

Three Important Facts

#0790

Study Given by W. D. Frazee—May 13, 1983

Tonight, we're going to study a wonderful subject and present a wonderful story. Somebody here tonight will be hearing it for the first time. Somebody here tonight who has heard it before will understand it for the first time. I hope that all of us will appreciate it more than we ever have before.

We're focusing, tonight, not on this earth but on things in Heaven. Heaven to many people is very unreal, shadowy, misty. But Heaven is far more real than many of the things here in this world. We have a real Savior who is carrying on a real work in a real sanctuary. He's making a solution of the problems of this world. The great problem of this world is, what? Sin. God is solving the sin problem. In all God's work for man, He has a part for you and me. He is waiting for our participation. Many people do not understand this, and therefore they wonder why this and that doesn't happen. Thank God, you and I can understand how to share with Jesus, how to share with Jesus.

Tonight, as far as I know, I shall make no statement that I cannot give you a reference for. That's my purpose every time I stand here. But tonight, I have decided not so much to read proofs as to tell you the story because I want your mind to be focused on what's happening in Heaven and your part in it. Remember, dear ones, whatever your problem, God has an answer, a solution.

There's somebody here tonight that has a problem that is going to see in what Jesus has done and is doing in Heaven an answer to your problem. The book of Hebrews was written particularly to help us to understand this subject. Many things in the book of Daniel, the book of Revelation, and the book of Leviticus are also. And so this evening we are going to tell this story.

You see it all started when sin started. Sin is the real problem back of all other human problems. And how did God solve the sin problem? He solved the sin problem by presenting the plan of salvation. For several thousand years, the plan of salvation centered around the sacrifice of the lamb or some other animal. The sacrificial substitute became the vehicle that carried away sin. And we know what that means.

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

Abel brought his lamb and by faith, was made righteous through that offering of the lamb that represented Jesus. But when the people came to Mount Sinai on their way from Egypt to Canaan, God unfolded further wonderful things in the plan of salvation. He gave them not only a knowledge of His law which they had lost sight of in Egypt. He gave them an understanding of the Heavenly Sanctuary, such as they

had hitherto had no idea of. God called Moses up into the mount Sinai and gave him the plans for a little building here in this world that would present in three dimensions a miniature model of the Heavenly Sanctuary. Why? So that we could understand how God deals with the sin problem.

You'll remember that in the Hebrews the 8th chapter verses 1–5, the apostle makes clear that what Moses saw in the mount was the Heavenly Sanctuary, the building where God lives and where Christ carries on His work for our salvation. Moses was told to make a miniature in this world and be sure to make it like the pattern. So when we study the earthly sanctuary services, we are in shadowy outlines watching the movements of Jesus, our great High Priest in the sanctuary above. The whole book of Leviticus and many things in Exodus, Numbers, and Deuteronomy have to do with the services in the sanctuary. Tonight I want to focus on three important facts related to three parts of the sanctuary.

The first is out here in the court. [Elder Frazee is showing the Sanctuary model he has] You'll notice this brazen altar is where the sacrifices were slain and offered. This represents the cross of Christ where He gave His life for us. Of all the many offerings that were sacrificed, every one of them pointed forward to Calvary. Every lamb that was sacrificed, every bullock, every goat represented Jesus, the Lamb of God. So the first great fact is that there must be a substitute who dies in behalf of the sinner.

The second great fact is that there must be a priest who will go into the sanctuary and present that blood before the veil. Why?

“...without shedding of blood is no remission” Hebrews 9:22.

But the blood must be presented where the law is. And the law is in the sanctuary.

“For the wages of sin is death” Romans 6:23.

“All have sinned” Romans 3:23.

“... so death passed upon all men, for that all have sinned” Romans 5:12.

We all deserve to die. We are all destined to die. But thank God we not only have a Lamb who died for us, but we also have a Priest who lives for us and who presents that offering within the sanctuary above.

When you study Leviticus chapters four, five, and six, you will notice that this particular presentation within the sanctuary in the first apartment had to do with the forgiveness of sin. What does it mean to forgive? It means to cover. I am so glad, tonight, that the sins of all of us if we have given all our sins to Jesus, are covered. Covered with what? With the blood. And the blood represents the life (Leviticus 17:11). So the life of Jesus covers my poor life with all its faults and mistakes. Isn't that good coverage, friends? Aren't you glad?

But now, this is about as far as many people have understood the plan of salvation. There are millions of people who know that Jesus died upon the cross, and there are many who know that if they confess their sins, they are forgiven. But in the sanctuary, we find evidence that there is something more that Jesus wants to do besides dying for us and forgiving our sins. He wants to so change our hearts that He can bring us at last to the place where the sins can be blotted out forever, and never be repeat it, never repeat it.

