

Offering of Confession, Consecration, and Thanksgiving

#0629

Study Given by W. D. Frazee—July 12, 1968

Again it is our privilege to look into the sanctuary. Keeping in mind that what Moses built on earth was a copy of the great temple of God in Heaven. As it is written in Hebrews 8:4–5, the priest who served in this sanctuary served under the example and shadow of heavenly things. As Moses was admonished of God when he was about to make the tabernacle.

“For, See, saith he, that thou make all things according to the pattern...” Hebrews 8:5.

This evening, I want to study three of the sacrifices in the ancient sanctuary. The first, is the sacrifice of confession. The second, is the sacrifice of consecration. The third, is the sacrifice of praise. Let us turn to Leviticus, the fifth chapter, where we shall notice the sacrifice of confession. The purpose of all the sanctuary services is to bring us near to God, to unite man and his Creator. This is spoken of as the atonement or at-one-ment. That which separates, is sin, the taking away of sin, brings us near to God. Now in Leviticus, the fourth chapter, and the fifth chapter, and the sixth chapter, we have instruction concerning various sacrifices, which the repentant sinner brought to the sanctuary. We shall note just now, Leviticus 5, verses 5, and 6.

“And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing: And he shall bring his trespass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin” Leviticus 5:5–6.

This is quite clear that this is an offering for sin and that it is accompanied by confession. As the man stood here by the altar and placed his hand upon the head of the substitute who was to die in his stead, he confessed his sin. There is a particular expression in this verse that I would like to have you notice in that fifth verse.

“And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing” Leviticus 5:5.

Did you ever hear anybody get up in prayer meeting and say, “if I have done anything to hurt anybody, I hope they’ll forgive me”? Did you ever hear anything like that? Rather general, isn’t it? This is specific.

“And it shall be, when he shall be guilty of one of these things, that he shall confess that he has sinned in that thing” Leviticus 5:5.

We need to be definite. A husband may lose his temper and go off to work, leaving his wife sad and the home in distress. And as the hours go by, he may feel a certain remorse. He may come home, and he may try to do something nice. He might even bring some flowers home. It has been done. A box of candy. Anything that people do. But my dear friends, until the man says to his wife, “Darling, I got angry and said what I shouldn’t, will you forgive me”? The thing is not gone, my friends.

“And it shall be, when he shall be guilty of one of these things, that he shall confess that he hath sinned in that thing” Leviticus 5:5.

Why sure! If a man stole five dollars from you, it wouldn’t be enough to come around and say, “If I ever did anything wrong, I hope you’ll forgive me.” He needs to come through, come clean, and say, “I stole five dollars from you, and here it is (or if I don’t have it), I’m confessing it, and I’ll pay you, as soon as I can.” That is Bible confession.

Now notice what happens. The lamb dies for the man when that transfer has been made. The sacrifice is slain, the blood is sprinkled either on the altar there or on the altar in the Holy Place, depending upon various circumstances. But please note now the last part of the sixth verse.

“And the priest shall make an atonement for him concerning his sin” Leviticus 5:6.

Who makes the atonement? The priest makes the atonement. You make the confession, the priest makes the atonement. That is to say, my dear friends, our confessions do not in themselves merit anything, or earn anything, or accomplish anything. We have not piled up something for which we deserve some forgiveness when we confess. Not at all, on the contrary, we have admitted that we are guilty, and we don’t deserve forgiveness at all. We deserve death.

Some people get a little offended if people don’t “jump” to forgive them the minute they begin to admit. Well, it’s nice, if those around us have the Spirit of God, the Spirit of Heaven, to forgive quickly. But, my dear friends, the idea of that, the least people can do, if I am man enough to confess, they at least ought to be able to forgive me. That misses the point entirely. If I’ve sinned, I deserve censure, rebuke, punishment, isn’t that correct? If I don’t, then what have I to confess? No, the man who is truly penitent, as he brings his lamb, he senses that he has something that makes him guilty. In fact, he is so guilty, he deserves to what? To die. And that is made vivid to him as he takes the knife and slays the sacrifice.

