

Upon This Rock 4 of 5

#0605

Study given by W.D. Frazee

Now, we're turning to 2 Timothy 2, beginning with the 14th verse. This is Paul's last letter written to his son in the Gospel, Timothy, the man that he had trained in the ministry. He's writing from the dungeon at Rome, expecting any day to be called forth to be executed.

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers" 2 Timothy 2:14.

This is very up to date, friends. The charge of the aged servant of God, speaking by inspiration, is: "Be careful. Don't strive about words to no profit, but to the subverting of the hearers." Instead of that do what? The 15th verse, read it with me:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" 2 Timothy 2:15.

Study and rightly divide the word of truth. I want to spend a few minutes on that a little later: rightly dividing the word of truth. Does it need to be studied? Yes. And it needs to be rightly divided.

"But shun profane and vain babblings" 2 Timothy 2:16.

He comes back to this striving about words again.

"For they will increase unto more ungodliness" 2 Timothy 2:16.

There seems to be the idea at times that the more *discussion* there is the more our people will have *wisdom* to make proper decisions. Nothing could be farther from the truth. Don't misunderstand me. There's a proper study. Paul says study. But the idea that babblings and strivings about words, that these things will in themselves contribute *anything* to proper conclusions is contrary to this scripture. Paul says they will increase unto what? More ungodliness.

"And their word will eat as doth a canker" 2 Timothy 2:17.

The margin says gangrene. That's pretty serious, isn't it? There're some discussions, there're some agitations, there're some debates, there're some tapes, there're some books, there're some mimeographed materials, there're some sermons, that eat like a canker—like gangrene.

Then Paul mentions some examples:

“Of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some” 2 Timothy 2:17-18.

Now, let's take a look for a minute at Hymenaeus and Philetus. Were they preaching some truth? Is it all right to preach about the resurrection? Did Hymenaeus and Philetus believe in the resurrection? Look at what the Bible says there. Did they believe it? What was their problem? The *timing* of it, precisely. The whole issue that Paul is dealing with here and he says it eats like a canker, like gangrene, is over the timing of the fulfillment of a certain prophecy.

You know something of what I'm thinking about when I read this don't you, friends? We're dealing with the timing of prophecies. That's what prophecy is. It's an inspired sequence of events to come. And we study how they have been fulfilled in their proper sequence.

So shun profane and vain babblings, rightly divide the word of truth. Be careful about men like Hymenaeus and Philetus:

“Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some” 2 Timothy 2:18.

Something that Paul, the inspired prophet, said was future they said had already happened. Is that right? (Not right, but correct.)

“And overthrow the faith of some” 2 Timothy 2:18.

Can faith be overthrown by getting a wrong sequence? Apparently. Now the wonderful climax:

“Nevertheless the foundation of God standeth sure” 2 Timothy 2:19.

Oh, let's build on that solid rock. What do you say?

Now, on this matter of rightly dividing the word of truth, I want to take an example of this from our Lord Jesus Himself. Turn to Luke 4:16. In evangelistic work we know what Luke 4:16 is for, don't we? It shows that Jesus was a what? Sabbath keeper. It was His custom.

“And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read” Luke 4:16.

What book was He reading from that day? The 17th verse. Isaiah.

“And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed me to preach the Gospel to the poor” Luke 4:17-18.

He’s reading now from Isaiah:

“He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And He closed the book and He gave it again to the minister” Luke 4:18-20.

Now you remember that in that sixty-first chapter of Isaiah that He was reading from, the place where He stopped comes where the King James translation has a comma. That’s all. He didn’t even finish this sentence. Do you know why? He was rightly dividing the word of truth. He was preparing to say in the twenty-first verse:

“*This* day is *this* scripture fulfilled in your ears” Luke 4:21.

Everything that He’d read so far was being fulfilled. If He’d read five words more, it wouldn’t have been true. Do you remember what the words were that He left out? “And the day of vengeance of our God.” Had the time come for the day of vengeance? No. Jesus knew when to stop. He knew when to *apply* prophecies. He knew how to rightly divide the word of truth.

Paul says to Timothy, “I want you to study so that with the help of the Holy Spirit *you* can do it that way, that you’ll know when things apply and when they don’t apply.”

I pray that He’ll give us that spirit of discernment and understanding. And in it as we studied so carefully last night in the instruction that we read, we need the help of the Spirit of Prophecy. The Spirit of Prophecy is the authoritative message of Jesus to His church. It’s the same Holy Spirit who inspired the ancient prophets, speaking through the latter-day prophet to confirm the proper dividing of the word of truth, to confirm the proper sequence of the prophecies.

