

Eternal Realities 2 of 2

#1002

Study Given by W. D. Frazee—September 18, 1981

Again tonight, our text is 2 Corinthians, the 4th chapter, the 18th verse. You remember that last week we were studying this matter of reality: the *real* as distinguished from the imaginary, the make-believe, the fictitious, the mystical, the uncertain. Oh, to be certain of reality! And in this paradox, Paul says:

“While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal”
2 Corinthians 14:18.

The things which are seen are temporal, transient, passing, not permanent. Praise God for eternal realities!

As *Steps to Christ*, page 99, says:

“We need to have more distinct views of Jesus and a fuller comprehension of the value of eternal realities” *Steps to Christ*, page 99.

Eternal realities. The glad thing, the wonderful thing, is the more we *look* at the unseen through the telescope of divine revelation, the more we're impressed with the eternal realities, and the more we are *not* impressed with these transient, temporal, and many of them imaginary and make believe, things of this world.

Last Friday night, we raised the questions, “Is God real? Is Christ real? Is the sanctuary in Heaven real?” and we found Bible testimony that this is true in *every* case. God is *real*.

Who was made in God's image? Man. You and I are descended from that first pair, Adam and Eve. We know that we have existence. We know that we are *real* people. We are descended from people who were *real* people. And a *real* God made Adam and Eve and made them *real* creatures, *real* human beings, that they might reflect His image, bear His likeness, think His thoughts after Him.

When Christ, the Divine Son of God, came to this world and tabernacled in our humanity, was He a *real* man? Yes, real.

“Forasmuch then as the children are flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; Wherefore in all things it behooved Him to be made like unto His brethren...” Hebrews 2:14,17.

He has carried that humanity of ours up to the highest Heaven, and at the throne of the universe tonight, there is One who bears the marks of our humanity—Jesus, the Son of God. Is He still real? Oh, yes. Is the place that He went to real? Just as real as anything on this planet, friends, just as much an object in the physical universe as Mars or Saturn or Jupiter or the sun or the moon or any other heavenly body, is the place where Jesus is, where He’s ministering now.

You remember that we studied last Friday night that in the endeavor to impress us with the reality of it all, the last two chapters of the book of Revelation God has devoted to giving us a description of that capital city, the New Jerusalem, which is now in Heaven, where the throne of God is and which will someday come down to this world.

You remember that Zachariah pictures in the 14th chapter, the coming of Jesus (this takes place at the end of the thousand years), to the Mount of Olives. Is there a real Mount of Olives over there today? What’s going to happen to that *real* Mount of Olives? It’s going to split, half one way and half the other, and make a great plain, and in that plain the Holy City is coming down. A *real* place on this *real* planet is being prepared for that *real* city, thank God. You can read about it there in the *Great Controversy*, this book. This week’s *Review* tells the wonderful story about the research on it. My point is, it’s all *real*, my friends, *very real*. And the greatest and most important thing in *all* the universe is the central object in that New Jerusalem city—the sanctuary of God, God’s temple.

God told Moses at Mt. Sinai, “Moses, make a copy of it down here in this world so that my people can become acquainted as they watch the priests going in and out of the earthly tabernacle so that my people can become acquainted with what Jesus will do as priest in the Heavenly Sanctuary.” Paul wrote the book of Hebrews to direct the eyes of God’s people away from the temple on earth, which had lost its sacred character. Jesus had come in harmony with the types and predictions of the ancient prophets, and now all eyes were to be directed to the *heavenly* temple. Thank God that the book of Hebrews exalts Jesus as the *Sacrifice*, the *One Sacrifice*, as the *Priest*, the *great Priest* who fulfills all the types and shadows of the ancient Mosaic ritual.

Now would you look again at Hebrews, the 8th chapter, verses 1 and 2, as we continue this study of reality? Hebrews 8:1–2:

“Now of the things which we have spoken this is the sum...”
Hebrews 8:1.

The “sum” is the “chief point.” “Add it all up,” Paul says, “and the chief point, the sum, of all we’ve been saying is this”:

“...We have such an 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.

As I pointed out to you last week, that word translated “true” is also translated “real.” Is the sanctuary in Heaven real? The Bible says it’s real, and I propose to believe it, friends.