Oh my friends, too many confessions are apologies, excuses. I have thought of it more than once. If Peter hadn't been soundly converted, deeply repentant, that night that he denied his Lord. I think his talk would have been something like this. John might have said to him the next day, "What was the matter with you last night, Peter"? Peter might have said, "John, don't talk to me about that. Don't bother me about it. If that maid had kept still, I would have been all right, last night, now you are pestering me."

Thank the Lord, Peter did not talk that way. He was soundly converted, deeply repentant. He had no defense, no self justification, no alibi, no reasons why, he did what he did. There is no reason for sin, friends. If there were, it wouldn't be sin.

"And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing" Leviticus 5:5.

Let's do it, what do you say, friends? Now remember, this says, if we do that, bring the sacrifice, the priest will make an atonement, and it will be forgiven us. Now turn over to 1 John 1:9. You know that one by heart, don't you? And we will bring the New Testament application of this, the wonderful promise, under the new covenant. 1 John the first chapter, and the ninth verse. All together:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"
1 John 1:9.

But does it take something, in the new covenant, to do it? Oh yes, look at the seventh verse, the last part.

"And the blood of Jesus Christ his Son cleanseth us from all sin" 1 John 1:7.

Remember, back there, when the man confessed his sin, the blood must flow. And when you and I confess our sins today to Jesus, when we lay them on His dear head, we need to sense that it is sin that breaks the heart of the Son of God. Only thus, can we really be cleansed. Only thus, can this sacrifice of confession accomplish its work.

Now, the second sacrifice we want to notice tonight is the sacrifice of consecration. Go back to Leviticus the first chapter, and we will notice the burnt offering. The sin offering and the burnt offering were often presented at the same time. I mean, one after the other. But each had its peculiar points. Leviticus the first chapter, third verse.

"If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord. And he shall put his hand

upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation" Leviticus 1:3–5.

Now this, you see, is quite similar to some things we have already noticed. But I want you to note some peculiar points in the following verses.

"And he shall flay the burnt offering and cut it into his pieces" Leviticus 1:6.

The man that brought it was to do this. He was to skin the animal and then cut it up into pieces.

"And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire" Leviticus 1:7.

That's, on this altar of burnt offering, here at the door of the tabernacle. The priests were to arrange the fire and the wood upon the altar, but the man himself, you remember, was to cut it up in pieces. Something else the man must do. The ninth verse.

"But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savor unto the Lord" Leviticus 1:9.

You notice how the priest and the man were working together, side by side, right there. The man brought the sacrifice. The man put his hand upon it, it says

"...and it shall be accepted for him..." Leviticus 1:4.

When the man put his hand on that bullock, or lamb, or goat, it was to show that this was his representative. What was done to that animal was to be done spiritually to him. Well, you notice that it was killed. It was cut into pieces. Certain parts were washed and placed upon the altar. All of this has deep significance. Turn to Romans the 12th chapter, the first verse, and we shall get the lesson.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" Romans 12:1.

Do you see the picture? As the man back there, in consecration, brought this animal, to be accepted for him, as he placed his hands upon it, then it was killed, cut into pieces, placed upon the altar, so Paul says that God wants you to present your bodies a living sacrifice. That was a dead sacrifice. Your body is to be presented, a

living sacrifice. I am so glad we have the privilege of sacrificing for God alive instead of dead, what do you say?

Tell me, friends, if that is so, isn't it too bad to be half dead? But that is what tobacco does—it makes us half dead. That is what liquor does. That's what eating too much does. That is what working too much does. That is what intemperance, in any line, does. It makes us part dead, just part alive. And anybody who is only part alive, is part dead, isn't he friends? Yes. And this verse says...

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a...”

What?

“...living sacrifice...” Romans 12:1.

Yes. It would be wonderful if it would do God any good, to cut off our hands, and give Him our hands. And be without them all the rest of our lives. But it honors God and glorifies God far more if we'll give Him our hands while they are still tied onto our bodies and let Him use them in His service. What do you say?

