

# Sanctuary (1968) 1 of 8

## *God's Great Problem*

#0510

Study Given by W. D. Frazee—January 1, 1968

How many of you ever had a problem that was hard to solve? I'd like to have you think for a little while tonight, not about your problems but about God's problems. God has a problem? Yes. God has a great problem. I think most of us understand that we can't solve our problems without God; it's also true that He can't solve His problem without us. Wouldn't it be a wonderful thing if you could help solve the problems of the universe and bring relief and satisfaction to the Creator of the universe?

That's why you're here; that's why we're all here tonight to study how to help God solve His problem. In order to know how to help Him, we must understand the problem. You can't solve any problem until you understand it, can you? The problem began when sin began. And the problem will never be solved until sin is eliminated. You see, sin is at the bottom of all other problems in this world. Anybody here tonight have a loved one in Vietnam, may I see your hand? Yes, quite a number. Every now and then, there's a telegram comes to a home and tells the sad story that some loved one has lost his life.

The riots last summer were a problem in many cities. Crime is on the increase. Sickness—think of coronary heart attacks which are affecting literally millions of people. A doctor friend of mine told me the other day that it has reached epidemic proportions. We could go on with a long list of human problems. But, dear friend, if sin could be eliminated, all these other problems would fade away.

Well then, why doesn't God burn up all the sin and have a clean universe? Well, I'll tell you what: because God loves sinners, and sin and sinners are so intimately connected that if God should burn up all the sin in the world tonight, He'd burn up a lot of us, wouldn't He? And God doesn't want to do that, because He *loves* you and me, and He loves all the rest of the people in the world. Well, then if God loves everybody so much, why not then just *accept* everybody, accept all the people with their faults and failings? But you know what that would do? That would just keep the sin problem with us and with the universe all through eternity.

So you begin to see God's problem—how to get rid of sin without getting rid of sinners, and how to save sinners without saving sin along with them. That is a problem. Would you know how to do it? The good news is: God has found a way. It's a very expensive way. It's already cost Heaven long ages of suffering, and it isn't over yet. But when God gets through solving the sin problem, friends, it will be solved forever. Affliction shall not rise up the second time. God is going to make an end of sin; He's going to eradicate sin. And yet, thank God, He's going to do it in a way that you and I can be saved and enjoy eternal life with Him. Isn't that wonderful, friends?

In Psalm 77, He tells us about it.

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

Yes, the way of salvation is revealed in the sanctuary. A way, of course, is a road. We came down here today on a highway, much of it one of the new superhighways. And we like that, don't we? Yes, we can go right along. But you know, friends, there are two things about this road we were on today that I'm thankful for. One is, it started where I was; the other thing I'm glad for, it led me to this place. If it had been short on either end, it wouldn't have helped me a bit, would it? Can you see, then, that God's way of salvation must start where I am and reach to where He is? And that's a long-distance, isn't it? Oh, yes. But thank God, His way is from where I am to where He is.

You remember how God showed that to Jacob. There He was fleeing from justice, we might say, a fugitive out there all alone, lying down on the ground with nothing but a stone for a pillow. And in the night, God gave Him a dream. He saw that ladder. And where did the foot of it stand? Right where Jacob was. And where did the top of it reach? To the very throne of God. Oh, friend, I'm so thankful that nobody is too low for Jesus to reach. Aren't you thankful for that? And so, no matter how many sins you and I may have committed, there's a way to get rid of them; there's a way to go on with Jesus clear up to Heaven itself.

Now, our text this evening, there in Psalm 77:13, says that God's way is revealed where? In the sanctuary. So we want to study it.

The word sanctuary in the Bible is often used to describe God's dwelling place in Heaven. This is also called the true tabernacle or the temple of God in Heaven. If you're taking notes, and I see quite a number are (and of course that makes me happy), you might like to put down Hebrews 8:1–2 and Revelation 11:19. In those verses, you will find all three of these expressions used: the sanctuary, the true tabernacle, the temple of God in Heaven. And this sanctuary in Heaven is the laboratory where God is solving the sin problem—how to destroy sin without destroying sinners. And the answer, as we shall see, lies in separating sin from sinners so that the sin gets burned up and not the sinner. Isn't that wonderful?

