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Lifting Earth's Quarantine

#0493

Study Given by W. D. Frazee—August 1969

When the men came back from the moon some days ago, they were put in quarantine. And for a number of days, they were observed by doctors to see if they had possibly brought back with them some germs that might be dangerous to this planet. Apparently, they were cleared. But I've been thinking about it, friends. I have nothing to comment on the men of science. I think they did probably what, from their standpoint, was the wise thing. But you know the problem is the other way around. It's this world that's quarantined. And until the quarantine is lifted, men from this planet will never get very far out in space. We think of the moon as a distant object. And if we're measuring distances here on this earth, of course, it is a long way to the moon. But compared with the solar system and the stars and galaxies on beyond, the moon is very close. It belongs to us. But you and I are invited to get ready for a space trip—a space trip that makes a trip to the moon seem nothing. And the honors, the rewards, the appreciations to those who take this trip will make the ticker tape reception in New York, the welcome in Chicago, and the banquet in Los Angeles all seem mighty cheap.

Are you getting ready for the space trip—the real space trip? Tonight, I want to study with you a bit about this quarantine and how to get out of quarantine. This planet has been quarantined for 6,000 years; the disease is sin. And this planet is the only place where this dread disease of sin has found roots and lodgment. How will the sin disease be cured? How will the sin problem be solved? That's why the Bible was written—to give you and me the program that God has arranged. And this program of solving the sin problem, curing the sin disease, centers not on earth but in Heaven. God has turned His temple, His eternal dwelling place, into an emergency hospital to deal with this problem.

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

The way of dealing with the sin problem is revealed in the sanctuary. Now this way is none other than Jesus Himself. You remember in John 14:6, He told His disciples, “I am the Way.” He is the Way from man to God. He is the Way from earth to Heaven. He is the Way from sin to holiness. Jesus is the Way. And He is revealed, in all His glorious fullness and all His saving power, in the sanctuary.

Where is the sanctuary? In Heaven. Proof? Hebrews the eighth chapter, verses 1–5 and Hebrews 9:24–26. The sanctuary is in Heaven. Was there ever a sanctuary in this world? Yes. At the foot of Mt. Sinai, Moses constructed a tabernacle—a sanctuary—by divine direction. This sanctuary that Moses made, he was told in Exodus 25, particularly in the 40th verse, to be sure to make it like the pattern. In Hebrews, the eighth chapter, verses 1–5, Paul tells us in the New

Testament what that pattern was that Moses saw in Mt. Sinai. He tells us that it was the Heavenly Sanctuary—God's temple, His dwelling place.

Now, of course, anything made down here in this world would be only a copy. That's all it could be, either in size or grandeur and glory. But nevertheless, Paul tells us in Hebrews 8:4–5 that the priest who served in that ancient sanctuary served unto the example and shadow of heavenly things.

When we see a shadow move, you know there's some substance that's moving that makes the shadow move. No shadow ever moved by itself, right? And Paul tells us that these priests who minister in Moses' tabernacle served unto the example and shadow of heavenly things.

So, when we watch what they did, we shall become acquainted with what Jesus our great High Priest does in the sanctuary above. And it is all to get you and me out of quarantine so we can go with Him on the space trip through the universe. That ought to be interesting to everybody, shouldn't it? Or, would you like to just stay right here with all the war and the riots and the crime and the insecurity? Ah, my friends, I am so thankful that the One who loved us and made us in His image, in the beginning, gave Himself in Christ when we lost that image through sin, to redeem us, to reclaim us, to remake us, to restore us, and to get us to the place where we'll be safe anywhere in this universe; we won't contaminate any other planet. What do you say? Can it be done? Well, if it can't, we better stay in quarantine. It would be a shame to spoil other planets to spoil other planets the way this one has been spoiled. It seems to me, friends, I'd rather die and have the whole human race die on this planet than to get the whole universe in as big a mess as this one is.

But thank God we don't have to look forward to that dreary prospect. The One who made us, the One who made this world, through the plan of salvation revealed in the sanctuary, is going to restore all things. And one day, even this planet, renovated, thoroughly fumigated and recreated will be the home of God's people through all the ages. But, we'll still be taking those space trips. For the people who have gotten out of quarantine on this planet, who have had, through the grace of Christ, the sin problem solved in their lives, will have a story to tell from world to world from star to star all through the universe of God. Oh friends, it's a wonderful, wonderful future.

Now, right now, our job is to let God get us to the place where He can lift the quarantine, where He can come and get us.