Now this morning, we studied some of the questions and problems in connection with our message on the sanctuary. I want to go a bit further with that tonight. I want to take a look at the book of Hebrews. Naturally, we won’t have time in this short meeting to go clear through the book. I want to deal with the question of whether the book of Hebrews agrees with our presentation as Seventh-day Adventists on the work of Jesus in the heavenly sanctuary. Or to state it the other way around, does the Seventh-day Adventist message agree with the book of Hebrews? Is that what the book of Hebrews is saying?

Before I go to the book of Hebrews, I want to get a background from another angle. I want to ask you some questions—this is a group of workers—

I want you to study with me and I want to ask some questions.

Does the Old Testament present prophecies dealing with the coming of the Messiah? More than one? Quite a number. The people who studied those prophecies, (Listen carefully to my question!) how many times did they expect Messiah would come? How many times did they expect Messiah would come? [Once] Anybody got any different answer? The rest of you agree with the ones who answered or else you are waiting to see. Do you think that the prophets who wrote about the coming of Messiah had a clear view of the fact that He would come more than once? Did John the Baptist expect that Jesus would set up His kingdom in Jerusalem? Was he a prophet? Was he a *great* prophet? Who said so? Jesus.

Well, when did the people of God find out that Messiah would come more than once? After He came the first time, is that right? And so we find Paul writing in Hebrews 9:28:

“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation” Hebrews 9:28.

Now, did I ever hear among Seventh-day Adventist preachers the expression “the third coming of Christ?” Was that all right? I wonder if Paul knew about it? Did He say anything about it? Can you point me to chapter and verse where Paul talks about the third coming of Christ?

How much time between the second coming of Christ and the third coming of Christ? Who wrote about that? John. Was Paul around when John did it? No, he was already dead for a number of years. You’d have to turn over to Revelation 20 and then you’d see the thousand years and you’d see the first resurrection, and then you’d see the city coming down after the final judgment, and all those *marvelous* things in the last three chapters. It’s wonderful, isn’t it?

Is it all right to talk, then, about three comings of Messiah? But you’ll agree with me that John the Baptist didn’t understand it, and you’ll agree with me that Paul doesn’t write about it. And you’ll agree with me that if it weren’t for the book of Revelation you and I would probably know very little about it. Am I correct?

Now, having said all that, I want to ask you another question. Can a good Seventh-day Adventist preacher go back in the Old Testament and find prophecies that belong to the first coming of Messiah, and others that belong to the second coming, and others that belong to the third coming? And are some of them even blended? Think of that wonderful prophecy of Isaiah 9:6-7:

“For unto us a child is born, unto us a Son is given” Isaiah 9:6.

Where’s that? That’s Bethlehem, isn’t it?

“... and the government shall be upon his shoulder: and His name shall be called Wonderful, Counsellor, The

mighty God, The everlasting Father, The Prince of Peace.
Of the increase of His government and peace there shall
be no end, upon the throne of David, and upon his
kingdom, to order it, and to establish it" Isaiah 9:6, 7.

What have you got here? A blending.

Take a look at Zechariah 14:3:

"Then shall the LORD go forth, and fight against those
nations, as when he fought in the day of battle. And His
feet shall stand in that day upon the Mount of Olives"
Zechariah 14:3-4.

Which coming is that? Is that the third? What's going to happen to the Mount
of Olives? Cleave.

"The trouble with you Seventh-day Adventist preachers is that you just skip
around and put it anyway you want it to make it fit your ideas." I am quoting, of
course.

Praise the Lord, it does fit, friends. And one of the best proofs that your
jigsaw puzzle has been put together correctly is that all the pieces fit. Am I correct?
And one of the great evidences that the third angel's message is the *truth* is the fact
that it fits the *pieces* all together.

Now, I recognize, as we were looking at things last night, there are some
things in the Bible and some things in the prophecies that we still, some of us at
least, don't know where to put. But the *great* lines of truth, reaching from Eden lost
to Eden restored, the great prophetic lines of Daniel and Revelation, and our Lord's
prophecies, come just crystal clear. And as I say, they fit, they fit together. Aren't
you glad?

Come again and let me ask you. Do you agree that this wasn't clear in the
Old Testament times. And that all of it wasn't clear even in New Testament times?
Do you agree with that? You see that, don't you? Is that any proof that they were
mistaken? Is that any proof that we're mistaken, because we see some things that
they didn't see? Oh, no.