And in the sanctuary, we will see *how* God does it. Now, remember, the sanctuary is where? It's in Heaven. And so God arranged for a copy of it to be built down here in this world. Upon Mount Sinai, God gave Moses the word:

“Let them make me a sanctuary; that I may dwell among them” Exodus 25:8.

And he was told to make everything in the sanctuary exactly like the pattern that God showed him. That's Exodus 25:40. And the Scripture shows us that this pattern that Moses looked at was the Heavenly Sanctuary. Hebrews 8:4–5.

In the sanctuary above, there are two rooms, two apartments, two holy places. And so in this earthly copy, we find the first apartment called the Holy Place and the second apartment called the Most Holy Place (or the Holy of Holies). You'll

find both of these described in Hebrews 9, verses 1–5. In the Holy Place, there were three articles of furniture. On the right, the table of showbread; on the left, the seven-branched golden candlestick, and just in front of the second veil of the sanctuary was the golden altar of incense. Thus it was in the earthly copy, so it is in the heavenly *reality*. And so, in the fourth chapter of the book of Revelation, we see John looking in through a door in Heaven, and he sees the seven lamps of fire burning before the throne.

Why seven? Why not six, or eight, or ten? That's the number that God has chosen to represent completeness or perfection. And my point is: there are seven in Heaven, and when Moses made the copy, there were seven. In the eighth chapter of Revelation, we see the golden altar of incense, incense being offered there. In the Heavenly Sanctuary, the incense ascends with our prayers.

Then, in the Most Holy Place, there was one article of furniture—the Ark, the sacred chest, and above it the mercy seat with the figures of the angels. Thus it was in the earthly copy, so it is in the heavenly reality. And so in Revelation the 11<sup>th</sup> chapter and the 19<sup>th</sup> verse, we read that the temple of God was opened in Heaven, and there was seen in His temple the Ark of His testament.

So you see, friends, the Temple in Heaven is the great original, and the one that Moses made was the copy.

Now, not only the sanctuary itself here on earth was a copy of the one in Heaven, but the services in that sanctuary were a copy of the services in the Heavenly Sanctuary. And so Paul says in Hebrews 8:5 that these priests in Moses' sanctuary served unto the example and shadow of heavenly things.

Were you ever in a place where you could see a shadow moving, yet you didn't see what was *casting* the shadow? I was looking out an upstairs window just the other day, in the early morning. And as the sun was coming over Lookout Mountain, somebody in the back yard who I couldn't see at all was moving, and I saw that long shadow. I knew somebody was out there because I saw the shadow move, and I could see the head and the shoulders. There the shadow was moving, so I knew a man was moving.

And so, as we watch the movements of those white-robed priests in the sanctuary here below, we discern in shadowy outline the movements of our Great High Priest in the sanctuary above. This is the *method* that God has given us to understand what's going on up there. It is as if we had a great telescope, and with the eyepiece adjusted, we look, and we see what is going on within the veil where Jesus is our High Priest. Isn't it wonderful we can look into this telescope, friend? I think this is wonderful.

Now, it is in the sanctuary, remember that we are going to find the solution to the sin problem. Here, I repeat, is the laboratory where God is solving the sin problem, and He can do it for you, friend. Come, have you got a sin problem? Is there something that has gotten you down again and again? Listen, you can get *it* down and walk on it. God has a way to separate you from sin and sin from you. It's revealed in the sanctuary. Let's study it.

Now, here in this sanctuary, we find that the center of the whole service is in the Most Holy Place. And there is where the Ark is. And in that Ark is enshrined the law of God—the Ten Commandments written with God’s finger on the tables of stone.

You remember that when God had Moses make this, He told him to make it all like the pattern. And Moses and those who helped him, they made it all like the pattern—the sanctuary, the table, the candlestick, the altar, the Ark. But when it came to the law, God said He’ll make *that*. That was not entrusted to human hands. It was the finger of God that wrote on the tables of stone the Ten Commandments.

Tell me, friends, do you think God made a perfect copy? You know He did. That law that was in the Ark, in the sanctuary Moses made, is an exact transcript, a perfect copy of the law in the Temple in Heaven. And what is the purpose of that law? It tells us what sin *is*.