But we are to consecrate ourselves to God, as fully and completely, as that animal was consecrated, there in the sacrifice of the burnt offering—piece by piece, part by part. You will notice the man himself cut the animal up into pieces and washed certain parts before they were put on the altar. Think about it, dear friends, wouldn't it be a wonderful thing every morning to just give God our hands? To give Him our feet, to give Him every organ of the body, every talent of the mind, every faculty of the soul, wouldn't that be a wonderful thing? Every morning, place ourselves upon the altar. Well, that's the sacrifice of consecration.

Now, the sacrifice of praise, Leviticus the 7th chapter, verses 11, and 12. Oh, I love this one! And I know God does. Leviticus the 7th chapter, verses 11, and 12. Viewed in the light of the new covenant sanctuary, this ancient book of Leviticus, glows with glory. The glory of the sanctuary above, is reflected in this ancient service:

“And this is the law of the sacrifice of peace offerings, which ye shall offer unto the Lord. If ye offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil...”
Leviticus 7:11–12.

And so forth. Now, the offering itself was the offering of certain animals. You will find that described in the third chapter of the book of Leviticus. It's called the peace offering. Here in Leviticus 7, it's called the offering of thanksgiving. So, think of the peace offering or the offering of thanksgiving. You will notice that along with the offering of the animal, there were also offerings of bread and various unleavened cakes prepared. It was a festive occasion and a time of rejoicing, as the peace offering was brought. So we think of the sin offering to get rid of sin, the burnt

offering to consecrate the life to God, and then the peace offering, the offering of thanksgiving.

I think we ought to stay at the tabernacle, day by day, till we have presented the peace offering. Let's turn to Hebrews the 13th chapter and the 15th verse, and we will note the comment of the New Testament on this offering. Hebrews 13:15.

“By Him therefore let us offering the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name” Hebrews 13:15.

Here the Scripture is very clear that this peace offering is a sacrifice of praise to God, continually. The fruit of our lips, just as fruit grows on a tree, words of thanksgiving are to grow and fall from our lips. Don't you love to be around an orchard when the fruit is ripe? And every now and then, you hear some lovely piece of fruit, so ripe that it just falls to the ground from the tree. Well, that is the picture here. Words of praise are to be falling from our lips. The fruit of our lips giving thanks to His name. I would like to read a comment on this in the book *Christ Object Lessons*, page 299.

“To praise God in fullness and sincerity of heart is as much a duty as is prayer” *Christ Object Lessons*, page 299, paragraph 4.

We all know that we are supposed to pray. Are we all acquainted with the fact that we are supposed to praise? Just as much a duty as prayer.

“To praise God in fullness and sincerity of heart is as much of duty as is prayer. We are to show to the world and to all the heavenly intelligences that we appreciate the wonderful love of God to fallen humanity and that we are expecting larger and yet larger blessings from His infinite fullness. Far more than we do, we need to speak of the precious chapters in our experience” *Ibid*.

This is the peace offering. This is the offering of thanksgiving. So many Christians never get past the sin offering. Every time they think of God, they think of something to confess. “Well,” somebody says, “why wouldn't I, look what a sinner I am”? But my dear friends, what I have shown you in the sanctuary is clear, that God expected His people not only to bring sin offerings but offerings of consecration and offerings of thanksgiving and praise. And the purpose of the sin offering is to prepare the way for our offerings of thanksgiving to be accepted. A bold, defiant, rebellious sinner who persists in his transgression has no right to any peace because it is written.

“...the way of transgressors is hard” Proverbs 13:15.

But if I turn from my transgression, if I acknowledge that law in the Most Holy Place. If I bring Jesus as my sacrifice, confess my rebellion and give it up, and give my life in glad consecration, then I have the right, as well as the duty and the

privilege, to enter into peace and to bring a sacrifice of thanksgiving. That is the ultimate, that's the goal of the whole service, is that we shall be so at one with God, that our hearts will just be overflowing with praise and rejoicing. Let's follow on through, what do you say? I read on.