What will we find in the sanctuary that will deal with this sin problem? First of all, we will find a law that tells us what sin is. You remember when God called Moses up into Mt. Sinai after He'd spoken the law. He gave him two tables of stone on which the finger of God had inscribed the Ten Commandments. These were put, by divine direction, in the Ark in the second room of the tabernacle. The reason there were two rooms in the tabernacle on earth is simply this: there are two rooms in the Temple in Heaven. This was made like the pattern. And so this first room, the Holy Place, had the table, the candlesticks, and the altar. And the second room had the Ark of the Covenant overlaid with gold, the mercy seat above it, the figures of the golden angels, and within this wonderful law written by the finger of God. The purpose of this law is to tell us what sin is and what righteousness is. All unrighteousness is sin.

“Sin is the transgression of the law” 1 John 3:4.

Paul says:

“I had not known sin, but by the law” Romans 7:7.

“By the law is the knowledge of sin” Romans 3:20.

This holy law is the diagnostic equipment that Heaven uses to discover what's wrong with us. Have you had an x-ray? This law is a discerner of the thoughts and intents of the heart. It deals not only with the outward actions, it deals with the motives hidden deep within the soul. The basis of this law is love. The first table deals with love to God; the second with love to our fellow men. My dear friends, if everybody had always kept this law, there would be no sin problem, for there would be no sin. If everybody had always kept this law, there would be no war, no broken homes, no riots, no crime, no poverty, no disease, no death, for death is the result of sin, and sin is the transgression of the law. You'd think everybody would want to keep this law, wouldn't you? But the truth of the matter is: The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be,” Paul tells us in Romans 8.

Do you see, dear friends, that the only hope that you and I have as members of this sinful earthbound family is to have something done for us that separates sin from us?

There are some diseases that can be cut out. It's a wonder that you can get rid of it just by having some part of you cut away. But there are other diseases that have so infiltrated the entire system that there's no way to cut those diseases out. You've heard of diseases like that too, haven't you? No surgery can cure. Of all the diseases in this world, sin is the worst.

And in Isaiah the first chapter, the prophet diagnoses our condition. He says,

“The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores” Isaiah 1:5–6.

There is no medicine that can cure us of sin; there is no treatment by any human being that can take this away. But there is a way to get rid of sin. It's the sanctuary way. It's God's way of salvation. What is it? When we come to this law and find that we are sinners. When we study it and find that we have broken its holy precepts, and are condemned as transgressors and deserve to die, then what? Ah, my friends, thank God there is a way to get rid of sin.

In the ancient service (which remember was the example and shadow of the work in the true sanctuary), when a man who had sinned wished to avail himself of the wonderful provisions that God had made, he wished to be forgiven, he wished to have sin taken out of his life so that he might be accepted; he came to the sanctuary. And surrounding the golden sanctuary was a court with a curtain all the way around

it. In the front part of the court was the brazen altar of burnt offerings. Here is where the sacrifices were slain. Many of them were burned, parts of them upon that altar. Now when this man who wished to be forgiven came, he must bring an offering. It might be a bullock; it might be a goat; it might be a lamb. You can read about it in Leviticus, the fourth chapter, the fifth chapter, and the sixth chapter. All these chapters deal with these offerings for sin. And when that man brought his offering to the door of the sanctuary, he could not go into the sanctuary itself; that represents Heaven, and a sinner can't go to Heaven. But friends, he got as close as he could; he came to the door. I think that's what we ought to do. What do you say? Get just as close as we can. But he knew that something had to be done for him in order for him to be saved from sin. And so he brought this offering.

If you read in the first chapter of Leviticus, you'll find that as he put his hand upon the head of that offering, it was to be accepted for him. In other words, that lamb, or that bullock, or that goat became a substitute for the sinner. It was to take his place. To use a modern term, we would say it was his proxy. It stood for him. And so, as he was there in the court of the tabernacle, he placed his hand upon the head of that offering, confessed his sin, and put those sins upon the head of the substitute. Now, who's guilty? The substitute is, by proxy you understand. And what is the wages for sin, the transgression of this law.

"The wages of sin is death" Romans 6:23.

"The soul that sinneth, it shall die" Ezekiel 18:4.

Death is the result of sin. So, if sin is now upon the substitute, if the lamb now carries the sin, what must happen to the lamb? The lamb must die. That is exactly what happened back there in the sanctuary—the lamb died. But who would kill the lamb? Read it there in Leviticus chapters 4–6. The man who had sinned must kill the lamb. The man who brought the offering must slay it. His hand must take the knife and kill that innocent substitute. Why? Because it was his sin that was causing the death of it. Do you see Jesus was trying to help the people to understand that sinning is expensive business, that every sin brings pain, suffering, death?

