

# God's Prophetic Telescope 3 of 16

## *God's Problem—End of Sin*

#0768

Study given by W.D. Frazee—February 24, 1967

If someone tonight were to draw aside the curtain that veils the future and show us what the outcome of the war will be over there in Viet Nam, I think he would have—I'm sure he would—a very interested audience. To millions all over the earth, that conflict halfway around the globe is part of a great conflict between two ideologies, two ways of life.

But this great conflict, dear friends, is only a small part of a war that began 6,000 years ago. It began when sin began and it will never end till sin ends. Will there be any end to it? The Bible tells us, and the answer is found in God's sanctuary, of which this miniature model is a little representation.

In the 73<sup>rd</sup> Psalm, we have a very interesting statement by David in the 17<sup>th</sup> verse on this point. If you read the entire psalm, you notice that David was concerned, as many people have been, about the prosperity of the wicked. He looked about him, even as we do today, and he saw that not all the rich people were good people and not all the good people were rich people, and as he pondered over the apparent inconsistencies of life, he wondered why God didn't do more about some things. Read the entire psalm. He had some of the same questions people have today.

But in the 16<sup>th</sup> and 17<sup>th</sup> verses, he gives us the answer:

“When I thought to know this, it was too painful for me; Until I went into the sanctuary of God; then understood I their end”  
Psalm 73:16-17.

I want you to notice that he was perplexed in merely looking at life, but he found the answer where? In the sanctuary of God. Notice, also, that in looking at the sanctuary, meditating in the sanctuary, he came to understand the end of the wicked—the end of sin.

The sanctuary is God's great laboratory in which He is working out the sin problem, and thank God, friends, when He gets it done, it's going to be done.

Turn over to the prophecy of Nahum. Here is a wonderful statement. Nahum is one of those little books that we call the minor prophets, but Nahum made a major statement in the first chapter of his book, and the ninth verse:

“What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time”  
Nahum 1:9.

When God gets through with the sin problem, it will be settled not merely for time but for eternity. It will never need to be dealt with again. This is really the war to end wars—this great war between Christ and Satan.

This evening, we're going to study something of God's great plan to put an end to sin, and with sin all the results of sin—war and strife, poverty, sickness, difficulties and trials of every kind that are the byproduct of sin. They're all going to cease when sin ceases.

There are those who would suggest to God various other ways than the way He has chosen, but friends, I know that God's way is best. I know that if there could have been any better way, He would have found it, for this way of dealing with the sin problem has cost Him everything.

First of all, I'd like to have you turn to Hebrews, the ninth chapter, where we shall read that God is really going to do away with sin—Hebrews 9, beginning with the 24<sup>th</sup> to the 26<sup>th</sup>. You will notice that this promise is linked directly with Christ's work in the heavenly sanctuary:

“For Christ is not entered into the Holy Places made with hands...” Hebrews 9:24.

That's this sanctuary here on earth that Moses made. This isn't the one that Jesus entered, Paul says. He says, these:

“...are the figures of the true...[He has entered] into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the Holy Place every year with blood of others” Hebrews 9:25.

We'll see presently what this means. But Paul says what the priest did back there every year in going into the sanctuary with blood, Jesus is not going to do over and over again. If He had, Paul says in the 26<sup>th</sup> verse, then He would have had to suffer again and again since the world began, but now, notice the last part of the 26<sup>th</sup> verse:

“...but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself” Hebrews 9:26.

That word put away is a very strong word. Weymouth translates it:

“... to do away with sin by the sacrifice of Himself”  
Hebrews 9:26 (Weymouth New Testament).

He's going to annihilate it. He's going to wipe it out. He's going to blot it out. He's going to put an end to it—sin of all kinds and every kind, friends.

Of course, some might say He could do that right now. Yes. He could burn up the world, as He did Sodom and Gomorrah, but friends, God's great problem is how to do away with sin without doing away with sinners. That's His problem. He loves you and me so much that, while He wants to get rid of sin, which is hurting Him and hurting us, He doesn't want to get rid of us.

If He should take us into heaven just as we are, we'd spoil heaven as we've spoiled this world with sin. So, He is seeking in the sanctuary to show us His plan of separating sin from sinners and sinners from sin, and when He gets that done, He can save us without perpetuating sin, and He can do away with sin and still keep us to enjoy eternal life all through the never-ending ages. Won't that be wonderful, friends. Think of it. You and I can be separated from sin and sin can be separated from us.

