

Sanctuary (Eden Valley 1969) 6 of 6

House of God

#0455

Study Given by W. D. Frazee—August 9, 1969

Now, going back to our text, I'll read beginning with the 19th verse. We studied last night down to the 22nd verse and we'll pick up and go on from there.

“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;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” Hebrews 10:19–25.

Now, as we noted last night, Jesus is inviting us to enter in with Him where? Into the holiest, into the Heavenly Sanctuary. In the ancient service only the priest could enter the Holy Place, only the high priest the most holy. But under the new covenant Jesus invites His people to come with Him.

And notice that this is through the new and living way which He has opened for us—through the veil, that is to say His flesh. It was by giving His life upon Calvary when His heart was broken that Jesus opened up the way for us to have access to God. And it is through that way, through the broken heart of Jesus that we come.

His blood is the offering which makes it possible for our sins to be forgiven, and for us to be accepted just as if we have never sinned. No wonder then He says in the 22nd verse, let us draw near with a true heart in full assurance of faith. It is the privilege of everyone who meets the conditions to know that his sins are forgiven, that he's accepted in the beloved, and treated just as if he had never sinned. Let's enter in, What do you say, friends? Why stay on the outside when the reservations have been made for us within the veil. Let's go in.

Now, in the 21st verse, we have an expression that we didn't get to study last night, and we'll need it along with the 23rd, 24th, and 25th verses. “Having an high priest over the house of God, let us draw near with a true heart in full assurance of faith.” Having an high priest over the house of God. Who is the High Priest? Jesus.

We've been told that several times in this book, Hebrews 4:16, and Hebrew 7:24–25, and several times in the eighth and ninth chapters. Yes, Jesus is the high priest.

Now this verse says He's the high priest over what? Over the house of God. So he says having that high priest over the house of God, let us draw near. Well, I wonder what the house of God is? Well, let's find out. 1 Timothy 3:15; don't lose your place in Hebrews; we'll come back to it. This will tell us what the house of God is. Paul was writing to Timothy, hoping that he would come to see him soon, but he says:

“...if I tarry long, that thou may know how thou ought to
behave thyself in the house of God, which is the church
of the living God, the pillar and ground of the truth”
1 Timothy 3:15.

What is the house of God? The church is the house of God. Now we've read it here in plain language in the Scripture. Now let us go back to Hebrews 10. We'll understand this verse better now. “And having an high priest over the house of God, let us draw near.” He's high priest over what? The house of God, and the house of God is what? We read that didn't we? Jesus is the High Priest over the house or church of God.

Now in the ancient typical service all Israel constituted the church; Stephen speaks of that in the seventh chapter of Acts—The church in the wilderness. This word “church” is an interesting word, it really means the called out ones. Through all ages since sin began God has been calling His people out of the world, out of sin, out of the reign of evil, and associating them together with Himself and with one another.

You remember that Abraham was called out of Ur of the Chaldees. Israel was called out of Egypt. Centuries later, when in apostasy they were in captivity, they were called out of Babylon. Today Jesus is calling His remnant out of Babylon into the true fold. So this word church, ecclesia, the called out ones, is very appropriate.

Now who is the head of this body? What did we read here? Jesus, the High Priest; He's the high priest over the house of God. What does over mean? He's the supervisor, the director, the ruler, the leader—all of these. He is. He is the head of the body, the church, Paul tells us in Colossians 1:18. So Christ is the high priest, or head over the church, or the house of God.

Now, this word house suggests a building. What kind of building? Well, it's a temple or tabernacle. Let's go to Ephesians 2, and we'll notice how this figure is used with reference to the church. He's writing to these believers in Ephesus who have been called out of the pagan, gentile world, and called into the fellowship of the saints, both Jews and Gentiles sharing:

“Now therefore ye are no more strangers and foreigners,
but fellow citizens with the saints, and of the household of
God...”

Here's this house again, this family.

“And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; In whom all the building fitly framed together grows unto an holy...”

What?

“...temple in the Lord: In whom ye also are built together for an habitation of God through the Spirit” Ephesians 2:19–22.

So the church is a temple, a sanctuary, a tabernacle. The ancient tabernacle that Moses built, while it was a copy of the great original of the temple of God in Heaven; it was also was a representation of the church. Let them make me a sanctuary that I may dwell among them. Notice this interesting statement, listen carefully:

“The Jewish tabernacle was a type of the Christian church” *SDA Bible Commentary*, Volume 7, page 931.

What was the Jewish tabernacle a type of? The Christian church. Now don't misunderstand. This does not in any way a lessening the basic lesson that the Jewish tabernacle was a copy of the Temple in Heaven. There's a real Temple in Heaven there; no question about that at all. But that ancient tabernacle that Moses made was not only a copy and a type of the Temple in Heaven; it was a type of what? Christian church.

The church on earth composed of those who are faithful and loyal to God, is the true tabernacle whereof the Redeemer is the minister. God and not man pitched this tabernacle on a high, elevated platform. This tabernacle is Christ's body...”

What is it talking about this tabernacle is Christ's body? The church, we just read that.