He was trying to help them to take the cure for sin. Paul says that all this was a figure for the time then present. Who did that lamb represent? Jesus. Do you think the blood of a little lamb could take away sin? No.

Paul says in Hebrews 10:1–3:

"It is not possible that the blood of bulls and of goats should take away sins" Hebrews 10:4.

Of course not, friends. An animal, its death, was not of sufficient value to pay the debt for one man's one sin. Not one. And who did that lamb represent? John the first chapter and the 29th verse:

"Behold the lamb of God which taketh away the sin of the world" John 1:29.

Jesus is the Lamb of God. Isaiah 53 tells us:

“He was wounded for our transgressions. He was bruised for our iniquities. The Lord has laid on Him the iniquity of us all”
Isaiah 53:6.

You see, when Jesus went to Calvary, men thought they were killing Him by driving nails in His hands and feet. They were guilty of His murder. But Jesus died long before the spikes would have brought about His death. He died not from physical suffering; He died from mental anguish. His heart literally broke under the terrific load of guilt that was laid upon Him as our Lamb bearing our sins.

Now friends, we do not understand that. But that's what the Bible says. Thank God, we can gather at Calvary, and in our imagination, try to think of what a terrible thing sin must be, that it would actually break the heart of the Son of God, literally tear Him in two. That's my sin; that's your sin; that's what the result of breaking this law is. And may I tell you, friends, this is fundamental in all cure of sin. We will never get cured of sin until we learn something of its cost. And the place to learn what it cost is to go to Calvary, to see the Lamb of God dying for us upon the cross, to see what it was that broke His heart. Think, breaking the law of God. Do you know why it broke His heart, friends? Because He loves us. If you really love somebody, what they do affects you. Ever see a mother weeping for some boy or girl. What's the matter? Is she hurt? It may not be physically, but she hurts in her soul. She weeps because she loves that child. If you take the love out of her heart, she will quit weeping, wouldn't she? And if you could take the love out of Jesus' heart, our sins wouldn't hurt Him. But you can't do that, for “God is love.” (1 John 4:8)

All the love that fathers and mothers and brothers and sisters and husbands and wives and friends and neighbors, all the love that this world has ever known, put together, is but a tiny little drop in the infinite ocean of the love of God. And as is the love, so is the suffering. The more you love somebody, the more you suffer if they are suffering or if they are doing the wrong thing. Then try to measure the infinite love and the infinite suffering of the infinite God as He suffers the pain and sin and woe of His creatures. The Devil doesn't want us to think about this. He doesn't want us to feel. He's got all sorts of tranquilizers, and they don't all come out of a bottle either. There are all kinds of things today to engage the attention of people, so they're looking here, watching that, seeing this, listening to that—tied up with all kinds of things and missing the great fact that Jesus is in the business of curing sin for those who let Him. But the first step in this is to come to the sanctuary and bring our Lamb and place our hands upon His dear head, confess our sins where we've broken His holy law, and then slay the sacrifice.

Ah, but somebody says, “But I thought Jesus died on the cross 2,000 years ago. That's all over. That took care of this whole sin problem.”

Yes, Jesus did die on the cross 2,000 years ago. And it's all for us. But I want to ask you a question: Is the sin problem solved? Do you see any sin problems around you? Is Jesus going to have to do something more? Is He going to have to come down and die again? Think about it, friends. What is it that needs to happen to

you and me so that we don't keep on breaking God's law and breaking His heart? All we need is the application of the blood of the cross. Without it, the mere shedding of the blood will never save us. In other words, the cross is not some way to take sinners on a space trip through the universe, keeping their sins with them. The cross is not a method to lift the quarantine while the people still have the disease of sin. Rather, the cross is the cure for sin. But God respects your power of choice. And even though He died in Christ 2,000 years ago, He waits for the consent of your will before that blood shall be applied in your case to take that sin out of your life. He'll not grab you when you're not looking and snatch that sin out of your heart. If you ever get rid of sin, it will be because you bring your sin to Jesus at the sanctuary, give it to Him and say, "Lord, take it away." what was that text in John 1:29?

"Behold the lamb of God which taketh away the sin of the world" John 1:29.

Thank God He can take it away, carry it away, bear it away. And now I ask you this, friends: Where did He carry it? Does that make any difference? Oh yes, as we shall see, as we study this sanctuary question.