“After a special outpouring of the Holy Spirit our joy in the Lord and our efficiency in His service would be greatly increased by recounting His goodness and His wonderful works in behalf of His children. These exercises drive back the power of Satan” *Christ Object Lessons*, 299–300.

You will find something interesting there in Leviticus if you want to dig into some of the details. These peace offerings could be eaten the first day, some of them, provision was made that they might be eaten (some more of them) the second day, but not the third day. As you ponder what that might mean, I would just suggest this for you to meditate on. God wants to give us fresh experiences to praise Him for day after day. He doesn't want us to be continually talking about something He did for us twenty years ago or even twenty days ago. He wants to give us something new and fresh today. Some things we can praise Him for tomorrow too. Study it over, don't misunderstand me. Some things that God has done for us years ago it is All right to keep talking about them. My point is, these particular offerings are dealing with some fresh new experience.

“Well,” somebody says, “Could we have something new and fresh to praise the Lord for every day”? Turn to Lamentations the third chapter. It sounds like a strange book to find this in, but that is where it is—right in the middle of Lamentations, third chapter, verses twenty-two and twenty-three.

“It is of the Lord's mercies that we are not consumed because his compassion's fail not, they are new every morning, great is thy faithfulness” Lamentations. 3:22–23.

Do you know why the heavenly beings in that glorious temple above keep saying Holy, Holy, Holy, as they behold the Creator? Because they are continually receiving some fresh revelation of His glory. They see some new aspect of His character. They receive a fresh gift from His love. God desires every day to do something new and wonderful for us. But friends, when He does, He wants us to bring that offering of praise and thanksgiving.

Now God taught the people back there that one of the biggest things they had to praise Him for was when He forgave their sins. So when they brought the sin offering and gave the offering of consecration, then they were to unite in this peace offering, this sacrifice of thanksgiving. Why wouldn't that be something to praise the Lord for especially? And if we need to bring a sin offering every day, shouldn't we bring a praise offering every day? If every day somebody forgave you a fresh debt, wouldn't the least we could do, be to say “thank you.” Whether it was \$5.00 or \$50.00. But oh the debt that Jesus pays for us, oh the debt that He forgives us. And so, day by day as we ask Him to forgive our sins and as we give ourselves to Him, let us tarry until we have entered into this experience of praise to God. So that as

we arise from our knees, our hearts are filled with gratitude with joy with peace, this is the goal of the Gospel. This is the goal of the sanctuary service.

Now, as you think of each of these sacrifices: the sacrifice of confession, the sin offering; the sacrifice of consecration, the burnt offering; the sacrifice of praise, the peace offering. I want you to see in each of these two aspects. Each of those animals, whether bullock or goat or lamb, represents Jesus, of course. Every sacrifice represented Jesus, but also each of those represented the individual himself. I read it there in Leviticus 1 to be accepted for Him. Now, this is a double application, and we need to see both. For instance, concerning the Lamb, we read in John 1:29.

“Behold the Lamb of God which taketh away the sin of the world” John 1:29.

Jesus is the Lamb. And He is the one that takes away our sin. He is the one that has given Himself for us, and He is our peace, the Scripture says. But now turn to Galatians 2:20, and you will see that all of this applies to us as well as to Him. He comes to the cross where we deserve to be that we may come to that cross and share with Him. Here is where we meet Him, the altar of sacrifice. Galatians 2:20.

“I am crucified...” Galatians 2:20.

What are the next two words?

“...with Christ” Galatians 2:20.

Who is crucified? Jesus is.

There on the cross in the midst of the week, He suffered, the just for the unjust. But friends—watch the point—if all I see in that cross is that somebody died so I would never have any trouble, any burden, any sorrow, any share in pain, then I have missed the point. I am what? Crucified with Christ. Now don’t misunderstand me, there is some things Jesus bore on the cross, so I would never know anything about it, that’s true. He suffered the pains of the second death, the terror, the horror, the darkness, of separation from God. Death He never wants me to know. But ah my friends, there is a pain that we may share with Jesus. There is a sacrifice that we may share with Him. He suffered the just for the unjust. We suffer many times as that thief that hung on the cross by His side said,

“And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss” Luke 23:41.