Now, let me note, friends, right here in the scripture, that this is expensive business. It costs. The cost is tremendous. Notice the 22<sup>nd</sup> verse in Hebrews 9:

"And almost all things are by the law purged with blood; and without shedding of blood is no remission" Hebrews 9:22.

Remission, pardon of sin, getting rid of sin, is expensive. It takes blood. The blood, of course, that is required is the blood of Jesus, and so, in the 14 verse, Paul says that:

"...the blood of Christ...[will] purge [our] conscience from dead works to serve the living God" Hebrews 9:14.

The sacrifice that Jesus has made is sufficient to separate sin from sinners and sinners from sin. Millions in the world are familiar with the fact that Jesus came here 2,000 years ago and gave His life upon the cross to make this plan of salvation possible, but very few are acquainted with what He's been doing since, to carry out this plan and bring it to completion, and it is this that we want to focus upon tonight—the wonderful work that Jesus is doing in the heavenly sanctuary to carry out this plan.

In order that we might understand it, God had Moses back there in the days of the exodus make a miniature sanctuary or tabernacle here in this world, and Paul tells us here in Hebrews 8:4 and 5 that what the priests served in down here in this world was:

"...the example and shadow of heavenly things..."  
Hebrews 8:5.

Tonight, first of all, I want to review briefly what we studied last week, and then we will go further in studying more of this wonderful plan of salvation. You remember we found that the priest in this earthly sanctuary represented whom? The priest represented Jesus.

Paul tells us in Hebrews 4:14 to 16 that Jesus is our:

“...great High Priest, that is passed into the heavens...”  
Hebrews 4:14.

Besides the priest, there was another very important part of this service of getting rid of sin, and that was the sacrifice. It might be a lamb, a bullock, a goat or some other sacrifice, but whatever the animal used, that sacrifice represented Jesus. That's made plain in John 1:29, where John, looking at Jesus coming, called Him what?

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

Now, this is very meaningful, when we look at the sanctuary. Back there, the man that wished to have his sins forgiven brought his offering to the door of the tabernacle here, and here by this brazen altar, he placed his hands upon the head of this sacrifice—this substitute—the lamb or the goat or the bullock.

As he did this, he confessed his sin. Thus, the sin was transferred from him to the substitute. You notice that right at the outset, God showed them that in order to find salvation sin must be separated from the sinner and put somewhere else. This is vital.

You and I can never be saved *in* sin, dear friends. The sacrifice of Jesus was not made so that we could just keep on breaking God's law. The sacrifice of Jesus was made in order that sin might be separated from us, and as I say, this was very vividly taught those Israelites as they brought their sacrifice, stood here by the altar at the door of the tabernacle, put their hands upon the substitute, confessed their sins, thus transferring their sins from themselves to the substitute.

Then, the sacrifice must be slain. Why? Because sin was now upon it and it must suffer the penalty. You see, in this sanctuary, the great central feature was the Most Holy Place and in that the one article of furniture was the ark, and in that ark was found the two tables of stone on which God Himself had written the Ten Commandments.

God, you remember, came down upon Mt. Sinai, and in the hearing of two million people, He spoke these words—these very words—and then God Himself wrote these words upon the tables of stone. We find the record of what He spoke and what He wrote in the 20<sup>th</sup> chapter of Exodus.

But dear friends, Moses didn't write those words. The Bible says God spoke them and God wrote them. And when Moses was given these tables and told to put them in the ark, he very clearly understood that this was all a copy of things in the heavens.

In God's sanctuary above, where Jesus is our Priest, the original law is written there by the finger of God. It is there in the ark. We shall see more of that later. My point is, it is this law which tells us what sin is.

1 John, the third chapter, and the fourth verse, says:

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

Unless we should be in any doubt about what law is spoken of in the New Testament, as well as in the Old, James tells us in James 2:10 to 12 that it is the law which has points, and two of the points are, Thou shalt not kill, and, Thou shalt not commit adultery.

What law is it that has two points, one not to kill and one not to commit adultery? What law is it? Why, it's this one—no question about it. It has eight other points. And James says if we:

“...keep the whole law, and yet offend in one point, [we are] guilty of all” James 2:10.

So, you see, both the Old and the New Testament teach clearly that this is the law that defines sin—it tells us what sin is. But more, friends, the Bible tells us that:

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

What?