This sacrifice of the cross and your coming and putting your sins on Jesus, that isn't the end of the work; this is the beginning. What happened back then when the man brought his sin and put it on the sacrifice, what happened after he had slain the sacrifice, and the priest came and took some of that blood in the basin, he did one of two things with it. He either went into the sanctuary and sprinkled the blood upon the golden horns of the golden altar and before the veil, or else he ate a portion of the flesh of that dead sacrifice. In those two ways, two wonderful lessons were taught, each of them represents what Jesus does for us.

Take the matter of the offering of the blood. When the priest took the blood of that slain sacrifice, and went in within the veil and sprinkled that blood upon the horns of the golden altar, he was, in symbol, transferring the sin from the sinner through the substitute into the sanctuary. That blood, sprinkled before the veil and on the horns of the golden altar, said to the law within the law, Law you are holy, just, and good. You require righteousness; you require the death of the transgressor. A man has broken the law out there in the camp. He has come with a substitute, an innocent substitute, and has put his sin upon the head of that substitute. Now that innocent life has been taken, and with the sins upon it, that substitute has died. Now, this blood is registered within the sanctuary and spoken of the fact that somebody has died, and died with that sin upon him. And this blood registers that fact in the sanctuary. That way, the man who had sinned could go free. His sin had been transferred from him to the substitute, and then through the blood into the sanctuary.

Now take the other way, when the priest ate some of the sacrifice. You can read about this in Leviticus 4:5-6 and the chapters that follow. When the priest ate a bit of that, he sprinkled the blood on the horns of the brazen altar. There again was the offering of blood. But as he ate some of that flesh of the slain sacrifice, remember, he was eating the flesh of a sacrifice that had had sin put upon it. And so, as he ate that and went into the sanctuary, he the priest had become a sin-bearer.

I'd like to read a text on that because that is something for you to meditate upon. Leviticus the 10th chapter and the 17th verse. Moses was reproofing the priest because, on one occasion, they failed to eat the sin offering:

“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? He must bear the iniquity of the congregation. He must carry the sins of the people. He, the priest, became a sin-bearer. Now notice, the people had to bring their sins and put them on the sacrifice. They had to confess their lawbreaking and give it up. But when they did that and slew the sacrifice, then the priest, eating some of that sacrifice, took those sins upon himself and bore them into the sanctuary. Thus, from day to day, the priest was bearing sin. And as the sacrifice of the lamb was a wonderful figure of the death of Jesus, as our Substitute on the cross, so the priest eating that sinful flesh and bearing that in himself into the sanctuary became a symbol of Jesus Christ:

“...who His own self bare our sins in His own body on the tree” 1 Peter 2:24.

But, my dear friends, He bore them not only on Calvary:

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

In other words, when Jesus died upon the cross, He died bearing the weight of sins of the world. But, my friends, that sin-bearing did not stop when He died; it didn't stop when He rose from the dead. Jesus is still bearing the sins of His children as He stands there within the veil, holding up His wounded hands. Our names are written on His hands. He's bearing our sins. If He isn't, friends, we'll have to bear them ourselves. Do you know what sin will do to us if we have to bear it right up to the bitter end? It will crush us. That's what it did to Him on the cross. That's what tore His heart in two. And speaking of those who come to the final Judgment Day unprepared and unrepentant, it says there shall be weeping and wailing and gnashing of teeth. Ah, my friends, the worst thing about hell is not the heat, not the flames, not the pain; that's bad enough. But the terrible thing about hell is the darkness of separation from God, the awakening of the lost soul to sense what a terrible, terrible thing sin is. Jesus took all that for you and me. He suffered upon the cross the pangs of hell, the pains of the second death; He suffered the terrible results of transgressions.

And now, when we bring our sins to Him, He stands not only as our Sacrifice but as our Priest. He stands between us and the wrath of a broken law, still bearing sins. And I say again, it's because He loves us.

Some years ago, I was holding a meeting in a Midwestern city; at the close of the meeting, a woman made her way up the aisle, along with others, to speak with me. The tears were running down her face. She said, "Brother Frazee, pray for my boy." It wasn't that her boy was sick with some disease in the hospital or lying at the point of death because of an automobile accident; the boy was in the penitentiary. And do you suppose I said to that mother, "What are you crying for? You're not in jail." Do you think I did? Who do you think was hurting worse, the boy in the penitentiary or the mother outside? Do you get a little glimpse of what I mean, friends, when I say that Jesus is still bearing the sins of men? He wept over the sins of men when He was here in this world. And He hasn't lost any of the tenderness of His heart—the love of His soul. The shortest verse in the Bible, John 11:35, says, "Jesus wept." He wept then; He weeps still. He weeps because He loves people.