"But the path of the just is as the shining light, that shineth
more and more unto the perfect day" Proverbs 4:18.

This is the unrolling of the scrolls. There are still some things in the scroll to
be unrolled, and the messenger to the remnant says there are some things we'll
understand better as the scroll is unrolled.

I want to look at the book of Hebrews and I want to ask you something. Do
you think that Paul wrote the book of Hebrews for the purpose, with the objective of
making plain the difference between Christ's ministry in the holy place and His

ministry in the most holy place? What do the rest of you think? What did he write the book of Hebrews for? He wrote the book of Hebrews, I think you will agree with me, not for the purpose of making plain the difference between the ministry of Christ in the holy place and His ministry in the most holy place. That was not the great objective in his mind. Rather, his objective was to make clear the difference between the ministry of Aaron in the earthly sanctuary and the ministry of Christ in the heavenly sanctuary. Are you with me?

I do not know how much Paul understood about the difference between the holy place and most holy place ministry of our Lord. He may have understood far more than he wrote in the book of Hebrews. I'm not trying to plumb his thought. But it is very clear, friends, that his purpose was to contrast the old covenant and the new covenant; the earthly priesthood and the heavenly priesthood; the earthly sanctuary and the heavenly sanctuary; the sacrifices of bulls and goats and lambs, and the one sacrifice of Jesus on Calvary; the ministration of that blood in the earthly sanctuary as a type, the ministry of that blood in the heavenly sanctuary as the anti-type. So backing off and taking a look of the book as a whole, there is the message.

Now where does our message come in then, in making a clear line of distinction between Christ's ministry in the holy place and His ministry in the most holy place? It comes in just like making the distinction between His second coming and His third coming come in, when we study the Bible as a whole.

Let us look at this for a moment. First, most of you or perhaps all of you are acquainted with the fact that very few translations of the Bible consistently translate those words in the Greek and Hebrew—that we have in some translations the sanctuary, some the holy place, some the holiest. You are acquainted with that aren't you? Alright, so any endeavor (Don't miss this next point!) to make an argument for evidence on the English translations in any translation as to where Jesus ministers in heaven based upon those English translations is labor lost, time lost. Don't spend your time trying to do that.

For instance, Hebrews 9:12 says that Jesus entered once into the holy place having obtained eternal redemption for us. Someone might seize that as proof that Christ went to the first apartment of the heavenly sanctuary. But the truth of the matter is it's in the plural. He went into the holies—plural. And so it is in practically every place in the book of Hebrews. It might be easier if we would simply translate it, 'the sanctuary' all the way through. That's what Paul's talking about or consistently translate holies, plural. There're a couple of exceptions where it's dealing *obviously* with the most holy place (as in the first five verses in Hebrews nine) and the holy place. But in general, I think most of you are familiar with the ground I've just covered and I won't spend a lot of time on it.

But now having established this, may I ask you, what does holies, plural, suggest? That there's more than one place. Don't miss this! There's more than one place. And Paul again and again in speaking of the heavenly sanctuary and the earthly speaks of the holies, plural, the holy places, and he makes a point more than once of the fact that the earthly were the figures of the heavenly.

Then I ask you, by every law of logic and reasoning and language, there must be at least how many? Two. And if there are two in the copy here on earth, what must we expect in the one in heaven? Do you follow? This is clear, and people who want light and truth will recognize this. You must be perfectly clear in your understanding of this, for this is of the *essence* in the Seventh-day Adventist message.

Let's go a little farther. Again we're looking at type and anti-type. How many apartments did Aaron minister in? Two. Which did he minister in first? The first—the holy place. By the way, that's why it's the first apartment. Isn't it? Certainly—the first apartment. How long did Aaron minister in that first apartment? Daily until the last day of the sanctuary cycle, and *then* he went in beyond the second veil. And don't forget Paul calls it the second veil in Hebrews 9. Ballenger didn't like that, but then Paul won't change on that account.

Don't forget that the expression, the second veil proves that there is a what? First veil. You never have a second unless you have a first. Therefore all argument that Paul's expression in Hebrews six, that we read this morning—that Christ our Forerunner has entered within the veil—all argument that that *proves* that He was then in the most holy place *falls*. Paul was not thinking in Hebrews 6:19 to deal with the question of the holy place and the most holy place. He's simply talking about that Christ has entered into the holies, the sanctuary, within the veil.