I ask again: how can men who have never been there tell us what *isn’t* there? They haven’t been there. Paul saw it in vision; Daniel saw it in vision; John saw it in vision; Ellen White saw it in vision, and they all tell us it’s *real*, perfectly real. Thank God, a *real* Savior is carrying on a *real* ministry in a *real* sanctuary!

How many rooms? Two. Why? Because that’s what the copy shows. The copy was made *like* the pattern. In fact, God said to Moses, “Moses, be sure, be careful, watch, take care, that you make it like the pattern.” And I know he did it right because God moved in and took possession. He showed His approval. The Heavenly Building Inspector was pleased with the work of Moses and his fellow workers in building the earthly tabernacle. And so, dear friends, the heavenly holy places have their specific work and ministry, and that work is being carried on tonight.

Now this evening, I would like to zero in on two great realities that are brought to us by the truths that we’ve already studied. First, the reality of righteousness, the reality of righteousness. Can a sinner be made righteous? Ah, yes! Paul says in Romans 1:16–17:

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith” Romans 1:16–17.

So the righteousness of God is revealed in the Gospel, and it is the power of God unto salvation to every one that believeth. *Why* is the righteousness of God and *how* is the righteousness of God revealed in the Gospel? That is the great purpose of the sanctuary service. As it is written in Psalm 77:13:

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

God’s way of salvation is revealed in this wonderful service. And as we behold the lamb dying, the priest ministering the blood in the different apartments, we discern in these earthly, shadowy movements the work of our Great Savior, first in dying for us

on the cross, and then ministering for us in the Holy Place till 1844, and since the judgment hour began October 22, 1844, at the mercy seat in the Most Holy Place. Therein is the righteousness of God revealed.

Now, foggy ideas concerning the sanctuary lead to foggy ideas concerning the nature of that work of righteousness that is done *in* the believer. I want to repeat that, friends. Foggy and uncertain and mystical ideas of the sanctuary *lead*, inevitably, to foggy and mystical and uncertain ideas concerning the nature of the *righteousness* which God gives. In 1 Corinthians, the first chapter, we are told that Jesus "...is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Corinthians 1:30). Christ is the righteousness of God, and *all* the righteousness of God is in Him. When we receive Christ, we receive His righteousness.

This evening for a few moments I want you to think of the three *great* steps in the plan of salvation revealed in the sanctuary service that have to do with our righteousness.

The first thing is somebody must *die* for us. Who is that? Jesus. How is that represented in the sanctuary service? By the substitutionary sacrifice of the lamb, the bullock, or the goat. The animal who substitutes for the sinner must be slain with the sin upon him. And so in this, we see the type of Christ dying for us on the cross. But now I want you to go back to Leviticus the 4th chapter, and notice a wonderful statement here. In the 4th chapter of Leviticus and the 20th verse, it's repeated ten times in these three chapters, chapters 4, 5, and 6. It is written that the priest shall make an atonement.

The priest made the atonement, bringing man and God together and getting rid of sin, by taking the blood which was shed in the court and ministering it, either *inside* the veil at the golden altar or *outside* at the brazen altar. If he did it at the brazen altar, then he must eat some of the flesh and thus transfer the sin.

We have studied some of this in earlier meetings, but I want us to notice tonight *how* that the righteousness we receive in the atonement is dependent upon *all* three of these stations—the altar where the sacrifice is slain, the golden altar where the blood is sprinkled for forgiveness, and the mercy seat where the blood is sprinkled for the blotting out of sins. We are anchored in all three.

When I confess my sins and bring my sins to Jesus, I look back to the cross where He died for me. I look up to the sanctuary where He pleads for me. I believe that my sins are forgiven because He died for me and because He's there pleading for me, right? And that intercession is just as necessary for the carrying out of the plan of salvation as was His death upon the cross.

And so in every case where the work of atonement is mentioned here in the fourth, fifth, and sixth chapters of Leviticus, it is the *priest* that makes the atonement. It is the *priest*. It isn't the *lamb* that makes the atonement. It's the *priest* that makes the atonement. This is *vital* to our understanding of the plan of salvation.