“...death” Romans 6:23.

“...the soul that sinneth, it shall die” Ezekiel 18:20.

Now, back here in the court of the sanctuary, we stand here with this man, who is confessing his sin, transferring his sin to the substitute—to the lamb, the bullock, the goat, whatever the sacrifice—and when he has put that sin upon the sacrifice, then, with his own hand, he must slay the sacrifice. Why? Because it is *his* sin which has made that death necessary.

That is to teach you and me that it is our sins that made necessary whose death? Jesus' death.

“...the Lord hath laid on him the iniquity of us all” Isaiah 53:6.

“...he was wounded for our transgressions...” Isaiah 53:5.

Oh, I'm glad that somebody loves us this much. Aren't you, friends? I'm so thankful that Jesus loved me enough to die for me, and as I see Him hanging upon the cross, I know that He would have done it if I had been the only one.

Friends, how does it make us feel about sin when we see that it cost such an expensive sacrifice? Do we want to hang onto it? Oh, no. We want to get rid of it. We want to turn loose of it. We want to be separated from it, and we want it to be gone forever.

Now, back there in the ancient service, when the sacrifice had been slain, then that sin must be transferred into the sanctuary. You say, Why? We shall see.

It had to be taken in there in order to be dealt with. There was a long service that went on through the year. In fact, back there, it took a whole year to finally get rid of that sin forever.

The first step, as we have seen, was the slaying of the sacrifice, but as you read there in Leviticus 4, when the sacrifice had been slain, then the priest took the blood into the Holy Place—this first room—and sprinkled it before the veil. He put some of the blood on the horns of this golden altar. The blood represented the life of the animal that had been sacrificed. The blood *is* the life.

Doctor was just telling us the importance of the heart, keeping our total health what it ought to be. The heart is important because it pumps that life-giving fluid—the blood—into the arteries and out into the capillaries so it can return through the veins and keep us alive and strong. That's why Jesus in the Bible used the blood to represent the life, and why the blood was taken in, representing the life of the substitute.

But watch, friends. What was *in* and *on* that substitute when it died? Sin was on it. That's why it died. If there'd been no sin on it, it wouldn't have died. And so, when the blood went in, representing its life, *in* that blood was, as it were, the record of sin. In other words, that sprinkled blood in the sanctuary said to the law in the Most Holy Place, A sin has been committed and somebody has died.

Oh, friends, I hope that sprinkled blood will speak to each of us tonight because its message is, Sin brings death—sin brings death. It not only brings pain and disappointment and heartbreak. It brings death.

But now, watch. When the priest had taken this blood in the sanctuary and sprinkled it before the veil and on the golden altar, that record remained there until the close of the sanctuary service, which came every year in the fall, and on *that* day—the Day of Atonement—the high priest went into this Most Holy Place and there he sprinkled blood upon the mercy seat. We shall study that more fully another evening.

I call attention to it this evening in order to show that it was this that really made an end to the whole sin problem. Turn, please, to the 16<sup>th</sup> chapter of Leviticus, and I want you to see something very interesting there—Leviticus, the 16<sup>th</sup> chapter, the 20<sup>th</sup> verse. Oh, I'm so thankful for this 20<sup>th</sup> verse in the 16<sup>th</sup> chapter of Leviticus.

Remember, the priest represents whom? Jesus. And the substitute that dies—the lamb or the goat or the bullock—what does that represent? Jesus. He's the priest and He's the sacrifice. He's the offeror and the offering. He's both. It took both to represent Him.

Now, in the 20<sup>th</sup> verse, we see the priest as he nears the close of his work, on this day—as I say, we shall study it more fully another evening—but this evening I want to fix your mind on what he does as he has sprinkled the blood there in the Most Holy Place. He comes out—20<sup>th</sup> verse:

“And when he hath made an end of reconciling the Holy Place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited...”  
Leviticus 16:20-22.

Stand with me here at the door of the sanctuary and watch Aaron as he comes out now from this work in the sanctuary on this Day of Atonement. He has been in and sprinkled the blood upon the mercy seat. He comes out now with those sins, and what did I read there? He has made an end of what?

“...an end of reconciling...” Leviticus 16:20.

There is that word end again. We’re studying tonight the end of the sin problem, and when the priest has made an end of reconciling, that means there’s no more reconciling. It’s all done. It’s all taken care of.

