

# Sanctuary (Chesapeake 1973) 1 of 5

## *Problem That Solves Problems*

#0488

Study Given by W. D. Frazee—1973

We tend to think of religion from the standpoint of how it affects us. Our Lord appreciates it when we think of it from the standpoint of how it affects Him. Some weeks ago, I was talking with a man who has been our county judge there in Georgia for many years. He had just lost his wife through death, and as we were visiting together, I said to him, "Judge, have you ever thought of what you mean to God? How important you are to Him?"

I said, "You know, the other day, there was a boy down in Venezuela that was kidnapped, and the father had to pay a ransom to get him back from the kidnappers. He paid \$900,000 to get the boy back, a 13-year-old boy." I said to my friend, the judge, "Do you think the boy was worth it?"

And he smiled, and he said, "Well, he was to the father."

I said, "Yes, that's it." Now, I said, "If you want to know how much you mean to God, think of Calvary because that's where the ransom was paid." And I said to him, "Are you worth that much?"

And he said, "Well, I'm afraid I'm not."

I said, "Wait a minute. Does God know values? If God in Christ gave Himself on the cross to ransom you, did He get cheated, or are you worth that much?" Well, he hadn't thought of it just that way.

My dear friends, the message of the sanctuary is this, God loves you and me. And He thinks we are valuable, that we're important. He's willing to turn all heaven, as well as this earth, into a great laboratory for solving the sin problem because the sin problem is the great problem that God has on His hands.

Let me explain it. The very fact that God has paid so much, in Christ, for you and me to redeem us indicates that there is some great value He sees in us. What is that value? Did Calvary make the value? No. Calvary revealed the value.

When the father down in Venezuela this year paid \$900,000 to get his boy back, it wasn't the \$900,000 paid that made the boy valuable, was it? He was already valuable, at least that much, to the father, wasn't he? If not, then the father got cheated. He'd better kept his money and lost the boy.

Then, there is something that God sees in you, my friend, because He says He would have done it all for just one, doesn't He? There is something that God

sees in you of infinite value. What is it? Well, I'll tell you. It's fellowship with Himself.

God has made you in His image to think and reason and choose and love. And while there are a million, million others made in His image, in His infinity, He can make *you* reflect His image, and yet there are no duplicates.

Come, tell me, did you ever meet anybody like you? And sometimes, when I ask people like that, they say, No, and it's a good thing. And it *is* a good thing. If a duplicate in all this world could be found for you, your value would shrink at least 50 percent. But don't worry, there are no duplicates. You are absolutely unique. There is nobody else like you. And this is why God loves you so much.

But what is it He sees in you that is of such infinite value? It is the capacity for fellowship with Him. God loves to visit with you and have you visit with Him. That's communion. And in the sanctuary, He shows us how anxious He is to get you and me together *with Him* forever.

What's the problem? Sin is the problem. You know, the Bible says in Isaiah 59:2:

“But your iniquities have separated between you and your God...” Isaiah 59:2.

Sin separates, for it is the deliberate, willful choice of a heart that could love God, to turn away from Him. Sin separates.

How to deal with that sin problem? This is God's great problem. You see, there are those who have the idea that if God is a God of love, He will just open up His heart and home and take everybody back, whether they've sinned or not, and how bad they've sinned. He will just take them all in, like some indulgent parent. Just love them enough and pat them on the back and say, “Well, darling, I love you anyway, so come on home.”

The Bible doesn't present that kind of God, does it? Do you know why? Because God is love. And God's law that He wrote on the stone, that's in the Ark in the Temple in Heaven, that law proceeds from a loving heart.

And do you know why I know it's a law of love? Because—don't miss it—the breaking of this law has brought all the pain and misery and trouble and strife and war in this world. This is what's back of all of it. Right? Well then, how could a loving God perpetuate that which causes all these human problems.

No. Sin must go if the universe is to resume that wonderful song of universal harmony which once echoed from world to world and universe to universe. Thank God, friends, sin must go. Do you vote with God on that?

Ah, but now, the problem is this. Since you and I are so infected with sin, saturated with sin, what happens if sin goes? Well, if you and I are partakers of sin, then we go with the sin.

When Sodom and Gomorrah were burnt up because of sinners in it who were beyond redemption, the thing that God was seeking to destroy was not especially the cities, it was the wickedness. Right?