“...and from north, south, east, and west He gathers those who shall help to compose it. A holy tabernacle is built up of those who receive Christ as their personal Saviour. Christ is the minister of the true tabernacle, the High Priest of all who believe in Him as a personal Saviour” *Ibid*.

Now go back please to our text in Hebrews 10. “Having therefore brethren boldness, to enter into the holiest by the blood of Jesus, by a new and living way which he has consecrated for us through the veil, that is to say his flesh. And having what? and high priest over the house of God, let us draw near.” Since Jesus is the head of the church, since he is the High Priest over the family of God, let us draw

near. Ah friends, I'm so glad that there is an organization in this world that has a divine head.

I want you to think of what this means. This world has literally thousands of organizations. There are human governments—municipal, state, national. There are political organizations—political parties, there are trade unions. There are fraternal orders—lodges of various kinds, there clubs of many kinds, there are garden clubs, and hobby clubs of many kind. And I might go on with a long list of organizations. As long as men shall I say behave themselves, they have a right to form these different organizations. But, listen friends, every one of those is a human organization, every one. Am I right?

But there is one organization in this world that is entirely different. It is the church of the living God. And we read there that this is the house of God. Paul isn't talking there about the building. The truth of the matter is that in the first century the early Christians had practically no church buildings. They couldn't afford them. They were persecuted, and they met in private homes; sometimes in caves; sometimes by the riverside; sometimes in the woods. But although they lacked buildings they did not lack organization. God had a house here on earth.

When He forsook that temple in Jerusalem, when the veil of that temple was rent in twain, and the words of Jesus were fulfilled: "the time had come when neither in this mountain, Samaria or yet in Jerusalem shall ye worship the Father." No, the time had come when God was to be worshipped everywhere all over this world in the assemblies of His saints. And to them and among them Jesus manifested Himself.

Read the book of Acts. Oh, it's one triumphant story of the witness of the church with the indwelling Christ shining forth in all His glory as the Shekinah was manifested in the ancient sanctuary—wonderful story.

Now I want to ask you something: Is it all something that has passed away? Or does Jesus have a house today? Does He have a family today? Does He have a church today? Is He the High Priest over the house of God today? Yes, thank God. We go to Revelation 12, and there we read the wonderful story of the church from the days of Christ and the apostles, right on down through the Dark Ages of persecution. Then we come down to the 17th verse:

"And the dragon..."

That's the Devil.

"...was wroth..."

That means angry.

"...with the woman..."

That's the symbol of the church.

“...and went to make war with the remnant of her seed,
which keep the commandments of God, and have the
testimony of Jesus Christ” Revelation 12:17.

Yes, in the very remnant of time, and that's the last, John sees this holy woman and her children representing the true church of Jesus Christ. They're known by two great marks: They keep the commandments of God all 10 of them, and they have the testimony of Jesus. Christ is witnessing to them and communicating with them and speaking through them. The testimony of Jesus is the Spirit of Prophecy the angel explains in Revelation 19:10.

Then when in these latter days we find that remnant church which keeps the commandments of God and has the Testimony of Jesus which is the Spirit of Prophecy, we are finding the temple of which Christ is the High Priest. We are finding the family of which He is the head. We are finding the church that is more than a human organization, although it has human beings in it. Its head is divine.

All right, now let us go back to Hebrews 10 again: “And having an high priest over the house of God.” We see now what this house of God is. What is it? The church, and we know now what the remnant church today is; it keeps the commandments of God, and has the testimony of Jesus. What shall we do about it? The next line; let us what? Draw near. Draw near to what? Well, draw near to Jesus. But if He is the head of the church, if He's the High Priest over the house of God, in drawing near to Christ we draw near to His church. Do you see that friends? This is very important. Take the human body which we've already seen as a symbol of this. Could somebody get very close to my head and still be a mile away from my body? It would be impossible, wouldn't it? But this is a closer union still. We are to be a part of the body of Christ. Let's turn to 1 Corinthians 12. Here Paul is writing to the believers down in Corinth who have been called out of that vile Grecian, civilization of that hour. They'd been called out of all that wickedness. What have they been called into? This body of Christ, this church of the living God.

“For by one Spirit are we all...”

What?

“...baptized into...”

What?

“...one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit” 1 Corinthians 12:13.

Then as God calls His children out of this world, and causes them to draw near to the sanctuary, they are baptized into this one body. You see that don't you? And as the result, they drink of one spirit.

Now let's go back to our text in Hebrews 10. As we draw near to Christ, the head of the church and to this one body, if we choose His church; as we draw near with a true heart in full assurance of faith, we have our hearts what? Sprinkled from

an evil conscience. Our sins are covered by the sprinkled blood, and our bodies what? are washed with pure water. This is the baptism that we just read about in 1 Corinthians 12. God wants a clean church. In token of that everyone who comes into the church is first washed. And so the Scripture says in Acts:

“And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord”
Acts 22:16.

Baptism shows our faith that the blood of Jesus covers all the sins we’ve given to Him, and that we believe He by faith will eventually finish what He has begun, and that we shall stand before Him at His appearing without spot, and blameless.

