

Heavenly Realities

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Study Given by W. D. Frazee—April 4,

Millions of people are thinking about something that happened nineteen hundred forty-nine years ago on a dark Friday. Our blessed Lord was nailed to a cross. As the shadows of evening came He was laid in the tomb.

As we gather about the cross this evening, let us meditate not only on the scenes of Calvary, but upon the creation that placed value upon man that made the cross worthwhile. Also on the continuing work of Christ to reconcile all things to Himself in the universe, and to gather His people together. Notice the great sweep of Paul's presentation:

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: In whom we have redemption through His blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: And He is before all things, and by Him all things consist. And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it pleased the Father that in Him should all fulness dwell; And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven" Colossians 1:13-20.

The plan of salvation involves more than the people of this world. The entire universe is affected. God's demonstration of His love at Calvary has an affect upon the entire universe, and God desires to join all His children in heaven and earth in one family. All things are to be reconciled through Jesus Christ, through His sacrifice upon the cross, and His continuing ministry in heaven.

While the cross is central in the great plan of salvation, it rests upon the fact of creation, and extends into the mediatorial work and the coming of our King. All this is involved in God's great plan for this universe, this world, and for each of us personally.

I would like to stress that the value of man was not made at Calvary. It was revealed and expressed and demonstrated at Calvary. The value of man was made when man was created. God said

"Let Us make man in Our image, after our likeness"
Genesis 1:26.

So God made man in His image. And when He did that He placed upon man the highest honor that He could give it. For to be made in the image of its Creator is indeed a high honor. Not only that, He gave to that man He made the privilege and responsibility of deciding whether he would retain that image. This is proved by the fact that Adam lost it by making the choice of going with the rebel, Satan, in his disloyalty to God and His law.

But in the plan of salvation God is seeking to bring man back to loyalty and harmony, and He will succeed.

This is not the work of a few moments or hours. Jesus hung upon the wooden cross for six, long, weary hours, from nine o'clock until three o'clock in the afternoon, that this world and the universe might see something of what it cost heaven for six thousand years to look upon the sin and misery on this planet.

As the troubles multiply, as every continent has its share of turmoil, distress, violence, and all sorts of troubles, thank God that you and I know the end of it is near. This should bring us great comfort and hope, not merely for ourselves or the weary world, but for the Father and His Son, Jesus Christ. For it is written:

"In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old" Isaiah 63:9.

He suffers with the famine stricken ones, the war-torn people, where violence and crime destroy lives and make suffering. All of these sorrows weigh upon His heart, and He is seeking in the plan of salvation to put an end to all these things.

Some might wonder why Jesus does not come and put an end to it tonight. He would like to. He has been wanting to do it all these centuries and millenniums. But having given man the power of choice, He is seeking to cooperate with human beings, and get us to cooperate with Him.

In order to cooperate with Jesus, we must understand how He operates, for the biggest part of cooperation is operation. Co means with. To cooperate with God means to work with Him.

What Jesus did for us on the cross in pouring out of His love and giving of His life is a wonderful gift. But from the beginning Christ has been the Lamb slain from the foundation of the world (Hebrews 13:8). And in the sanctuary service He shows us that getting rid of sin is an expensive business, and costs heaven long ages of sorrow and intercession.

We have found that in the sanctuary on earth we have the example and shadow of heavenly things. As the apostle states:

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 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" Hebrews 9:23-24.

This is why we are so interested in studying them. What went on three thousand years ago in the earthly sanctuary is going on now in the sanctuary above. Thus through a careful study of the types in the Mosaic tabernacle we have, as it were, a telescopic view of what Christ is accomplishing at the throne of God.

In the sanctuary there are two apartments, the holy place and the most holy place. The holy place with the golden altar of incense, the candlestick, and the table; the most holy place with the sacred ark and the law of God enshrined beneath the mercy seat.

All these have their counterparts in the heavenly sanctuary. As John describes the sanctuary in heaven in Revelation we see some of these same articles of furniture. The golden candlestick (Revelation 4:5), the golden altar of incense (Revelation 8:3), and the ark of His testament, the ten commandments (Revelation 11:19). So we are dealing with heavenly realities.