But how many veils are there? Two. How do you know? Because he says in Hebrews 9, the what? The second veil. So there are two. Therefore you cannot prove by the expression, "within the veil" whether He is within the first apartment or the second apartment just by that expression. That has to be known by other things.

Why did God give us the type? That we might understand the anti-type. Why did He give us the copy? That we might understand the reality. And since Aaron ministered first in the first apartment, and then finally in the second apartment, so Christ ministers first in the first apartment and then in the second apartment.

Alright. Now, let's go a little farther. We studied this morning about the throne of God, and we found that in the book of Revelation there was evidence that that throne could be in either apartment. For we found it located in Revelation 4 and Revelation 8 where? In the first apartment. The argument of those who oppose the third angel's message is that Christ entered at His ascension into the most holy place because He's pictured as going to the throne of God.

But the throne of God, friends, is a movable throne. This is shown in Daniel 7 where at the beginning of the judgment in Daniel 7:9-10, Daniel saw the thrones placed, where the Ancient of Days did sit. Then he saw one like the Son of man *come to* the Ancient of Days to receive a kingdom. He saw the judgment set and the books opened.

So the mere fact that Christ is at the right hand of God at a particular time does not in itself prove that either He or the Father are in one place or the other. We learn that from the type, and the anti-type must go with the type.

Now let's go still a little further. Do you remember what happened back in the ancient sanctuary before Aaron ever started his work? Was there something that had to be done to the sanctuary? It had to be what? Dedicated. Alright, was there anything that had to be done to Aaron? He had to be what? I think I heard the word. *Anointed*. That's right. Do you know what was put on Aaron? Oil. Anything else? Blood. By blood and by oil he was set apart for his ministry. Do you know who did that for Aaron? Moses.

During those days of the dedication ceremony Moses was the type of Christ. Then when Aaron took up the work Aaron was the type of Christ. Christ is the anti-type of both Moses and Aaron. And as there was a dedicatory ceremony for Aaron and his sons, and a ministry of blood and of oil, anointment, so there was a corresponding dedication of the heavenly sanctuary and the inauguration of our great High Priest.

I wish we had time that we could go into this in detail and look up all the references, but some of you have already studied this and those of you who haven't, this will give you something to dig into. Notice the Bible texts in Exodus and in Numbers, and the Spirit of Prophecy statement in *Acts of the Apostles* on the inauguration of our High Priest.

But let me ask you something. And some of you will be very glad to get this. Let me ask you this question. If the sanctuary was anointed and dedicated before the work of Aaron began, how many apartments and how much of the furniture was anointed and dedicated? Do you know? Well, study it in your Bible and you will find that the entire sanctuary was dedicated. The entire sanctuary was anointed.

Now turn to Daniel 9 and notice the 24th verse:

"Seventy weeks are determined upon thy people and upon thy holy city" Daniel 9:24.

Notice the various things that were to happen within the seventy weeks:

"To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" Daniel 9:24.

This is the heavenly sanctuary. The earthly sanctuary wasn't anointed during that seventy weeks, was it? No. And this is not speaking of the anointing of Christ here on earth. This is talking about the heavenly sanctuary.

So when Jesus went to heaven, let's make it very simple and plain, His first work was to be anointed Himself and to anoint the entire sanctuary. And so it is true (Don't miss a word of what I'm saying right now so that you don't make me say something that I didn't say.) that Christ went into the most holy at His ascension, as well as the holy. It is true.

Let me read you an interesting statement from *Signs of the Times*:

“Christ’s glory did not appear when He was upon this earth. He was then a man of sorrows and acquainted with grief. Men hid their faces from Him. But He was following the path God had marked out for Him. Still bearing humanity, He ascended to heaven triumphant and victorious. He has taken the blood of the atonement into the holiest of all, sprinkled it upon the mercy seat and His own garments, and blessed the people. Soon He will appear the second time to declare that there is no more sacrifice for sin” *Signs of the Times*, April 19, 1905.

So in harmony with the type—properly speaking we should say the type was made to conform to the reality. The reason the anti-type fits the type is because the type was made to fit the anti-type. It isn’t that Jesus went through certain things *because* Moses and Aaron did them. It’s the other way around. Christ told Moses and Aaron what to do in anticipation of what *He* would do.

Now let me ask you another question: What does a priest have to have before he can minister blood in the sanctuary? Does Paul argue that in Hebrews 8? Oh, yes he does. Take a look at it:

“For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man [Christ] have somewhat also to offer” Hebrews 8:3.