Then, you see God's problem—how to get rid of sin and still save sinners. How to take sinners home without taking sin home, how to separate sin from sinners and sinners from sin.

In the sanctuary, God shows us how it can be done, the *only* way that an infinitely wise God could find to solve this problem. And in solving it, He solves all the problems of the universe. Shall we study how He does it?

I can tell you this, friends, it is a plan of infinite expense. It has already cost hHaven long ages of agony. And the pain is not over yet, but when the work is accomplished, and God says it's done, thank God, it'll be done, friends, and:

“...affliction shall not rise up the second time” Nahum 1:9.

Now, in the sanctuary, you will note there are three places of activity. You'll note that in the sanctuary proper, there's the Holy Place and the Most Holy Place, but around the sanctuary is the court. So, we have the court, the Holy Place, and the Most Holy Place. Why three places? Well, because there are three jobs to do—three steps in this wonderful plan to separate sin from sinners and sinners from sin.

I suppose most of you here this morning have more than one room in your house, right? I wonder why. Well, you have different activities in different rooms. I find that most people are quite interested in the kitchen—at least, in what comes out of it. We don't usually have the kitchen in the bedroom. We have different rooms because there are different activities, and that's the way it is with the sanctuary.

Now, the sanctuary that you and I want to study, dear friends, in these series of lectures, is not so much the one on earth, which we have represented in our chart here. The sanctuary that I'm interested in is the one in heaven. Paul says this is the chief point, in Hebrews 8:1 and 2. That we have a high priest there in the sanctuary, a minister, who's working for us.

And what do the two sanctuaries have to do with each other? Oh, this one's just a copy. The one Moses made is a figure to help us understand that one in heaven. You and I couldn't go to heaven, so Jesus had Moses make this copy. And so, when we're looking at the Holy Places of the sanctuary on earth, what we're really seeking to discover is what *has* gone on and *is* going on in heaven for our redemption.

Now, back to our copy here, the three places: the court, the Holy Place and the Most Holy Place. As I say, there are three jobs to be done. That's why there are three places. And anticipating what we shall be studying next week, let me call your attention to the fact right here in our first study—this is a blood-sprinkled way.

Look at that altar of burnt offering in the court, and what is on the horns of that brazen altar? Blood, blood. Look at that golden altar of incense in the Holy Place, and what do you see on the horns of that golden altar? Blood, blood. And then, with the high priest, go beyond the second veil, and in your imagination, watch him, as on the Day of Atonement, he appears at the mercy seat, and what does he sprinkle above the law? Blood, blood.

I repeat, it is a blood-sprinkled way. It is a ministry of blood: in the court, in the Holy Place and in the Most Holy Place. And why? It is written in Hebrews 9:22:

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

Remission of what? Of sin.

Do you mean sin is so bad that it takes a ministry of blood to get rid of it? Precisely. And you mean that it has to be shed in the court, ministered in the Holy Place, ministered in the Most Holy Place? It takes *all* that to get rid of sin? That’s the message of the sanctuary.

What does it mean? That’s what we’re going to study. My point is this, friends, God is going to get it done. God never yet started anything He couldn’t finish, did He? He started this world, and when He began, He didn’t have anything, and when He got through, He had a beautiful planet filled with all sorts of life, and Adam and Eve there in their joy celebrating their first Sabbath, and it took Him just a week.

My point is, God starts what he finishes, and He finishes what He starts. Oh, I’m so glad that this work of redemption, which He has begun, we are confident He’s going to finish. What do you say? That’s Philippians 1:6. All right.

Now:

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

You see, sin (and the sprinkling of blood is to remove sin) the Bible says, is what?

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

In the sanctuary in heaven, the law is in the Ark, which is the center of the whole picture. In the ancient service—don’t miss this point—when God had Moses build the sanctuary, he told him to look at the one in heaven and make this one like it.

And so, Moses made the sanctuary. He made the golden altar, he made the candlestick, he made the table, he made them all according to the pattern he’d seen. He made the beautiful Ark and the mercy seat, but when he came to the law, did God say, Now, Moses, make that law after the copy of the one in heaven? Did He? Who made it? God.

Do you see the importance of this law? That while God entrusted to human hands the work of making a copy of the sanctuary and all the furniture, the law God Himself wrote.