But the priest must have the blood to offer. So the blood of the lamb, the blood of the bullock, the blood of the substitute, representing the blood of Christ, is *vital*. It's *central*. It's *important*. We can't get along without it. But we must have not only a vision of the lamb that dies for us but the priest that lives for us. What does this mean in practical Christian experience? It means two things, friends: that my sins are not forgiven until I give them to Jesus. It is written in 1 John 1:9 (let's say it together):

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

What's that first word?

[Audience responds] If.

If. If we do *what*?

[Audience responds] Confess our sins.

You mean what *I* do has something to do with this? Why, yes, friends. Thank God, He's given me the power of choice to respond, to surrender, to yield, to cooperate, to say 'yes' to Him. But there's only one way to say 'yes' to God, and that's to say 'no' to Satan. There's only one way that the Lamb can bear my sins away, and that is for me to give them to Him, for me to place my hands upon that dear head and let Him bear my sins away. “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”

But that blood sprinkled on the altar, representing the covering and forgiveness of sin, (the priest shall make an atonement for their sins, and they shall be forgiven—see Leviticus 4:20), that represents, my dear friends, not only the transfer of sin in there, it represents the fact that the sinner—don't miss this—is left *without* the burden of sin. Where is the burden of my sin tonight? With Jesus in the sanctuary. He takes the load and I go free. And so it is written:

“Come unto Me, all ye that labour and are heavy laden, and I will give you rest” Matthew 11:28.

We lay down our sins and take His yoke, which is easy, and His burden, which is light. We give up *our* sins and take *His* righteousness. Now is that a *real* work or is that just a judicial, “forensic” act, as the term is being used. My dear friends, it's vital that I understand that it's something *more* than a judicial act, something *more*. God...—don't miss this—God is not in the business of testifying to a lie, and when God says I'm righteous, thank God, He tells the truth.

[Audience responds] Amen.

I want to repeat that: when God says I'm righteous, praise His name, He tells the truth!

But the question is, “How can He say that about a sinner?” All through the Bible God has used many illustrations to help us to understand this precious truth. One is the illustration of how light came. Paul says:

“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ”
2 Corinthians 4:6.

When God made this world on Creation’s first day, it was all dark. That’s what the Bible says in Genesis 1. How did light come? God *said*, “...Let there be light: and there was light” Genesis 1:3. You see, we’re dealing with the wonderful fact that God *cannot* lie. It was utterly impossible for God to say, “Let there be light,” and for the darkness to remain. Just as soon as God said, “Let there be light,” there was light.

“...He spake, and it was... He commanded, and it stood fast” Psalm 33:9.

That same creative Word speaks to the sinner and says:

“...I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment” Zechariah 3:4.

That same creative Word spoke to the leper and said:

“...I will; be thou clean. And immediately his leprosy was cleansed” Matthew 8:3.

We’re dealing not with a whitewash program, my friends. We’re dealing not with a make-believe cover-up. Praise, God, we’re dealing with reality. God forgives sin and in doing it, He *changes* the heart and life of the individual. And so it is written that “...whom God pardons he first makes penitent” (*Youth’s Instructor*, December 6, 1894). We’re dealing with something more than a change on the books of records. We’re dealing with the change in the heart and mind of the individual.

Why friends, the very fact that the sinner *places* his sin upon the Lamb indicates that the Spirit of God is working with his heart to give up that which he had once cherished. When a man gives up tobacco, when he gives up whiskey, when he gives up swearing, when he gives up an angry temper, when he gives up Sabbath-breaking, when he gives up lust and adultery and fornication, whatever he gives up, he once *did* that thing because of his *desire*, his choice to do it. Now he brings those things to Jesus and gives them to Him.

Who did that in his heart? The Spirit of God. No man of himself can empty his heart of the idols. But thank God, we can respond to the drawing, the wooing, for it is written:

“And I, if I be lifted up from the earth, will draw all men unto Me” John 12:32.

We’ve all felt something of that drawing. And if we don’t resist, we’ll be drawn to the foot of the cross in penitence and in confession. And when God says, “You are now righteous,” we are by faith to accept the fact that He has taken *our sins* and given us *His righteousness*.

I repeat, that is not merely a *transaction* on the books in the law court. That is a *change of heart*. So it is written:

“...Call His name JESUS: for he shall save His people from their sins” Matthew 1:21.