Sometimes people raise the question, Is there a real sanctuary in heaven? The Bible says there is.

"Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" Hebrews 8:1-2.

So we have a High Priest at the throne of God. He is the minister of the sanctuary, the true tabernacle. Some translations give it the real sanctuary. There is nothing imaginary about it.

It is very important for us to grasp the reality of what Christ is doing in heaven. When Jesus came from heaven to earth, He came to reveal the Father and show the love of heaven for this lost planet. He took our humanity. He became a baby, grew up as men grow up, and then gave His life for us. All the while He was in the world men looked at Him and said, Here is a man. How can He be God?

Was He God? Oh, yes. Was He man? Oh, yes.

Paul devotes Hebrews 1 to strengthening his presentation the fact that Christ is the Son of God. In Hebrews 2 he presents the evidence that He is the Son of man. Why this double presentation? It is necessary in order to bring salvation to us. If He were only a man His death would not accomplish our salvation, but He must be a man to suffer man's death. He must be a man to give man the example. He must be a man to identify with our human family and represent us before the Father. Only one who was the Son of God could represent God to men, but only one who was the Son of man could represent man to God. So He is the mediator. He has hold of God, the Father with one hand, and He has hold of us with the other hand. Isn't that a wonderful combination?

Oh, I am thankful for it. Do I comprehend it? No, I don't comprehend it. But I can believe it because God says so, and I can enjoy it.

I often say I am glad that I don't have to comprehend everything in order to enjoy it. I don't comprehend this matter of the digestion of food, but I enjoy eating it and getting the benefit of it.

So it is with this wonderful plan of salvation. We may study it. We may behold the love of Jesus. We may read about it in the Bible, and be blessed. But comprehend it? It will take an eternity to do it. And since eternity never ends, there is always something more ahead. It is infinite to keep us occupied forever and ever. Life will always be expanded. Our comprehension will always be increasing.

So let's not be disappointed if we don't know all the answers now. If we will take hold of the ones that are clear, God will lead us to understand more and more.

In the priesthood of Jesus Christ, as the book of Hebrews presents, He is God, truly God, man, truly man, and in that blended experience He can reveal God to man and represent man to God.

There must be something for Jesus to offer in order for Him to represent us as our Priest.

"For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this Man have somewhat also to offer" Hebrews 8:3.

A priest offers gifts and sacrifices. What for? For sin (Hebrews 5:1,2). But notice that it is of necessity that this Man have what? Something to offer. What does He offer?

"Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us" Hebrews 9:12.

What must happen in order for Jesus to enter the heavenly sanctuary as our Priest? He must first die for us. We read about the cross and sing about the cross, and we pray in thanksgiving to Jesus who gave His life for us. But notice the offering upon the cross was in order that He might have something to offer where? The true

tabernacle which the Lord pitched and not man. So His death upon the cross was preliminary to His ministry for us in the heavenly sanctuary.

We lose much unless we sense the reality of it all. This was one of the things that God was trying to get before the children of Israel by having them go through these services. He wanted them to sense the reality of God's gift, and the reality of Christ's work in the heavenly sanctuary.

When Jesus rose from the tomb and appeared to His disciples, they were so overcome with surprise that they wondered how it could be Him. But He visited with them at various times for forty days. He even invited Thomas to come and put his finger in His hands where the nails had been, and see where the scar was where He had been pierced by the spear.

Was He real? Do you believe it? He even ate and drank with the disciples so they could know that He was a real person. They were all convinced of it. They spent the rest of their lives telling it, and most of them gave their lives as martyrs in support of their belief. They were absolutely convinced that the same Jesus who died rose from the dead. And according to Acts 1 that same Jesus who died for them and rose from the tomb, mingled with them for forty days, and ascended to heaven.

Was it a real man? Was it the Son of God? And this same Jesus is going to come again (Acts 1:11). My point is, can you imagine a real, literal, physical man going up to heaven and finding nothing but etherial, mystical things?

And to further help us with the reality of heaven and the heavenly sanctuary, think about some others who have gone there. Enoch got there. Enoch was a man. He walked this world. He walked with God. He was a real person. His father was Jared. His son was Methuselah. One day God took him to heaven. He did not lose the reality of being a human being.

