as his dear old feet could carry him to welcome that wayward son. Where did the father take him? Did he take him to the barn? Did he take him to the attic? Did he take him to the basement? Oh, no. He took him right in friends, into the parlor and had a reception for him, that night.

God is seeking to show you and me how much He loves us. And what is this Most Holy place where Jesus has entered for us? It is the throne room of Heaven, the supreme court of the universe. Oh, how wonderful our Lord is, and how glad we should be to make Him happy by coming in where He's invited us to come. What do you say?

But now watch, how do we enter in? What does this say? Having therefore, brethren, boldness to enter into the holiest how, what does it say? By the blood of Jesus. Back there in the ancient service, the high priest could not enter unless he carried the blood. Notice the ninth chapter:

"But into the second..."

That is, the second apartment, the Most Holy Place.

"...went the high priest alone once every year..."

What are the next three words?

"...not without blood, which he offered for himself, and for the errors of the people" Hebrews 9:7.

The high priest back there had to bring the blood when he came. If you and I are to approach that sacred Ark where the holy law of God is enshrined, we must bring what? The blood. This is the only way we can enter with confidence. This is the only way we have access. We have access through the blood, dear ones. Oh, let us bring that precious offering and present it as the reason why we should receive blessings. What do you say?

You see dear friends, if we wait to come to God until we are good or think we are, or until we are worthy or think we are, we miss the whole point. Our only hope access, our only hope of acceptance is what? The blood of Jesus. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh."

Now, look at that expression "through the veil, that is to say, his flesh." In other words, the veil represents what? The flesh of Jesus. I was speaking a few moments ago, about that sanctuary that Moses made. And God said, I'm going to dwell with you, but hang up the veils. I want to come as near as I can to you, and yet My glory must be veiled. And so when the fullness of time was come, God sent forth His Son and He who was in the beginning with God, the holy Word was made flesh and tabernacled among us. The Word was made flesh and dwelt among us, the King James Version says. Another version says tabernacled among us.

Just as God dwelt with Israel in that sanctuary back there at the foot of Mt. Sinai, so God came in Christ and tabernacled among us. His human flesh was the tabernacle in which the glory of God was revealed, yet concealed. If He had come with all the glory that was His in the past eternity, it would have blinded and destroyed men.

So His glory must be veiled. Yet friends, again and again, all through His earthly life from His childhood on that glory shown out. The Word was made flesh and tabernacled among us.

But now notice, in order for that veil to be rent, which stood between us and the unveiled presence of God; it was necessary just as that veil in the temple was torn in two; Jesus must be rent. Is that what happened to Him there at Calvary? At the very moment when that veil was torn in two at the temple, what happened to the heart of Jesus? It was broken.

Rock of ages, cleft for me,
Let me hide myself in Thee.

In the sacramental service as we receive the broken bread, He speaks to us, saying, "This is My body which is broken for you." As the veil was rent that the glory might shine out and that men might have access, the heart of Jesus was broken. Because that heart was broken, you and I have access to God.

Oh my friends, may I have your eyes, your ears, your attention. Let nothing divert you right now. The enemy would be glad to have us miss this point. I repeat, the heart of Jesus was broken that you and I might have access to God. When we understand that this is the reason we have access to God, we will never wait until we feel worthy. We will come bringing our sins and offer the blood of Jesus as the reason why we should receive blessing.

Nothing can for sin atone,
Nothing but the blood of Jesus;

In my hand no price I bring,
Simply to Thy cross I cling.

Oh, let us rejoice, my dear friends, that we may enter in through this new and living way—through the blood of Jesus. Through the open veil that's been rent in twain. Through His own body broken for us, we may come into the holiest. Ah, what

a fellowship with God. What a wonderful Savior we have. Aren't you glad that He loves you that much? Aren't you glad that He loves your loved ones that much? Aren't you glad that He loves the world that much? Let's spread the good news. What do you say?

Now, you know these superhighways that are threading their way over the country now and making it possible for millions to travel, in much safer ways in some ways than ever before? We're told that some of those stretches of highway have cost a million dollars a mile. They are expensive. But oh, think of the cost of this highway that leads from earth to Heaven. That leads from where we are to where He is—The way through the veil. What did it cost? The sacrifice of the cross; the offering of the blood of Jesus. That's an expensive way, isn't it? But thank God, it's freely offered to us. He has paid the price.

Now listen, what is the greatest way we can show our gratitude to Him? To walk in the way, He has paid for. What is the greatest insult that man can offer to a God who has made such a provision? It is to ignore or reject this wonderful way and fail to walk in it. Is it not friends? What a shame it would be to miss it.