Christ could not carry on His ministry of blood until the sacrifice at Calvary had been consummated. Therefore, the Ballenger idea that Christ’s ministry before the cross was in the holy place and afterward in the most holy place *falls flat*. There must be a sacrifice before His work as priest.

Now you notice I say His work as priest. The truth of the matter is, from eternal ages He’s been the mediator. And when man sinned Christ stepped in immediately, and in anticipation of His sacrifice and His intercessory work, man was saved through the four thousand years before the cross. But this does not in any way do away with the fact that Christ’s work as our priest could not be entered into until He had accepted human flesh, lived our life, and died our sacrifice, none of that.

Then in the book of Hebrews we find Christ presented as the One who is the Son of God in the first chapter, the Son of man in the second chapter, and because He is the Son of God and the Son of man He can be our priest. And that’s the great message of the book of Hebrews, isn’t it? Alright.

So following the type which was made to fit the anti-type, we see Jesus having died upon the cross and risen from the dead. We see Him ascending with that multitude of captives. We see Him receiving the welcome of His Father. We see Him anointed. Was Christ anointed? Hebrews the first chapter:

“Therefore God, even thy God, hath annointed thee with the oil of gladness above they fellows” Hebrews 1:9.

Then in the book *Acts of the Apostles* we read that marvelous description showing that what happened at Pentecost was the overflow.

Turn to the Psalm 133. I want you to take a look at this picture here:

“Behold, how good and how pleasant it is for brethren to dwell together in unity!” Psalm 133:1.

When the day of Pentecost was fully come they were all where? One accord in one place.

“It [unity] is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments” Psalm 133:2.

Was Aaron really anointed? Yes he was. And so was our great High Priest.

“As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore” Psalm 133:3.

When the Day of Pentecost was fully *come* that came. As *Acts of the Apostles* says, the Pentecostal outpouring was the signal from heaven that the Redeemer’s inauguration had been accomplished, and that He had, as Priest and King, received *all* power. He’d been anointed for His work. That’s why the apostles spoke with such power and such freedom. The Spirit of God which came upon them that morning of Pentecost was the message from heaven that Jesus had entered upon His mediatorial ministry at the throne of God; that He had anointed the entire sanctuary, and been received as the representative from this world to work out the plan of salvation.

But now I ask you something: With all that clear, where would He begin His priestly ministry? If the type means *anything* (and if it doesn’t mean anything there are a good many books of the Bible that are useless), where would He begin His priestly ministry? In the first apartment just like Aaron did. That’s exactly what He did. Where would He *close* His priestly ministry if the type means anything? In the second apartment.

Now there *is* something that Paul has to say about this that we ought to take a look at because it’s very important. Hebrews 9.

One thing that those who criticize the Seventh-day Adventist message on the sanctuary like to get away from is the *cleansing* of the heavenly sanctuary. They don’t like the idea that there should be anything in heaven that needs cleansing. But this is one thing that Paul makes crystal clear:

“And almost all things are by the law” Hebrews 9:22,

(That is the mosaic law of the tabernacle.)

“Purged [cleansed] with blood; and without shedding of blood is no remission. It was therefore *necessary*” Hebrews 9:22-23.

If you’re taking notes, underline that word, necessary. What does necessary mean? It *has* to be, *essential*, can’t get along without it. What’s necessary Paul?

“It was therefore necessary that the patterns of things in the heavens should be purified with these” Hebrews 9:23.

That is with the blood of animals of which he has spoken in the 19th verse. What are the patterns of things in the heavens? The earthly sanctuary. And Paul says it’s what? Necessary to cleanse the earthly sanctuary with the blood of animals.

“But the heavenly things themselves with better sacrifices than these” Hebrews 9:23.

What’s the better sacrifice? [Jesus.] And Paul says that it’s necessary to cleanse or purify the heavenly sanctuary with the better sacrifice. Let’s leave it the way the inspired apostle put it. What do you say? And people who don’t understand it should be careful not to deny it. Thank God, the third angel’s message makes *clear* the cleansing of the sanctuary.

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but 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 9:24-25.

What sort of service is he talking about here the high priest entering into? The Day of Atonement. Jesus won’t do that again and again. According to the 26th verse, He’ll do it how many times? Once. When? In the end of the world. Now, don’t make that mean simply 1844, for that isn’t the point Paul is making at all. He’s taking in the entire sweep from the cross through Christ’s total ministry in the heavenly sanctuary. That’s once—*once*—in the end of the world.