The disciples saw Elijah and Moses on the mount of transfiguration. They were real people. Jesus was real. Moses was real. Elijah was real. Popular theology has robbed many people of the reality of heavenly things. This spirit existence is foreign to the teaching of the Bible. The Bible teaches:

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" Psalms 146:4.

It is at the resurrection that life is taken up again. So thank God, Jesus is demonstrating in all these things the reality of life above.

A real Jesus went to a real heaven. There He had a real Enoch and a real Moses, and a real Elijah. He took some other real people with Him. There were a number of saints resurrected with Him.

"And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves

after His resurrection, and went into the holy city, and appeared unto many" Matthew 27:52-53.

"Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men" Ephesians 4:8.

John saw them in heaven. They are joining with Jesus in His priestly work. Like Him they are people from this world. It thrills my soul. I like to think about people who have lived in this world who have already gotten there. It encourages me to believe that God is going to get me there too. What do you say? Praise God for the wonderful plan of salvation.

What did Paul see?

"For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern shewed to thee in the mount" Hebrews 8:4-5.

Moses was shown something. He was shown the heavenly sanctuary. And the priests who ministered in the earthly sanctuary served as an example and shadow of heavenly things. So what they did on earth, Christ did in heaven. What was built on earth was built after the heavenly copy.

The Bible speaks repeatedly of God on a throne. Again and again Paul speaks of Jesus having gone to the throne of God. If we have a hard time thinking how God is in a building, what about the concept of Him being on a throne? He is on a throne. Let's be children enough to just believe what the Bible says instead of losing that child-like simplicity by sophisticated reasoning. Let us accept that the Bible says.

I want to read something that will help us to realize what a vast building we are dealing with. It is not a little edifice like Moses made. It is not even a grand temple like Solomon made. It is many times bigger and grander.

"The sanctuary in heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. . . .

"The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God. The abiding place of the King of kings, where thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him (Daniel 7:10); that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil

their faces in adoration, could find, in the most magnificent structure ever reared by human hands, but a faint reflection of its vastness and glory" *Great Controversy*, page 414.

It speaks of its vastness and glory. I don't know the dimensions of that temple, but I do know that the New Jerusalem of which is the central object is larger than the state of Georgia. That is the city, and here is a temple which is the central object. In it Christ, our forerunner, ministers. All the beings from this world are assisting Him. Round about the throne are millions of angels. They are not crowded. There is plenty of room. It is a building so vast that millions of created beings can find ample room to carry on their ministry. This is where the judgment is in session. Daniel saw the angels bring in the books of records. It is all in an orderly way.

Let nothing rob us of our sense of reality of what is going on in heaven. The Devil would like to spiritualize it away. He would like to make it mystical, and therefore in the end it would be meaningless. Let us remember that Jesus has gone there to prepare a place for us, and He wants to prepare us for that place.

Someone said, Do you think there are two rooms there?

I know there are two rooms there. Why? Because this is a copy. If God told Moses to make a copy of the one in heaven, and he made it with two rooms, where did He get the idea of two rooms? He got it by looking at the original. And this agrees with these wonderful statements:

"The holy places of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth" *Ibid*.

"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"
Hebrews 9:24.

The holy places made with hands are the figures of the true. The holy places in heaven then are reflected and made an example in this earthly sanctuary with its two apartments. And the only way you can have places plural is to have at least two.

Some have wondered how Christ could minister in the holy place and still be at the throne of God. This is an important question.

I don't know anybody who believes that God is in one apartment and Christ is in the other. The Father and the Son are united in the plan of salvation. In fact, we have a wonderful promise of this:

"And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and He shall grow up out of His place, and He

shall build the temple of the LORD: Even He shall build the temple of the LORD; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between Them both" Zechariah 6:12,13.

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" Revelation 3:21.

So Christ is with His Father in His throne. The question is, Can the throne of God be identified with either one or both of these apartments? Yes, it can.

"And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God" Revelation 4:5.

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne" Revelation 8:3.