This service focused at the end of the Sanctuary service year in the Most Holy Place. On this service of the Day of Atonement that is given us in Leviticus 16. The blood that was shed in the court was carried in through the Holy Place and sprinkled above the law on the mercy seat underneath where the angels were looking down at this law. I'd like to have us focus on that work in the Most Holy Place tonight because that is where Jesus is now. I have thought about it many times, dear friends. You know if I really love someone, I am interested in where they are and what they are doing now. Sometimes when I am away on a trip, my wife and I get together on the telephone. What do you think we are interested in? What I am doing now, where I am and what she is doing now and where she is, right? We are always interested in the past and the future, but there is something wonderful about the present. Am I right? And the more you love someone, the more interested you are in what they are doing now.

So God's plan is for the church to be very interested, shall I say all taken up, absorbed with the subject of what Jesus is doing now, and where He is now. Where is He now? He is in the Most Holy Place. He isn't on the cross. He left that two thousand years ago, didn't He? Then He went to Heaven to the sanctuary. And for eighteen hundred years, He ministered in this first apartment. But in harmony and fulfillment of Daniel's prophecy of Daniel 8:14, at the end of the twenty-three hundred days, in 1844, He entered the Most Holy Place for the cleansing of the sanctuary. This involves the work of the investigative judgment.

I would like to have you think, tonight, particularly of this work of cleansing the sanctuary. Cleansing it from what? From sin. How could there be any sin in Heaven that would need to be cleansed? Ah, my dear friends, when we study this ancient service, we see that there were two ways that sin went into the sanctuary. It went in through the blood of the victim, sprinkled on the altar and before the veil. And the sin went in the person of the priest, who, eating of the flesh of the sacrifice, bore those sins before God. In other words, and here is the lesson that I don't want us to miss tonight, sin must be carried by someone until it is finished.

If I carry my own sins, then I am a lost man, right? But if I am not going to carry my sins, then they must be transferred to Jesus. He must not only die for them on the cross. He must carry them in the sanctuary until they are disposed of. Many people have not reckoned with the cost of this. It is the terrible cost that Jesus paid in Gethsemane and Calvary. But that, dear friends, infinite suffering though it was, was a revelation to our dull senses of the pain that sin has brought to the heart of God from the moment it started until it is finally finished.

This is the great message of the sanctuary because wherever you find the priest, you find him dealing with this. If he is out here at the altar, he is taking the

blood. If he is in the sanctuary, here, he is sprinkling the blood on the altar. Or if he is in the Most Holy Place he is sprinkling the blood, where? On the mercy seat. And what is blood? Blood is the life, but it is the life poured out. Can you imagine, dear friends, life poured out in that way without pain? Sin always has brought pain to God. Why? Because it is the thing that's brought sorrow to His children, separation of His children from Him. And God is seeking to bring together instead of separating. So sin has brought pain to the God's heart all the way through. It's bringing pain to God's heart tonight until the separation is over.

Someone says, "Well, isn't that over as soon as we confess our sins?"

In a sense, yes, dear friends. The good news is that just as soon as you and I give our hearts to God and give our sins to Him, He takes them and covers them in the Sanctuary. Covered with the blood, and we are counted just as if we had never sinned. Ah, but there is something about the human heart that is so undependable. Have you ever found it so? I wonder if there is anybody here tonight wrestling with a sin that you gave to God years ago, but it has come back again and again. Come with me to the Sanctuary and see what God is seeking to do, dear one.

The work of the Most Holy Place can never be finished until our sins are not only covered but blotted out. That means that you and I must reach the place, by His grace, where it is safe to close this emergency hospital dealing with the sin problems. How can that be done? It comes by the shedding of blood. This is what I want you to focus on tonight. Is the wonderful power of the blood of Jesus and the wonderful power of His intercession.

Why does the blood have power? It is not some magic. It is not some mystery. It's this, dear friends, the blood tells us something of the pain that sin brings to the heart of God. You see, the more we look at the cross and the more we look at Jesus there in the sanctuary holding up His wounded hands and praying for us, the more we see two things: how much He loves us, and if we love Him, we don't want to disappoint Him, right? Not only do we see how much He loves us but how bad sin is. Who killed Jesus? The Devil did; our sins did. Sin is so bad, dear friends, that it dragged the Creator from His throne, hanged Him to a cross, and nail Him there and tortured Him. That is how bad sin is.