You know those men that went to the moon everything else had to be forgotten and put aside, right? Think of all they missed while they were gone. But oh, they thought it was worth it, didn't they? Listen, when Jesus gave Himself to open up this way for us, He had to leave everything else aside. That's what it cost Him to provide it. That's what it'll cost you and me to walk in this way. Let us draw near. What do you say?

Let's read on. "And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith..." Having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us draw near, get close, come right on in with a true heart in what? In full assurance of faith. Now don't miss this. This means the assurance that comes through faith, from faith, from exercising faith.

Do you know how you exercise faith friends? Just like you exercise your muscle, by the decision of your will. Faith comes by hearing the Word of God, but it comes by acting on what we hear. And the way to develop faith in what we're studying tonight is to see what Jesus has done, accept His work, act on it, and come on in, and believe that the blood of Jesus covers our sins and is sufficient to save us.

Let us draw near with a true heart in full assurance of faith. Not just hope so, maybe so, believe so, but I know so.

Father, I stretch my hands to Thee.
I do believe, I now believe that Jesus died for me,
And that He shed His precious blood, from sin to set me free.

All right, now what's the next line, the 27th verse? What does it say there? "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Now in baptism, we receive the washing, the water that represents the blood. Now watch this, don't miss it. Not only our bodies are to be washed, but

what's to happen to our hearts? What does it say? Sprinkled. Our bodies are to be washed, and our hearts are to be sprinkled. Some people get this backward; they want to just sprinkle the body, but there's no call for that. The bodies are to be washed, immersed, dipped, covered, but the hearts are to be what? Sprinkled. I wonder what with? Let's find out; the 12th chapter of Hebrews and the 24th verse. Paul tells us what we've come to here. We've come:

“...to Jesus the mediator of the new covenant, and to

What?

“...the blood of sprinkling, that speaks better things than that of Abel” Hebrews 12:24.

What is it that must be sprinkled? The blood, the blood must be sprinkled. Now go to the ninth chapter of Hebrews, and you'll see it again.

“For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled...”

What?

“...both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you” Hebrews 9:19–20.

In previous studies, we have noted that the blood was sprinkled on horns of the brazen altar in the court. It was sprinkled on the golden horns of the altar of incense in the Holy Place, and sprinkled on the mercy seat in the Most Holy Place: The sprinkling of blood in the court, the sprinkling of blood in the Holy Place, the sprinkling of blood in the Most Holy Place. But watch, here is a sprinkling of blood not only in the sanctuary but where? On the people.

Must the blood be sprinkled on me? Oh, yes. That's what Paul says here in the text we've been studying. “Let us draw near with the true heart and full assurance of faith having our hearts sprinkled from an evil conscience.”

Did you ever have an evil conscience? Were you ever conscious, my friends, of the fact that sin was in your life? How are you going to get rid of it? You're going to carry that guilty conscience all the time? Well, if you do one of two things will happen to you. It'll either drive you to desperation or else with the Devil's help, you'll find some kind of tranquilizer so you won't feel it so bad.

Not necessarily something you swallow in your stomach. The Devil has all kinds of tranquilizers today to keep people from feeling so much guilt. There are all sorts of amusements and fiction—novels, movies, TV programs, dances, parties—All sorts of things just to silence the accusations of the guilty conscience.

But just as if you have an ulcer in the stomach, friends, no matter what you take so you don't feel it, it's still there eating away. So the guilt on your conscience, it keeps eating away in your mind. Even though you may not feel it because of something that's diverting your mind, you're distracting.

But oh, there is a way to get rid of that guilt of conscience. There is a way. What is it? What does this verse say? Having our hearts sprinkled from an evil conscience.

Ah yes. Why does the sprinkling of the blood take away the sense of guilt? Ah, because it means two things: It means that Someone has died and paid my debt. Therefore, I don't have to pay it. Thank God, it means that He died to take away my sins. Therefore, the load is gone. There you have it, my friends. So as you see that blood sprinkled for you in the courts above, oh let it also be sprinkled on your mind and heart. "Having our hearts sprinkled from an evil conscience."

Look now at the 11th chapter. Speaking of Moses as he led the children of Israel to forsake Egypt and start on the way to Canaan.

"Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the first born should touch them" Hebrews 11:28.

Do you remember back there in that first Passover service God had told the Egyptians that unless they would let Israel go, the angel of death was going to come through at midnight, and the firstborn in every home would be slain? But to His people who would listen and believe He said, "Take a lamb. Slay it on the evening before that midnight hour. And when you've slain that lamb, sprinkle the blood above the door and on the side. And then when the angel of death comes through to visit every home, when he sees that blood, he will pass over you, and your dear ones will be safe."