Turn to Ephesians 5 now, and we want to read that:

“Husbands, love your wives, even as Christ also loved the church, and gave Himself for it...”

What did Jesus give himself for? The church. What for?

“...That He might sanctify and cleanse it with the washing of water by the word, That He might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish”
Ephesians 5:25–27.

Isn’t that a wonderful picture, friends? Here the apostle pictures the union between Christ and His church as close as the union between the husband and the wife. They two shall be one flesh. So Christ and His church are joined together in an indissoluble union. This is a marriage forever, a union that nothing can sever. Christ and His church are inseparable we’re told.

But notice, His purpose in giving Himself for the church is that He might sanctify and what? Cleanse it. Listen, do you want to be cleansed? Jesus is in the business of cleansing His church. Now we’re baptized as we come into the church in token of our desire for that full cleansing, and our faith. But this doesn’t mean friends that we are all through with it when we come in. This says Jesus gave Himself for the church that He might sanctify and cleanse it with the washing of water by the word that He might present it to Himself a glorious church. Is the cleansing still going on? Does the church need cleansing some more today? Yes.

You know, I’ve thought about it friends. Suppose that I look around me in the church and I see this brother that’s not just what he ought to be, and that sister that says some things that were better left unsaid. Suppose I say to myself, I think I’ll get out of here.

Let’s take the figure here of washing. Here’s a washing machine. It’s one of these with a glass door on you know you can see what’s going on inside. And there are those clothes just plunging around. Suppose there’s a dirty shirt in there with the

other dirty clothes, and they're all just churning around. And suppose that dirty shirt looks around and sees all the dirty clothes in there and says, "You know, I think I'm going to get out of here. I don't like all these dirty clothes." What would it accomplish? It would only miss the opportunity of being cleaned up. Is that right?

Remember, and please remember this to help somebody with, because you know some people who seem to think that when they get into the church they ought to find perfection everywhere. Well, they should in a sense. It'd be nice if they would, wouldn't it? But the church, as we see here, is a laundry in which Jesus is cleansing and purifying. Do you know what kinds of things need cleansing? Dirty things, that's right. And Jesus doesn't say you've got to stay out of the church until there's nothing left to be cleansed. In other words, you don't have to be perfect to come into the church. But you do need to be perfectly willing to turn loose of sin, and perfectly willing to associate with your brothers and sisters that are getting cleaned up too.

Now let's go back to Hebrews 10, I think it'll mean more to us than ever now. "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." Oh, let's get as close as we can to Jesus our great High Priest, and as close as we can to the members of His body, What do you say, friends? "Let us hold fast the profession of our faith without wavering." Steady. Not jumping around like a flea. Holding fast to the profession of faith, for He is faithful that promised.

Has He promised to cleanse us? Will He do it? Has He promised to forgive us? Will He do it? Has He promised to accept us? Amen.

Now the 24th verse: "And let us consider one another to provoke unto love and to good works." Were you ever provoked? Did you ever provoke anyone else? Well friends, here is a provoking that needs to be done. You know what provoke really means? It means to call out. There're some things you can do that will call out evil from people, but there are other things you can do that'll call out good from them. Is that right? Yes.

If you pinch a cat's tail it'll probably provoke it; it'll call out something from it. But that same cat if you stroke it nice, you'll hear it what? Purr. You're provoking, you didn't know that was the word, but that's it. You're provoking. Provoking it to purr, the other was provoking it to scratch and bite, and fight. Now you and I in the church of God, this says we are to consider one another; to provoke unto love, and to good works.

This is not to be accidental or incidental. We're to consider one another with this in mind. As I see my brother, I'm to pray about it and think: "How can I call out from him the most good possible?" "What can I do to call out love from him?" "What can I do to encourage him in good works?" If I keep busy at that I won't have a minute to provoke him to angry words, or meanness. Do you see friends? Let us consider one another to provoke unto love and to good works. Oh, I think this is precious, don't you?

Now the next verse: “Not forsaking the assembling of ourselves together. Here you see is a clear reference to the visible church. How would you get an invisible church together? “Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another.” This is the purpose of assembling together friends. It isn't just to hear a sermon. It isn't just to hear some songs.

It's to do what? Exhort one another. And what does exhort mean? It means to encourage: to express our own faith, and help others to have faith—express our courage and help others to have courage. If we see somebody that's weak, bolster them up. If we see somebody that's discouraged, put our arm around them and tell them to look where Jesus is in the sanctuary, let's press in and get closer to Him.

Now, the last line: “And so much the more, as what? As ye see the day approaching.” What day is this talking about? The coming of Jesus, the coming of our Lord. When the apostle wrote these words they were important. But oh friends, we're living right down here in the very toes of the image, the very last moments of time. To us these words must come with mighty force. Exhorting one another, not forsaking the assembling of ourselves together, and so much the more as ye what? See the day approaching.

Do we see that day approaching? Do we? Oh, yes. A thousand things literally in earth and sea and sky tell us of the coming of our blessed Lord. Oh that we may as the result of looking at these signs, exhort one another, and so much the more as we see the day approaching. Very well, let's do it right now. What do you say?

[Testimony service follows]

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