What sin and Satan did to Christ sin and Satan will do to us if we let them. Do you want to meet that awful separation from God that Christ suffered in Gethsemane and on Calvary? Do you want to meet the tortures of the Devil? Christ has gone through the cross, for if no other reason, it helps you and me understand what we are dealing with, friends. We are dealing with a terrible foe, terrible foe. And so, tonight, God wants us to think of the pain that sin brings to Jesus and let that pain reach our hearts so we will quit it.

You see, the reason sin hurts us, and yet we go on with it is that we don't feel it. You know when the surgeon works on us, he usually gives us what? He gives us an anesthetic. Why? Because very few of us would let anyone cut on us if we feel the pain. Well now, surgery has its place. But this kind of sin surgery, we are talking about, is too bad it has an anesthetic. But sin has an anesthetic, doesn't it?

The man who smokes cigarettes until he finally gets lung cancer, does he feel the pain every time he smokes? Not to start with, It takes years. The man who dies finally in an agony of a heart attack does not feel the pain the minute he started doing the things that brought the heart attack. He went through years without it. And so God is seeking to help you and me to understand the pain of sin, not by getting lung cancer. Not by having a heart attack but by seeing what sin did to Jesus on the cross. That is what the blood is telling us.

Sin is a terrible thing. It literally broke Jesus' heart. That's what did it. Sin and the separation that sin makes broke His heart. And all that is the message of the blood, whether shed in the court, sprinkled in the Holy Place, or sprinkled on the mercy seat.

Let me ask you something; Did you ever do something that disappointed someone you love, and when you saw how bad it disappointed them, you wish you hadn't done it? How many ever had that experience? Tell me, friends, if it hurts you enough to see how bad it hurts them, will you do it again? Do you see my point?

The message of the sprinkled blood in the Holy Place is the sorrow for sin after we have fallen. But somewhere, we must learn to feel that pain before we are tempted so that when we are tested and tried, we say, "No, no, no, no, no, I couldn't do it again." I cannot drive the nails again. I cannot thrust the spear of pain. I cannot bear to see His grief and agony. Repeating Calvary by thought of sin, repeating Calvary by thought of sin.

Does sin hurt Jesus today, or did it just hurt Him two thousand years ago? Hebrews 6:6 has the answer; it says that people that sin when they know better:

"...crucify to themselves the Son of God afresh, and put Him to an open shame" Hebrews 6:6.

Why, of course. If Jesus loved me enough to die for me, He loves me enough to care whether I do right or I do wrong, right? Then every *sin* hurts Jesus with a pain that we can only try to comprehend. Every time a man smokes a cigarette and hurts his body, every time a person does an impure act or thinks an impure thought, every time a person abuses his body by lack of exercise, or by overeating, whatever every time a person gets angry, every time a person sins on any point, it hurts Jesus. Our problem is that we are thinking so much about ourselves that if it hurts us bad enough, we usually quit it or try to, don't we? But until it does, we think, "Oh well, that's not too bad, and I like to do it." The thing that will cure us, dear friends, is not waiting until we get lung cancer or a heart attack. The thing that will cure us is seeing what sin has done to Jesus, *is* doing to Jesus, and every repetition of sin means that His heart is broken again. Do you see?

This is the message of the sanctuary. And this is the lesson that God is trying to teach us when He says, "Look at Me. I am your Lamb who died for you out here on the cross. I am the Priest who ministers that blood at the altar. I am the Priest that ministers that blood in the Most Holy Place at the mercy seat. I carry those sins on My heart so that you won't have to die. I am your substitute."

Friends, won't it be wonderful when He gets what He wants and has a people who are heart to heart with Him that don't want to sin anymore? Most of us have some sense that we won't even want to do it, am I right? But friends, if we wait (don't miss this) until we *feel* like quitting sin, we've missed the point. The basis of sin is selfishness, selfishness, self-pleasing. And the thing God wants to teach you and me is that His love for us is so great that we will want to please Him no matter what it does to us. This is why millions of martyrs went to the stake, and many of them sang on the way. Why? They knew they were going to burn to death, but that was all right. They would rather burn to death pleasing Jesus than live displeasing Him. Isn't that is wonderful?

Can God do that for us? Yes. That is the message of the sanctuary. It is an understanding of the character of God and the nature of sin, so we love God not for what He will do to us (to tickle our nerve endings), but because He cares for us and because we're His children, and we don't want to fail Him. We don't want to displease Him.

Think of the hardest temptation you've ever had. Think of the greatest problem you are facing. Put it on the scales, and on the other side, put the heart of Jesus, and realize that if you fail, you do what to Him? You break His heart. Is it worth it?