And when Moses, in his righteous wrath over the golden calf, broke the tables of the covenant, did God say, “Well now Moses, make a copy?” Oh, no. He said, “Moses, bring me up two tables of stone, like the first, and I will write upon the tables:

“...according to the first writing, the Ten Commandments...”  
Deuteronomy 10:4.

Read about it in Deuteronomy 10:1 to 5. My point is, in each case, God saw to it that the writing on those tables was done by His own finger. This is the standard of righteousness for earth and heaven.

And don’t miss this point, friends—Just let me throw this in here it’ll help somebody—Do you sometimes meet some dear friends of other faiths, who tell you that this was all done away and therefore the law is all done away? Do you ever meet that? Well, let me give you a thought.

Is it true that that sanctuary is no longer on earth? Yes. Does this mean that we are without a sanctuary?

[Audience] No.

[Elder Frazee] Does the new covenant have a sanctuary? That’s what Paul wrote the book of Hebrews to tell us.

The sanctuary of the new covenant is where? In heaven. Is there a priest of the sanctuary in the new covenant? Who is it? Jesus. We don’t look to white-robed priests with the beautiful breastplate on here in this world. Our high priest is where? In the sanctuary in heaven.

We don’t look to a candlestick and an altar and an ark, down here in this world. But we see, looking through the eyes of John the Revelator, in that Temple in Heaven seven lamps of fire burning before the throne. Is that right? We see a golden altar, Revelation 8:3, with the incense ascending with the prayers.

And looking in Revelation 11:19, we see the temple of God opened in heaven, and we behold what?

“...the Ark of his testament ...” Revelation 11:19.

Testament? What’s that? Well, that’s the law—Deuteronomy 4:13.

Now watch, and don’t miss this, friends. Maybe it’ll help you to help some of your friends that are mixed up over this matter of what stops at Calvary.

Just as we no longer look to the ancient sanctuary but look to the one in heaven, just as we no longer look to that furniture back there in Jerusalem, but we

look to the furniture in the New Jerusalem, just as we no longer look to the Ark in the Most Holy Place here on earth, but we look to that Ark in the Most Holy Place in the Temple in Heaven, so we no longer look to a law written down here in this world, we look to that law written in heaven.

But now, watch. How do we know what's in heaven? Why, God told Moses to make the sanctuary like what? Like the pattern. And the pattern is what? The Heavenly Sanctuary.

And so, *watch*, if God gave Moses and those who worked with him wisdom enough to make the earthly sanctuary like the heavenly copy, you and I can be sure that God was careful to make the earthly copy of His law like the heavenly original. Do you see?

And so, when we think of the Ten Commandments, we are not thinking of something put in the Ark back there at Sinai, merely. That was merely a what? A copy. We are thinking of the great original—the law of God written by His own finger. And 90 years into the Christian era (60 years after the cross), John saw it there in the Ark in the Temple in Heaven—the Ten Commandments.

Oh friends, I'm so glad that we can help people to see that this law is eternal. It's in heaven. Nothing dispensational about it, nothing racial or national, it's for the universe. What do you say? All right.

Now, to transgress this law is what? Sin—1 John 3:4. And:

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

What?

“...death...”

Where is that? That's right—Romans 6:23.

“...the soul that sinneth, it shall die” Ezekiel 18:4.

And how many have sinned?

“...all have sinned...” Romans 3:23.

“...and so death passed upon all men...” Romans 5:12.

You and I, then, are headed for what? Death.

“...sin, when it is finished, bringeth forth death” James 1:15.

The only way to solve the problem is to get rid of the sin. But since the wages of sin is death, since the penalty for the transgression of this law is death, that penalty must be met. And in the sanctuary, God shows you and me how that can be done and you and me still live.

Now, this involves a wonderful principle of the transfer—the transfer of sin. If you keep your sin, it'll kill you. There is only one way in which it can be transferred. If it *is* transferred, it'll kill somebody else. This is what the sanctuary shows.

Now, if you're taking notes, and I hope you are, you put down in your notes Leviticus, the fourth chapter. In fact, we're going to be drawing in the lesson this morning and Sunday, not only on the fourth chapter but on the fifth and sixth, because in all these chapters, we have the record given of God that teaches us this lesson of transfer of sin.