It is a real altar and a real incense in a real holy place in a real sanctuary in a real heaven. Aren't you glad for the reality of it? So the sanctuary that is pictured in Revelation is a sanctuary in which there is an altar of incense, seven lamps burning, and is represented before the throne of God. So the throne of God can be in the holy place as well as in the most holy place.

In the ancient service of Moses' sanctuary the presence of God was revealed sometimes at the door of that tabernacle, sometimes in the holy place, and always in the most holy place. But we must not think that the ark is the only place where God reveals Himself. We have already seen in Revelation the proof that God's throne can be, and is, represented in the holy place as well as in the most holy place. There is a beautiful comment on this in *Great Controversy*, pages 414,415.

Now I want to bring you to an important question. If Jesus is to carry out the priestly work, the type that Aaron and his sons went through, how many apartments must he minister in? Did the priests minister in only one of the two apartments?

] "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people" Hebrews 9:6-7.

The work in the holy place was a ministry of blood transferring the sins in day by day. The work in the most holy place was a ministry of blood to blot out sins. The priest ministered in both apartments, first in the holy and then in the most holy.

If Christ is the type of Aaron, if He is indeed our High Priest and goes to heaven, how many apartments will He minister in? Two. Where will He begin. In the first.

That is exactly what He did. And in the year 1844 He entered upon the second phase of His work, and that is what He is engaged in now.

And remember, the throne of God was in the holy place. John saw it there. So never think about the Father and His Son as separated. The Father is just as interested in our salvation as His Son. And Christ and His Father has been associated every since He came back from the cross, and they are associated now.

So in 1844 the thrones were placed in the most holy place (Daniel 7:9,10). Read the description in *Early Writings*, pages 54,55. Read it in *Great Controversy*, pages 409-432.

We are dealing with real things. A vast temple, but just as real as anything in this world. And the reason there are two apartments is because there are two ministries.

Tonight I think we have made it very clear that the cross of Christ, while central in the plan of salvation, is preliminary to His ministry in the heavenly sanctuary. He must present the blood which He offered upon the cross in the sanctuary above, to forgive our sins, as was prefigured in the ancient service, and then to blot them out as was represented on the Day of Atonement.

We have been shown that heaven is a real place, that the sanctuary is real. We have been shown that there were types and shadows in the ancient service that gave us a picture of what it is like in heaven. Heaven is far more vast and grand than our limited vision can take in, but it is nonetheless real.

We have been shown that Christ ministers in both apartments, first in the holy, and then in the most holy. We have been shown that when Christ finished His work in the holy and goes into the most holy, this is the last phase of His work. I am so glad that He is nearly through and ready to come.

Why doesn't He come tonight? Well, let's make it very simple. Before He can blot out all our sins up there we must give them to Him.

Have you given your sins to Him? If you have, you are helping Him. But if you are holding out on some of them, wouldn't it be a good thing to give Him those sins tonight?

If He thinks so much of you that He not only died for you upon the cross nineteen hundred and forty-nine years ago, and has been living for you ever since and pleading for you in the heavenly sanctuary, it would be a loving thing to say,

Dear Lord, if this whole work of salvation on the cross and in the sanctuary is to give me victory over my sin, then I want to cooperate with You. I want to give You everything that would hinder. And I want to hurry up so as not to keep You waiting. How many would like to send Him that word?

Heavenly Father, we thank Thee for pouring out all heaven in the gift of Jesus Christ. We thank Thee that He became a man that we might share with Him in the glory of being sons of God. We thank Thee that He died for us that our sins might be forgiven. We thank Thee that He rose and went to heaven that He might minister for us within the veil.

So tonight, with all our hearts, we thank Thee for a Savior who can save to the uttermost. Reveal Thy love to us. Cover us with Thy robe of righteousness. And may we go to share with others the good news.

We pray that Thou will spoil for us the things of this world, and keep our hearts at home with Thee in the heavenly world. May we by faith see the mercy seat, and see Enoch and Elijah and Moses and others from this world assisting Thee there. May we see the angels who minister to us. Oh Lord, we thank Thee for the army of heaven enlisted for our salvation.

Tonight we all want to give Thee the word that we are with Thee to get rid of sin, and through the salvation of the cross let the love of Jesus be revealed to a dark, dark world. We ask it in His name, Amen.

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