This is the answer, my friends, to the Sabbath problem. Are you having a problem with keeping the Sabbath? Well, it's easy if you get hold of this. You wouldn't want to break God's Sabbath next week if it meant crucifying Jesus over again, would you? Well, that's what it means, friends, whether we sense it or not. The power to quit breaking God's Sabbath lies in looking at the pain that comes to Jesus' heart when we fail Him. That's where the power lies.

Somebody here tonight has a problem with an angry temper? The problem can be solved, friends, if we get to looking at Jesus—Jesus dying for us on the cross; Jesus covering our sins after we have fallen with His blood; with Jesus presenting that blood in the Most Holy Place to blot out sin and get rid of it. Oh, that God may help you and me to be so conscious of what sin does to Him that when we are tempted to get angry, we say, "No, no, no, no, no, I cannot do the thing that will break my Savior's heart." Do you see?

I'm so glad that God is in the business of saving people. But now watch something—don't miss this—this next point, this is so important. Every one of these three experiences, these three steps, these three facts involves human participation. Jesus died for me, but until I come in my imagination to Calvary and see that He died for me, I'm still a lost man, right? My salvation involves not merely the fact that Jesus died for me, but I must come and confess my sins, is that right? While it is true that my sins were put upon Jesus two thousand years ago, I still can't get the benefit of that unless I give up the sin, right? Do you see the human participation there?

Here the Priest is praying for me and bearing my sins in the sanctuary. But do you know what the people did back there while the priest was offering the incense and sprinkling the blood they were gathered here in their morning and evening

worship service out here in the court and in the camp around? That means, dear friends, that while Jesus died for me and Jesus lives for me as my Priest that He wants you and me to share with Him in giving up our sins and praying for ourselves and others. Unless we do that, we miss the blessing.

And so in this closing work of the Day of Atonement, while the high priest was in here with the blood, sprinkling it on the mercy seat, what were the people doing? Ah, Jesus said on that day, "Stop everything else and come to the sanctuary. Stop everything else and while your priest is in there, follow him by faith, follow him by faith." Understand what he is doing because on this day, the priest makes an atonement to cleanse you that you may be clean from all your sins before the Lord.

You know what God intended? God intended that when the hour of His judgment started in 1844, the people who heard and accepted that message would have just one thing on their minds—the finishing of the Gospel work on earth and in Heaven; the cleansing of the sanctuary and the blotting out of sins. We have spread it out to a lot of things, unfortunately. We have many ideas and philosophies and things going on now, and we can be in this world for another hundred years and be no closer to Heaven. Somewhere, sometime, somehow God must get hold of some people who will say, "This one thing I do, I'm going to share with Jesus, and do only those things in work, in study, in recreation, in every other phase of life that has to do with cleansing the sanctuary on earth and Heaven, and putting an end to the sin problem. Do you see? That's the thing.

Some of you know that down here in Memphis for several days, there was a little boy there who had a liver transplant. How many of you heard about it? What were they trying to do? They were trying to solve the problem of that poor little fellow. Well, he finally died the other day, they tell me. But millions of people were interested in what was going on with him. And Hundreds of thousands of dollars were poured out in an endeavor to save that little life.

Ah, dear ones, all over this world, there are millions of people in pain and sickness, and the heart of God is sorrowing over it because He loves everyone a million times more than you and I ever loved anyone. My point is this, if you'd been the father and mother of that little boy, would you have been interested in anything that would divert you or take you away from Memphis? No. Where was that mother when the boy died? She was right there. She was with him, again and again, holding his hand and doing anything she could. Where was her interest? In that boy and his physical health, right? You say, "Well of course."

When will you and I get that interest in the pain in the heart of Jesus? When will you and I become so absorbed in curing *His* heart burden that everything else takes second or third, or fourth place? Do you see what I mean? This is the answer, friends. This is the answer to doing right and refraining from doing wrong. This is the answer to your life's work, what to do. Do only those things that will hasten the coming of Jesus.

Many people, when they think of the coming of Jesus they think, "Oh, I wish He would come. Then I wouldn't hurt anymore." But friends, somewhere, somewhere, somewhere there must come to my heart the experience where the

great reason I long for the coming of Jesus is not that I won't hurt anymore, but so *He* won't hurt anymore. Do you see? That is the thing. Sin hurts Him. Sin hurts Him.