Now, I'm going to just briefly outline the plan, and you can read it there in the scriptures, and you can also read it as beautifully given us in the book *Great Controversy*, the chapter, "What Is the Sanctuary." Also, in *Patriarchs and Prophets*, "The Tabernacle and Its Services."

When a man back there in Old Testament times wished to have his sin forgiven, he came to the sanctuary, leading some creature: It might be a bullock, might be a goat, might be a lamb. You'll find all those mentioned in Leviticus four, five and six.

The point is, he was bringing a substitute, who was to suffer for his sin. When he came to the sanctuary, he got as close to it as he could—came to the door of the tabernacle. But he couldn't go into the sanctuary itself because the sanctuary represents heaven, and sinners can't enter heaven, but he came as close to it as he could.

In your imagination, see him coming from way off in the camp, walking across the desert sand, leading that lamb or that goat or that bullock. He's coming up to the sanctuary, and standing there by that altar, he places his hands upon the head of that substitute. We see his lips move as he confesses his sin.

Now, the sin is on the substitute. It has been transferred. As he places his hands on the head of the victim, as he confesses his sin, the sin has been transferred from him to the substitute.

Well, that takes care of it, doesn't it? No. That's just the beginning. Now, what must happen? The substitute must die. The substitute must die.

"Oh, is there no other way?"

"No other way."

"You mean that lamb must die?"

"Yes."

"Well, the lamb hasn't done anything wrong."

"No. Who has done something wrong?"

“That sinner man—the man that has brought the sacrifice.

“Well, why shouldn’t he be the one to die?”

“He *should* be the one to die, friend, but somebody loves him enough to die for him. And the lamb, the bullock, represents the One who loves that man enough to die for him. Who’s that? Jesus.”

And so, it is written in John 1:29:

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

The margin says beareth away. You see, when the sin was put on the lamb, the lamb was then a sin-carrying lamb. He was bearing the load of sin. And in Gethsemane and on the cross, our Lord carried our sins.

Now, back to the ancient sanctuary. The man is there. He’s put his hands on the lamb. He’s confessed his sin. Now, what? Oh, the creature must die, the substitute must die. Well, who’s going to do *that*? Who’s going to have the responsibility of slaying that sacrifice?

If I’m the sinner and I’ve brought my lamb, who’s going to slay it? Read it there in Leviticus four and five. Let me tell you something, friends. The sacrifice that the sinner brings as a substitute for his sin must be slain by the man’s own hand.

Oh, I’d rather have the priest do it. No, no. There were some sacrifices the priest slew, but this sacrifice we’re studying this morning—the individual sacrifice for individual sin—that must be slain by the sinner himself.

I wonder what that is telling us. Ah friends, that is telling us one of the most important lessons of the sanctuary, and that is this. *My sin killed my Savior. My sin is what made Calvary necessary. My sin is what broke the heart of the Son of God.*

And why does God bring the sinner to the sanctuary and lead him through this experience of transfer, of confession, and then of slaying of the sacrifice? That he may understand something of the *cost* of sin.

May I tell you honestly, dear friends, the reason we keep on sinning is that we do not understand the cost of it.

Suppose there’s a beautiful vase standing here with some lovely flowers in it, and I get to handling it, passing it from one hand to another, and suddenly it falls from my hands and drops here and breaks. There it lies—shattered glass.

How do I feel? Well, I’m sorry, I’m sorry. But I think, “Well, I’ll have to pay for that. I wonder where they got that. Maybe over in Baltimore. Wonder what it cost. Perhaps ten dollars.”



And so, I ask around, and finally, I find the man that bought it. And I say, "Brother, I'm sorry I broke the vase, and if you tell me where you got it, I'll go buy you another one and put it back, and then everything will be okay."

But I notice he looks very serious and sad, and I say, "Friend, come. What's the matter? I know I broke it and I'm sorry. I wish I'd been more careful, but I'll buy another one. Just tell me where to get it."

And then, he says, Brother Frazee, "I'm sorry to have to tell you, but that's no ordinary vase. That's a very special vase. It's come down through our family for many generations. It's an antique. Really, there's only one other vase like it in the world. It's in an antique store in New York City. It can be bought for one thousand dollars."