And so, he takes those sins that have been made an end of and puts them on the scapegoat, and a fit man takes that scapegoat way off there in the desert. They never see him again. We’ll study another evening what that represents. My point is, that’s the end. That’s what it says here.

Now, what does Paul say that that represents? Let’s go back to Hebrews, the ninth chapter, where we shall see—Hebrews, the ninth chapter. What the priest did back there in type, Jesus does in reality. What was done back there once a year, Jesus does once for all.

You will read it in your King James Version that you have there before you. This time, I want to read it to you from Weymouth, a modern translation, beginning with the 23<sup>rd</sup> verse:

“It was needful therefore that the copies of the things in Heaven should be cleansed in this way...” Hebrews 9:23.

That is, by the blood of animals. It was necessary to cleanse this sanctuary by sprinkling the blood there upon the mercy seat. But now, watch. It was necessary:

“...that the heavenly things themselves should be cleansed with more costly sacrifices” Hebrews 9:23.

What’s the more costly sacrifice? The blood of Jesus.

“For not into a Holy Place built by men's hands—a mere copy of the reality—did Christ enter, but He entered Heaven

itself, now to appear in the presence of God on our behalf. Nor did He enter for the purpose of many times offering Himself in sacrifice, just as the High Priest enters the Holy Place, year after year, taking with him blood not his own. In that case Christ would have needed to suffer many times, from the creation of the world onwards” Hebrews 9:24-26

Now, watch:

“...but as a matter of fact He has appeared once for all, at the Close of the Ages, in order to do away with sin by the sacrifice of Himself” Hebrews 9:26.

It is clear that what the priest did back there once a year, Jesus will do how many times? Once for all—that is, once for all time. Watch. While there were many sacrifices offered here in the court day by day continually, Jesus offers how many offerings? Just one. How many times? One, on Calvary. When He died upon the cross, that was the all-sufficient offering for all times—all sufficient to save everyone.

And when the priest back there went into the Holy Place, he went back and forth, day in and day out, year in and year out, repeating, repeating, repeating. But Jesus, as we read in Hebrews 9:11 and 12—let’s look at it there—Hebrews 9:11 and 12:

“But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in...” Hebrews 9:11-12.

How many times?

“...once into...” Hebrews 9:12.

What?

“...the Holy Place, having obtained eternal redemption for us” Hebrews 9:12.

Yes, the priest back there went in and out, in and out, in and out, over and over again, year in and year out. Jesus died once. He went into the Holy Place once, he goes into the Most Holy Place once, and when that blood is sprinkled upon the mercy seat in the final end of sin, then, as we read here, it will do away with sin by that sacrifice.

Now, in another evening, as we continue this study, we’re going to look at the great prophecy that locates the time when Jesus went in the Holy Place and also the time when He went in the Most Holy Place.



My point is tonight that it takes all of this to make an end of sin, and just as we must gather at the cross and see what Jesus did on Calvary to make it possible for us to be saved, so we need to gather at the sanctuary day by day and share with Him in this work that He is doing to apply the blood in heaven and on earth, for that blood that speaks *for* us there speaks *to* us here.

It is only as we enter into that experience, dear friends, that this blood can avail in our behalf. Let me make this very practical. You all remember the statement that John makes in 1 John 1:9:

“If we confess our sins...” 1 John 1:9.

What does He do?

“...He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” 1 John 1:9.

All right. Who do we confess our sins to? To Jesus. He’s our Priest—He’s our Priest. And we’re to confess our sins to God. All right. But when we do that, friends, if we understand this service, we understand that Jesus is taking His precious life and covering those sins of ours in the records of heaven with His own blood.

It cost Him something to do that, and when we sense the cost of that, we shall not want to go on sinning and repenting, sinning and repenting, sinning and repenting. But we must also look forward to the hour when sprinkled on the mercy seat, His blood shall blot out the record of those sins forever.

Someone may say, Well, why doesn’t He do it and get it over with just as soon as we confess? Let me say to you, friends, it’s because He respects our power of choice. Let me illustrate it.

Years ago, shortly before I was born, my father and mother accepted this wonderful message, and as a part of it—of accepting this message—my father sought to lay hold of the power of Jesus to give him the victory over tobacco.

But tobacco had quite a hold on my father. He started to use tobacco when he was just nine years old. His father before him had used tobacco, and my daddy used to get it out of *his* daddy’s pocket when he wasn’t looking, and started in to chew tobacco when he was just nine years old.