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

And to break even *one* of the Commandments is to become guilty of *all*. (See James 2:10.)

And what’re the wages of sin? Death. (See Romans 6:23.)

“All have sinned...” Romans 3:23.

And so, all the world stands guilty before God. (See Romans 3:19.)

You see, then, that the law can’t save the sinner. That isn’t its purpose. Its purpose is to point out what’s wrong in our lives. And it does that.

Let me read you Romans 3:20 from Phillips translation:

“Indeed it is the straight-edge of the Law that shows us how crooked we are” Romans 3:20 Philips New Testament.

So, if you want to see how you measure, just stand up alongside the law.

Now when we go back to the sanctuary service, we see that the first step in solving this sin problem was to provide a substitute who would die in the sinners place. You can see that, unless there was somebody to die for you, if you’ve sinned, you’d have to die. And God used various objects in this shadowy outline to represent the One who would come someday and die for us. Lambs, goats, bullocks were used in various services, but all of them represented “the Lamb of God which taketh away the sin of the world.” (John 1:29)

Suppose in our imagination, we gather there at the sanctuary tonight. We see a man coming into the sanctuary with a lamb or some other sacrificial animal. You can read the story in the fourth chapter of Leviticus. What does he do with that?

He's bringing that lamb as a sin offering because he's broken the law; he wants to be forgiven.

Now notice there are two things that he does. First, he puts his hand upon the lamb. And in this act, he confesses his sins and transfers it to the substitute. The second thing he does, he slays the lamb. You see, when the sin is put on the lamb, then who's guilty? The lamb is. Now the lamb must suffer what the sinner deserves to suffer. Do you see? *Before*, the lamb was innocent. There was no reason it should die. Now the sin has been put on it. Ah, one says, "But oh, that's terrible."

It *is* terrible. Sin is terrible. But God, in His loving mercy, has provided a Lamb. Thank God we can bring our sins to Him and confess and ask Him to forgive us. But do you see, friend, He's teaching us in this that it costs something? Ah, somebody may say, "Do you have to pay to have our sins forgiven?" Oh, no. We don't pay; the *Lamb* pays.

I fear sometimes, friends, that when things are free, we do not value them; we do not appreciate them. Let me illustrate it.

Suppose I go into a skyscraper. I get in an elevator and quickly, I'm carried up, 10, 20, 30, 40 stories. And I get out and go to the office. Presently, I come out, get in the elevator again, and I'm borne down to the main floor. How much did I pay? Not a penny. That's easy, isn't it? But let me tell you, friend, *somebody* paid. It cost thousands and thousands of dollars to install that elevator; it'll cost something to keep it going. Am I right?

And oh, friends, if you and I are ever going to be taken from this world up to Heaven, remember, it costs something. We can't pay it. If it did, it would *kill* it. The One who paid, Jesus, it cost Him His life. But friends, there's one thing that He wants us to do. He wants us to try to understand something of what it had cost. For in this experience of understanding something of what it had cost lies help for you and me in getting separated from sin and getting sin separated from us.

That's why Jesus had them bring the lamb, the bullock, the goat. Think about it. Suppose it was you. You sinned; you want to be forgiven. And so you come and you bring that substitute. You put your hands upon it, you confess your sin. But now, now you must slay the sacrifice; you must kill that substitute. Your *sin* is making it die. And what does it all mean? It means that upon the cross *Jesus* died for you, for your sin.

In the 12<sup>th</sup> chapter of Zechariah, and the 10<sup>th</sup> verse, he gives us the picture of what seeing that and awakening to its meaning will do to us. I read:

"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.