Tell me (and don't take it lightly, friends), am I sorrier than I was two minutes before? Am I, friends? Would you be? What happened? Oh, I found out what it cost. And may I tell you, the reason we're so careless in handling the vase is that we think we can go down maybe to the dime store and buy another one. That's our problem, friends.

You know, there's a great system that calls itself *the church*. It has an earthly priesthood, earthly altars, and it has a program whereby a man can go in and kneel down and confess his sin, and a priest says, I absolve you, and here's some penance for you to perform.

And what does it do, my friends? It cheapens the whole conception of how terrible a thing sin is and how expensive is the business of getting rid of it. But may I tell you, it is possible to have a Protestant version of that travesty.

It is possible for people to get in the habit of thinking, "Oh well, of course, I sinned today. I lost my temper. I got irritated because the neighbor's chickens got in the garden or because my wife burnt the toast or because the children made a lot of noise when I was trying to sleep. And of course, I know I shouldn't have done it, but then everybody does something, and I'll ask the Lord to forgive me, and of course, He will."

Do you see what I mean, my dear friends? Will God forgive us? Yes, He'll forgive us. But I want to tell you something, friends. It costs something to pay the price. It costs something to provide the blood, to sprinkle the blood. It cost the life of the Son of God.

Now, will you turn to a Bible text in Zechariah 12:10? You know, some people think the New Testament is the testament of the gospel, and the Old Testament is the testament of the law. I find both law and gospel in both testaments. What do you say?

Now, let's turn to Zechariah 12:10, in some of these closing pages of the Old Testament, and I want you to see, friends, this wonderful lesson of sensing the cost of sin.

And this is what God was teaching the people who came to the sanctuary with that lamb, that bullock, that goat and put their sins upon the sacrifice and then slew it. He was teaching them, as they engaged in that experience—He was teaching them the cost of sin, in the hope that they would behold the Lamb of God dying upon the cross and sense that it was *their* sins that killed Him.

Zechariah 12:10:

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn” Zechariah 12:10.

Do you see, friends? Here are some people that are looking, and they see somebody pierced. Who’s that? Jesus. And it makes them feel how? Sorry. What do they do? They:

.. mourn for him, as one mourneth for his only son...”  
Zechariah 12:10.

Why do they? Oh, it says:

“...they shall look upon me whom *they* have pierced...”  
Zechariah 12:10.

That’s the thing. And when you and I look at Jesus dying for us on the cross, and we sense that He is dying for us and that He died because our sins were put upon Him. Just as if our hand took the hammer and drove the nail in. Just as if our hands had taken the spear and thrust it into His heart. When we sense that, sin can no longer be fun or funny to us. The pull of sin is gone. The joy of sin is spoiled. The magnetic hold of sin is broken. It comes at the cross. There is no other way, my friends; there is no other remedy for sin.

There is a fountain filled with blood,  
Drawn from Immanuel’s veins,  
And sinners plunged beneath that flood,  
Lose all their guilty stains.

But friends, this takes time, doesn’t it? It took time for that man to select a lamb from his flock and walk up to the sanctuary. It took time for him to put his hands upon its head and confess his sin. It took time for him to slay that lamb and watch as the blood flowed.

Sunday, I’m going to tell you what went on from there. You say, Isn’t this the end of it? No. This is the beginning. You mean it takes some more things to solve and settle the sin problem? Yes. I’ll study it with you Sunday.

But friends, let's begin where the Bible begins. Let's begin with that Lamb, dying for us, dying for us.

Is there anybody here this morning that says, "I see that my sin is the transgression of the law? I see that my sin has broken the heart of the Son of God, and I want to give Him every bit of that sin so that He can take it away." If there's somebody here whose heart responds to that invitation from Christ, would you just stand where you are?

Precious Lord, as we bow our heads here in shame and sorrow, we lay our sins on Jesus, the spotless Lamb of God. As we linger, we see that these sins break His heart, take His life. Oh, my God, is sin this bad? Oh, yes.

Just now, may something of the pain that sin has brought to Thee be felt in our hearts. May something of the sorrow that sin has brought to Thee be felt by us, and thus, may the purpose form and deepen in our hearts to be done with sin, that it may no longer pain Thee and break Thy dear heart.

We thank Thee for the love that moved Thee to make this sacrifice to take away the sin that has spoiled the communion and restore us to fellowship with Thee. In His wonderful name, who died for us, amen.

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