And so, here he was now a grown man and he was trying to break away from tobacco. He wanted to give it up, and he asked the Lord to help him, but he had a battle. I’ve heard my mother tell about sometimes she’d see him after breakfast take a plug of tobacco out of his pocket, get out there by the corn field and throw it just as far as he could. He was *through* with tobacco. He’d given that all up.

But sometimes after dinner, she’d see dad out there in the corn field walking up and down the rows. He was looking for something. What was he looking for? You know.

I want to ask you something, friends. If you had been in the Lord's place, would you have let him find it or would you have seen to it that he could never get any more tobacco? When you have the answer to that question, you have the answer to the question why Jesus is still in the sanctuary.

God respects our choice. If we've never surrendered to Him, He stands outside the door of our hearts and knocks, but He'll never force the door—He'll never break it down. He says:

“...I stand at the door, and knock...” Revelation 3:20.

The Lamb has been slain, the sacrifice has been offered, but the blood is sprinkled for you, when you accept it, and then your sin is covered in that sanctuary. But, friends, that isn't the end of it. Day after day, year after year of life goes by, and every day, it's our privilege to choose anew to accept Jesus as our Savior and to turn from sin and live His life, by His grace.

But any time we want the old life back, we can have it. Any time we want to return to the ways of sin, they're there. Oh, somebody says, but I just wish God would take me and make me so I never did anything wrong. Come, friend, if He'd wanted to just make us like machines, He could have made us that way in the first place and saved all this painful, long, drawn-out process of sacrifice and death. Do you see?

Why is He doing it this way? Because He loves us and He wants us to know how wonderful love is.

“If ye love me...” John 14:15.

...He says.

“...keep my commandments” John 14:15.

Oh, I'm so glad He loves me enough to wait so long for me to make up my mind. May I tell you something, friends. He'd wait for another 6,000 years if it would do any good. His patience is marvelous.

But the best news I know is this. We'll study more about it another evening. The prophecies show that we're in the time when every life is going to be fully ripened either for heaven or for destruction. We're living in the time when every character is going to be fully formed on God's side or on the side of lawbreaking.

The special work that Jesus is doing in the sanctuary at this time should be our constant study because, friends, if we will enter in and share with Him by faith in this work, we will be ripened up for heaven instead of ripened up for destruction.

Will you, then, join with me tonight in by faith drawing close to Jesus. Will you, with me, say, Dear Lord, I'm so glad to know that you not only died for me upon

the cross, but you've been living for me and interceding for me ever since, in the sanctuary above.

Shall we tell Him that we want Him to sprinkle the blood to cover our sins tonight? Shall we let Him do for us what He has longed to do—to take every sin out of our lives? And then, shall we ask Him to help us to keep renewing that consecration every day that the sprinkled blood may continue to cover us and finally blot out every sin from our lives.

How many of us would like to send Him that word tonight? May I see your hands? Oh, the Lord grant it for every one, friends. How good He is—how wonderfully good.

Will you bow your head with me. Father, we thank Thee for the revelation of Thy love. We thank Thee that Thou hast given Jesus not only to die for our sins but to live as our interceding Priest.

And tonight by faith we look up into the sanctuary and we see One like us, and yet One like Thee, who lifts His hands and prays for us. Oh, loving Jesus, sprinkle the blood for us. Take our sins and cover them with Thine own life, and then, Lord, help us every day to keep giving up sin and keep choosing Thee, till the blessed work is finished and Thou canst come and take us home, for Jesus' sake, amen.

Now, a closing verse—Philippians, the first chapter and the sixth verse. I want you to take this home with you tonight—Philippians 1:6—for, friends, the finished work in the universe can never be done until the work is finished in your heart and mine. This is a wonderful statement of the apostle here in Philippians 1:6:

“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ” Philippians 1:6.

The margin says He'll finish it. Let's let Him finish it. What do you say? Shall we stand.

We invite you to share in the worship of God here in the morning at 9:30 and 11, in the vesper service conducted by the young people at six o'clock tomorrow night, and then, next Friday night, be back as we continue these important messages, Dr. Harmer bringing another important message on health, and we will study more about what Jesus is doing in the sanctuary to put an end to sin and thus solve every human problem.

Remember to give your card to the usher—all who desire a digest of the two studies tonight. God bless you and you're dismissed. Be glad to speak with anyone that has a question to ask or a word here at the front.

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