Let me tell you a funeral—one of the saddest that I ever heard of. It happened several years ago in a city where I was holding a series of evangelistic meetings. It was a little boy that lay there in the casket, just a little toddler. There on the front seat was the family, some mourners. And with bowed head, there was the father; *he* had killed the little boy. It was an accident. This is how it happened. Every morning, the father had gotten up from the breakfast table, gone out to the garage, backed his car out, and gone to work. *This* morning when this happened, this little fellow followed daddy out, you see. Daddy, not knowing that the little one was there in the pathway, backed his car up as he always did, and the little fellow was mangled. Can you imagine how the father felt, sitting there at that funeral? Oh friends, I’ve heard some heartbreaking cries sometimes as people gather at the casket. But that was an accident. And still, he wept; he cried bitterly. But when you and I come to Calvary and see the One on whom our sins were placed when we hear that cry from His broken heart, and when we begin to realize that *we* did it, *our* sins have pierced Him, sin doesn’t look so attractive then. We mourn for Him. And when sin hurts us the way it did Him, its power in our lives is broken. *This* is the beginning of solving the sin problem.

Tomorrow night, we’re going to see what happens in the sanctuary *after* the lamb is slain, *after* the blood is shed. But now, for tonight, let me ask you, friends, where are *your* sins? Of this I am very sure: Your sins are either on the Lamb or else their on your heart. There’s no other place they can be.

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

Thank God, friends, our sins can be placed on Him. But He’ll never snatch them away from you. If you ever get rid of them, it will be because you, of your own voluntary choice, placed them on His dear head.

I lay my sins on Jesus,  
The spotless Lamb of God.  
He bares them all and frees us  
From the accursed load.

I bring my guilt to Jesus  
To wash the crimson stains  
White in His blood most precious  
Till not one spot remains.

Oh, I am so glad, friends, that sin can be transferred; that my sin, no matter how wicked I’ve been, they can all be placed on His dear head, and He died for me—the Lamb died for the man.

May I ask, friend, is there anybody here tonight that knows if you have sin on your heart, on your conscience, that aren’t forgiven? Will you give them to Jesus tonight? If you just kneel down where you are. Forget all about this audience. And

if you can't kneel, bow your head. If there's something on your heart that stands between you and your Lord, some sin, some guilt, Jesus invites you to come, come.

Thou dying Lamb, Thy precious blood shall never lose its power  
Till all the ransomed church of God be saved to sin no more.

If you need help, if you need forgiveness, if there's some sin on your heart that needs to be covered with the precious blood, just kneel right down where you are and tell it to Jesus. He'll hear you. He'll take that sin; He died for you.

Who is there that says, "Yes, there's something that needs to be taken from my guilty heart and given to Jesus"? Just kneel and tell Him all about it.

Dear friend, I know that the Holy Spirit witnesses to our hearts and convicts of sin. I can only speak to the ears; Jesus can speak to the heart. But the One who knows has told me that in every congregation, there are souls who are hesitated, almost persuaded to be holy for God. There's somebody here tonight, I may not know your name, I may know nothing about you, and I can't read the mind of anybody, but I know there's *somebody* in this audience tonight that Jesus has brought here to hear this message and to find out how your sin can be transferred from you to Jesus. If you're that one to whom Jesus is speaking, oh my dear friend, wait not for anyone else, forget about all others. Seek God; give yourself to Him; place your sins upon Jesus. He loves you; He'll take your sin and make you like Himself.

I'm going to invite all of you to kneel while we have our closing prayer.

Heavenly Father, we feel very thankful tonight that Thou hast spoken to our hearts and showed us the glorious plan of salvation. We see that it is an expensive plan, that it has cost the death of Thy dear Son. But we thank Thee for the love that prompted such a wonderful gift. And tonight, we pray that Thou wilt make this very real to all our hearts. May those who have known Thee in the past know Thee better because we have seen Thy love tonight as never before. And may those who have not yet surrendered fully to Thee, may they tonight see how simple it is to confess sin to Jesus, put it on the Lamb.

Bless these who have knelt, confessing sins. Hear their prayer, and take every sin away. Bless those Lord with whom Thou art speaking, who, in their hearts, are under a burden of guilt. May they know that Jesus is ready to take every sin away. Just now, wherever we are kneeling, I'd like to invite all who, this moment, desire Jesus to have His way fully in your life. I want you to raise your hand up to Jesus if you mean that. He'll see your hand, dear friend. We thank Thee, Lord, for every hand. And we pray that all who know Thee shall be active tonight, tomorrow, in helping others to know Thee. And bring us back to learn more of the precious way of life and salvation in the sanctuary. For Jesus' sake, amen.

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