Several years later, I met this same woman a thousand miles away out in California. Several years had gone by, but when she made her way up after the meeting, do you know what she said to me? "Brother Frazee, pray for my boy." What do you think I should have said to her? Do you think I should have said, "You better be careful, that may give you ulcers. It may give you a nervous breakdown. Better forget the boy, he's just getting what he deserves. Let him stay there and suffer. Forget him." Do you think I said that? Would that have been good advice? It wouldn't have any effect on a loving heart, would it? Not a bit. Of course, if you could give that mother some kind of medicine so she wouldn't *feel* it, she'd probably quit weeping, wouldn't she?

Do you think we ought to take all the weeping fathers and mothers in this world and give them some kind of medicine so it won't make any difference to them when their boys and girls break the law and do wrong? Ah, my friends, how are you going to stop the pain of the One who made mothers?

There's one way you could stop that mother's pain. You know who holds the key to the whole problem? That boy in the penitentiary. If he'd just write a letter home and say, "Mother, I'm sorry—sorry I broke the law and sorry I broke your heart. I've asked God to forgive me; I'm asking you to forgive me. I'm going to go straight." What would happen to that mother? You know. Those tears of sorrow would change to tears of joy right now, wouldn't they? The pain would be gone.

I think if there was some way that the boy could realize the pain that he's caused his mother, I think if he had even a spark of humanity left in him, he'd do something like that. What do you say?

Ah friends, what would you and I do with the great heart of love that has been broken for us lo these ages? What will we do with the Savior who bears our sins in the sanctuary tonight? This is a living reality; it isn't just some story. This is something now, not just something that happened long ago. Jesus our Creator, Jesus our Redeemer, Jesus who lived for us, who died for us, and who lives now to make intercession for us, Jesus suffers the pain and woe of a sinning, sighing, sick, and dying world. What will you do about it? Can you do something about it? Oh yes, friends. You can let Him have what He paid for—the opportunity to cure you of this disease of sin. That's what it's all about. And if you do that, it will bring joy to His heart instead of sorrow. That's why, when He told that story of the shepherd

who went out after the one lost sheep, He said, "There will be joy in Heaven over one sinner that repenteth." Let's make Him happy. What do you say, friends?

Now listen. Tonight, we see how to get the sins into the sanctuary. Tomorrow morning, I'm going to tell you how to get them out—how Jesus gets them out, how He cleanses the sanctuary in Heaven and the whole universe, and finishes the sin problem once and for all.

You know, in a laundry, you have to get clothes in before you can get them out. No laundry had ever washed any clothes until somebody brought the clothes in. The sanctuary is God's great laundry. Have you sent your dirty clothes in? Have you brought your sins and turned loose of them so He can do something with them, not only on the records of Heaven but in your heart?

I wonder if there's somebody here tonight who says, Preacher, you're talking to me. I've got some sin in my life that I need to get rid of. Let me tell you, brother, sister, friends, there's only one place that you can leave your sins—and that's with Jesus. You can't cover them in some dark closet. You can't lie your way out of them or bluff your way out of them or run away from them. But you can come, like the man in the sanctuary, you can come with your sacrifice and say, "I lay my sins on Jesus the spotless Lamb of God." Will you do it?

Is there somebody here tonight, who knows you have sin on your heart, and you'd like to give it to Jesus? Stand up where you are with bowed heads. We'll pray for you as we close this service.

I'm not making a general call for everybody who wants to do better; I hope everybody wants to do better. I'm making a specific invitation—somebody who knows there is sin on your heart. This may be the first time you've given your heart to Jesus; it may be the hundredth time. If there's sin in your life, if a guilty conscience troubling your soul, why not give that sin to Jesus tonight? Every one of you standing is noted by the Master right now. He holds out His loving hand, still bearing the wounds of Calvary to receive you. Feel those arms around you, my dear friend, know in your soul that Jesus loves you, that He accepts you. Believe with all your heart that He takes the sins you give Him. Put them on the Lamb.

As you stand there with bowed heads, talk to Jesus quietly yourself. Know that He hears you, believe He accepts you. Don't doubt it. Give Him your sin; give Him every sin. Hold back nothing. He died for all your sins. He wants you to be redeemed. He wants you with Him on that wonderful space trip. He wants to get you out of quarantine. He wants you to go with Him all through this universe, telling the story of the power of the blood of Christ to take the sin out of the lives of people.

Are there several others who Jesus is calling?

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