And whether we suffer justly because of our sins or whether we suffer unjustly through false accusation or misrepresentation. It is our privilege day to enter into the sufferings of Jesus and accept the cross of self-denial.

So, we may enter into the experience of the burnt offering as we have already gone over. Remembering that it is Jesus who first gave everything for us, and now we do what? We give everything for Him. That is sacrifice. But tonight, I would

have you notice, especially that peace offering, that offering of thanksgiving. Here indeed, we see the double application, Jesus and ourselves. Turn to Ephesians the 2nd chapter and verses 13 and 14. You will see how this sacrifice is primarily the sacrifice of Jesus as all these others are.

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace who hath both one” Ephesians 2:13–14.

Then the peace offering refers to, relates to, represents Who? Jesus, He is our peace, and yet as we saw over there in Hebrews 13 by Him, we are to offer the sacrifice of praise to God continually that is the fruit of our labor giving thanks to His name. So now, let's review now these three sacrifices. What was the first sacrifice? The sacrifice of what? Confession. We are to place our sins on the Lamb. Who does the Lamb represent? It represents Jesus dying for us. But I am what? Crucified with Christ, I share in that death to sin. I deny myself as He denied Himself. Very well.

Now, the second offering, what is that? The sacrifice of consecration the burnt offering. And as I place my hands again upon this offering, I know that that One is accepted for me is Whom? Jesus. He gives Himself for me completely. But oh, I am to give myself to Him. So you see, I share with Him in that full consecration. Again, the third offering, what's that? The sacrifice of praise and thanksgiving. As I place my hands upon this third offering, I see in that animal a representation of Jesus, Who is our peace. But oh, may I share in that? Yes.

By Him, let us offer the sacrifice of praise to God continually
that is the fruit of our lips giving thanks to his name”
Hebrews 13:15.

We identify with Christ in each of those offerings. That is the point I want you to see. Now, some might say, “Why it is called the sacrifice of praise to God continually?” Well, that is what the Scripture is talking about there. Just as they brought that sacrifice and it was consumed upon the altar and the priest took a part of it and all. So, Jesus receives our offering of praise and thanksgiving. But you know there are some people to whom it really is a sacrifice to praise and give thanks. If it's a sacrifice, then bring your sacrifice. If it's hard to do, do it! And you know, I sometimes think, that those to whom speaking is easy, that they little realize how much it costs some timid soul to say a word of praise. Let me tell you this, the more it costs you, the more the Master appreciates it. Don't forget that.

By Him, let us offer the sacrifice of praise to God continually
that is the fruit of our lips giving thanks to his name”
Hebrews 13:15.

What offering shall we bring tonight? Shall we bring the sin offering, confess our sins, and ask the dear Lord to forgive us? How many would like to bring that tonight, may I see your hand? Well, it is written, if we confess our sins that He'll do what? Forgive them. Now, what about that offering of consecration? How many of you would really like to give yourself fully and completely to Jesus tonight. You say

you've done it before, yes. They brought the offering there again, and again, and again, but stop and think a minute. Are you going to hold the hand back? The whole offering is consumed upon the altar—the whole thing. So if you are going to bring the offering of consecration, that is the whole burnt offering. That's every part of your body, every faculty of the mind. How many will say to Jesus tonight, "Yes, Lord, everything I have and am, on the altar." May I see your hands? Are you settled on that? Thank the Lord.

Now, what about this third offering. Shall we enter into this offering of praise and thanksgiving? Wouldn't the Master be happy tonight, right now, to hear our words of praise? There are angels hovering round; they will carry tidings home to the New Jerusalem. Let's make these walls ring with the echoes of the sacrifice of praise and thanksgiving. The brethren will bring you the mikes now, and those of you who would like to speak to the glory of His name just stand up, and they will bring you a mike. And if we can have two or three standing at once, then we won't lose a minute of time. And this time is precious.

[The testimony service was not recorded]

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