I think of those sad situations over in Lebanon and other parts of the Middle East. Men are fighting one another. Innocent women and children are suffering as a result. Life is in terror all the time. How the heart of God must bleed over it. How long is it going to go on? It's going to go on, my friends, in one way or another all over this planet until someone, or several someones, look upon the One that they have pierced and mourn for Him as one mourns for his only son. It is the broken heart of Jesus that causes us to be sorry for sin. And then we say, "Thank God, the One who died for me lives for me."

And He is able to save them to the uttermost that do what? That come.

"Wherefore he is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" Hebrews 7:25.

Oh friends, I thank God this is true tonight.

One of my very dear friends, brother Wilson, has written this in song and wants you to listen to this song on the sanctuary. I want you to get the imagery. The first stanza deals with the work of the High priest in coming here to this earthly temple, with the blood sprinkled on the mercy seat. The second stanza deals with the work of Jesus doing the same thing in the temple above. And remember, this blood that's shed on Calvary is sprinkled for us in the sanctuary. Remember it is the blood of the cross, the blood of the cross that's the one all-sufficient sacrifice. But oh dear ones, it's not enough if the blood be poured out, it must be sprinkled. It's enough that our sins be forgiven, they must be blotted out.

Listen now as Dona sings.

"Beyond the Veil"

See Him pass within the veil of the temple
To the Holiest beyond the inner veil,
Where the radiant Skekinah shines in glory
O'er the Mercy Seat, where mercies never fail.
Hushed, the multitude await in breathless silence,
For the high priest bears the sins of every man,
As beneath the seraphs' wings, he sprinkles blood drops
On the Mercy Seat of gold with trembling hand.
But the solemn temple rites made nothing perfect,
For the blood of bulls and goats could ne'er avail.
But the blood of Jesus Christ, Desire of Ages,
Makes atonement full and free beyond the veil.

See Him pass within the veil of the temple
To the Holiest apartment in the sky,
Where he please His precious blood to make atonement—

Pay the debt of sin and fully justify.
But to cleanse the sinful heart is His desire,
And to blot out sin in final victory.
Then the temple can be cleansed in full assurance
That the universe is clean eternally.
Yes, the sanctuary shall be cleansed, He's promised;
O the might Lamb of God will surely prevail.
And the blood of Jesus Christ, Desire of Ages,
Makes atonement full and free beyond the veil.

O, the Lamb that bled and died upon the altar,
And the Lamb who died alone on Calvary,
Fills my heart with sorrow as I stand beholding.
For I know that all this suffering was for me;
And my sadness deepens as I look to Heaven,
For His sorrow did not cease at Calvary.
Lo, I see the Lamb of God still bruised and bleeding;
And He suffers, O He suffers still for me.
Now the men of distant worlds are waiting, longing;
Angels long the He might end His great travail.
And my heart cries, "Come! O, come, Desire of Ages.
Come and take me to Thyself beyond the veil."

~ Warren C. Wilson, 1971

May we kneel down and pray together. Oh, precious Lord, we thank Thee for the reality of things in Heaven. We thank Thee that the One who made us and made the universe thinks enough of each one of us to invest His life and give His life and lay down His life that we might be redeemed. We thank Thee that He was willing to take the pain and guilt and shame of sin upon Himself so we wouldn't have to carry the load to our death. We thank Thee, tonight, for a view of His love. And tonight, we're responding.

We pray, oh we pray, help us to hate sin more than we have ever hated it when we see what it has done and is doing to Jesus. Help us to love You more than we have ever loved You as we see Your heart's sorrow in our behalf. And Lord, we are so glad for the wonderful news that we can take away Your sorrow and bring joy to Your heart just by letting You know we are with You instead of against You. Just by putting our wills on Your side instead of in rebellion. And just now, Lord, this is what we want to do.

Now all over this audience as we are kneeling here dear ones, if you're responding—if your heart says, "Lord, I accept Your love, I'm giving up my sin, whatever it is, and I'm looking to You for salvation." Won't you please just raise your hand toward Heaven, let Jesus see that you mean business. Lord, you see these hands, dozens and scores of them; we trust that everyone is making this full surrender. And oh, we are so glad, Lord, that it is written that if we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness. We are claiming, tonight, not only forgiveness but cleansing. We are claiming, tonight, not only pardon but deliverance. We are claiming, tonight, not only the covering of the past but victory for the future through the blood of Jesus Christ. Oh,

Lord, we're sure that if we can keep the view of Calvary and the sanctuary that You've given us tonight, You can keep us. Help us to spend the time with Thee day by day that it may become more and more real to us. We thank Thee in Jesus' name, amen.

[Invitations to accept Jesus follows]

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