You’re acquainted with the fact that two thirds of human history was already over when Christ died and ascended, aren’t you? If you think of a great clock here beginning at six o’clock in the morning, coming around here and finally past the noon time, and reach two o’clock in the afternoon, the rest are the last hours of the day. So in a sense the last days had come when Christ appeared in Bethlehem and died on Calvary and ascended. And it’s in this setting that Paul says in Hebrews 1:

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son” Hebrews 1:1-2.

So once for all in the end of the world, taking in the total sweep of Calvary and the ministry in the heavenly sanctuary, Christ carries out His sacrificial atonement for sin. Now, I want us to think of this as a package and I mean that reverently. We must not separate the blood of Calvary offered upon the cross from the presentation of that *either* in the holy place or the most holy place.

Every lamb, every bullock, every goat sacrificed in the days of Adam and Abel on down to the days when Christ appeared on earth, every animal sacrificed, offered was a type of whom? Of Jesus Christ. That lamb that was offered every morning and every evening represented who? Christ. What about that goat on the Day of Atonement that was slain? Did that represent Jesus too? Then the slaying of the sacrifice on the Day of Atonement pointed to the cross as the sacrifice that was to be offered for the cleansing of the sanctuary. Is that right?

But some of the sacrifices, which were offered day by day where the blood went into the holy place, were not for the purpose of cleansing the sanctuary. They were for the purpose of transferring the sin from the sinner through the substitute into the sanctuary. Right? Did the blood of Christ accomplish all of those things? That’s exactly the point, friends.

And it takes the *one* sacrifice of Calvary to be the full anti-type of *all* the sacrifices, regardless of *when* they were offered and *where* they were offered; whether they were offered at the garden gate by Abel, or by Aaron at the sanctuary court where they offered a red heifer outside. Every sacrifice offered pointed to the sacrifice of Jesus.

So we must not confuse chronology with the type. Those sacrifices were offered from day to day and at different times and in different places. But they all pointed forward to one sacrifice. Are we clear on this? That’s Paul’s argument in the book of Hebrews, again and again, the one sacrifice, the one sacrifice.

But what’s the purpose of it here, did you say?

“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 there translated “put away” is very strong.

Paul says that Jesus is in the business of making an end of sin, eradicating it. Is that what you want? Thank God, friends, He is going to do it.

So we have here a wonderful presentation in the book of Hebrews of Christ entering the heavenly sanctuary, the holy places plural, to carry on the work in heaven that Aaron carried on in type on earth. And, obviously, as we’ve gone over

tonight, He must begin where Aaron began; He must commence where Aaron commenced in the holy place; He must finish where Aaron finished, in the most holy place.

Now, here is the place where Daniel 8:14 comes in and fills in an important detail that no other place in the Bible gives us. And that is the *time* for the cleansing for the heavenly sanctuary. Let's say it together:

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed"
Daniel 8:14.

Will He get it done? Oh, I thank God, dear friends, for it.

As it was brought to us so nicely in the morning devotion, while Christ is cleansing the heavenly sanctuary, what does He want done down here on earth? He wants to cleanse us. He wants to cleanse the church as a whole. He wants to cleanse each individual member. He's doing it all at once, friends.

I wish you'd turn now to Philippians 1:6. What's the second word? [Confident] What does that mean? Sure, settled, certain.

"Being confident of this very thing, that he which hath begun a good work in you will perform it..."

(or the margin says "finish it")

"Until the day of Jesus Christ" Philippians 1:6.

The fact that He made the sacrifice on Calvary and entered upon His priestly work there at the throne of God is evidence that He intends to finish what He started both in heaven and on earth.

Now our closing text is Hebrews 7:25:

"Wherefore he is able also to..."

Do what?

["save them..."]

How far?

"to the uttermost ..."

Everybody?

"[those] that come ... seeing he ever liveth to make intercession for them" Hebrews 7:25.

A devoted mother, we say of her, she just lives for her children. Jesus lives to make intercession for us, my friends.

Arise my soul, arise,
Shake off thy guilty fears;
The bleeding Sacrifice
In my behalf appears;
Before the throne my Surety stands,
My name is written on His hands.

He ever lives above,
For me to intercede;
His all-redeeming love,
His precious blood to plead;
His blood was shed for all our race,
And sprinkles now the throne of grace.

The Father hears Him pray,
His dear, anointed One;
He could not turn away
The pleading of His Son;
The Spirit answers to the blood,
And tells me I am a child of God.

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