Ah, my friends tell me, was it enough back there that the lamb should be slain? No. The blood must be sprinkled. So it is in the sanctuary service, as we've studied. The sacrifice must be made, but the blood must be sprinkled within the veil. So it is with the individual. Each soul must know in his own heart the sprinkling of the blood. And so it must be in every home.

Dear parents, is the blood sprinkled on the doorpost? I want to read you a poem tonight called "The First Passover." 'Twas in a reader that I used to read when I was a boy in elementary school. The scene is Goshen land. The time is the night when the angel of death comes through. And here is a little girl; she's the firstborn in that home.

THE FIRST PASSOVER

"Father, I cannot sleep; the prophet's words ring in my ears; They fill my heart with fear; for am I not the firstborn, And the one on whom the destroying angel's shaft will fall, were not the token on the lintel found? Thrice have I named the patriarchs, and once the creatures great and

small that Noah drove before him in the Ark, but all in vain. I cannot sleep. O Father, art thou sure the blood is sprinkled as God gave command?'

'Peace, peace, my child; just as the evening fell, the fairest lamb of all the flock was slain, and roasted then with purifying fire, with bitter herbs, and bread devoid of leaven. In haste we ate the Lord's appointed feast. Nor were the means of saving thee forgot; scarce was the yearling slain ere I gave word for sprinkling of the blood upon the door. Sleep then, my firstborn. God's avenging one will see the signal, and pass over thee.'

Thus on that dark night which God had chosen for passing throughout all fair Egypt's land, to smite on every side the loved firstborn, sparing not e'en the firstlings of the flock, a Hebrew father soothed his restless child. Restless himself, as now with girded loins, sandals upon his feet, and staff in hand, he waited for that solemn midnight hour when God's almighty arm should break the chain that bound his people to proud Pharaoh's throne.

The night wore on, and yet the pleading voice was heard, 'Father, sleep will not come. Before my eyes, I see the angel pass, and at our door pause sadly, as though he wept to enter, yet dared not pass unavenging by. O Father, if the blood has been removed, or if the herd boy heeded not thy voice, then never shall my weary eyes behold the land of Canaan, with its waving fields.'

'Rest little one. Faithful our Jared is. Not only on the side post of the door should be the stain, but on the one above, so if some hungry dog should from its place one token lick, the others would remain. Sleep my sweet child for thou hast need of rest; the journey will be rough for little feet.

The anxious voice was silent, for in that home obedience reigned supreme, though not as yet the law had sounded forth from Sinai's top. With patience dutiful, she sought to woo soft slumber to her long unclosed eyes. Sleep came at last, but with it dreams of fright wherein she tossed, and moaned, and oft cried out.

The midnight hour drew nigh, unbroken still the darkness' solemn hush; the child awoke with a loud cry. 'Father, I thought I heard the cock's shrill crow to greet approaching morn. My heart is beating with a sickening dread of danger near! Oh, take me to the door and let me see the red blood sprinkled there!'

Lighting a torch, the father gently took his firstborn in his arms, and bore her forth. Started and paled to see no paschal sign, no warning that their door should be passed by! With trembling hand, he snatched the hyssop, then himself applied the blood in eager haste.

A long sigh of relief escaped the child. Almost before he placed her on the couch, sweet sleep had fallen on her heavy lids. Nor when that great cry rose did she awake. That agonizing wail of men and beast reached not her ears with drowsy slumber sealed, and at dawn they bore her, sleeping still, away from Egypt's darkness and despair.

Christ, our blest Passover, is slain for us. The blood of sprinkling for our sins is shed. Have we the atoning sacrifice applied, made sure our entrance to the Promised Land?"

That is the question. Can we settle it? Ah, yes. Each for himself can. Each for himself will. The veil has been rent. The way is open. The blood has been shed. Christ will sprinkle it for us there, and He will sprinkle it on us here if we ask Him: To give up our sins, to accept His sacrifice, to pay the debt. Oh, what a glorious opportunity, what do you say?

How many of us will like to send Him the word tonight that we want Him to sprinkle the blood for us? May I see your hands? Is that your response? God grant it.

[Testimony service follows]

Heavenly Father, see every hand, look into every heart, and give the blessing that we need most tonight. Dismiss us all, and keep Thy presence in our hearts. And as we behold the sprinkled blood, sprinkled for us in Heaven, may it also be sprinkled on our hearts and speak to us words of comfort, cheer, forgiveness, acceptance, courage, for Jesus' sake, amen.

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