“But Brother Frazee,” somebody says, “I don’t seem to be able to see it the way I wish I could.”

That’s why we need *faith*. This is righteousness by *faith*. And faith is anchored to those *three* stations—the altar of burnt offering which represents the cross, the golden altar before the second veil which represents the work of Jesus in forgiving our sins, and the work of Jesus is represented at the mercy seat in the Most Holy Place representing the blotting out of sins. Faith takes in all three. Faith says, “I believe that Jesus *did* die for me. I believe that He has now forgiven my sins, for I’ve given them to Him, and I believe that by faith He is going to finish that work in my heart and life to the point where He can blot out those sins for all eternity.” This is the Gospel as revealed in the glorious revelations of the third angel’s message, and it’s all by *faith*.

How do I *know* that Jesus died on the cross for me? Because He says so, and I believe it. How do I *know* that He has forgiven my sins and given me a new heart? Because He says so, and I believe it. How do I *know* that He’s going to finish that work and present me faultless before the presence of His glory with exceeding joy? Because He says so, and I believe it. Let our faith rise to meet His outstretched hand and receive all the blessings that He has for it.

“But,” somebody says, “Brother Frazee, I try that, and I seem to fall.”

Listen, two things. Number 1—this is really number 2, but I’m going to give it to you first [laughter]... Number 1, if a man falls, what’s he supposed to do? Get up. Is anybody here tonight that’s walking around that never fell *once* in your life? I’ve even seen *grown* people fall down, not just infants toddling around. But most of the people I know, when they fall down, whether it’s on the street or on the trail or in the house, they do what?

[Audience responds] Get up.

Listen, friends, if Jesus—don’t miss this—if Jesus loves me enough to take me when I’m not following Him at all and turn me around and get me walking with Him,

don't you think He loves me enough to help me get up and start over again if I fall? I believe in that covering love of God. What do you say?

But now the real thing is this—this I'm giving it to you as number 2, but it's really number 1—God has not arranged that you and I shall see ourselves as righteous, as far as the look we have of ourselves. He's arranged that we shall have our righteousness by looking to *Him*. So it is written:

“Look unto me, and be ye saved, all the ends of the earth...”
Isaiah 45:22.

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

“And I, if I be lifted up from the earth, will draw all men unto Me” John 12:32.

How do I know that I am righteous? Not—don't miss it—because I can look back over my life today and yesterday and the day before and see that I have not done one single wrong thing, and that everything I have done is right. No. Friends, the Pharisee recited *his* good deeds in the temple, you remember? But Jesus doubted his justification. But there *was* a man who, with bowed head and broken heart, sobbed, “God be merciful to me a sinner.” And Jesus, the faithful and true Witness, says this man went down to his house...

[Audience] justified.

What?

[Audience repeats] justified.

Justified. That means “made righteous,” rather than the other.

So we must grasp this simple yet profound fact that the nearer we get to Jesus, and the more we enter into and experience His righteousness, the less we will feel like boasting of our *own* righteousness; the less we will feel like finding our satisfaction in surveying our attainments or our achievements. Thank God, it is “...not by works of righteousness which we have done, but according to His mercy He saved us...” (Titus 3:5). And oh tonight, I thank God for the righteousness of Jesus which is mine.

[Audience responds] Amen.

My hope is built on nothing less Than
Jesus' blood and righteousness; I
dare not trust the sweetest frame,
But wholly lean on Jesus' name.

That's what Christ was trying to teach them through the sanctuary service. What

could the sinner *do*? He could come and bring the lamb, confess his sin, and slay the sacrifice. Then he must trust to the blood of that creature, ministered by the priest in his behalf. His hope was in what the lamb did in *dying* for him and what the priest did in *living* for him.

But friends, does God do a *real* job? Does He?

[Audience responds] Yes.

Praise His wonderful name! And so tonight, let us find our joy and satisfaction in the promises of God. He *did* die for me on the cross. He *is* pleading for me in the sanctuary above. He has covered my life with His life. He has given me His life to keep me, and He will accomplish the working out of His plan and nature in my life to the point that He will be able to blot out *every* record of sin in the records above and come and take me home. I'm thankful.

Now, another reality that I want to notice in closing, the reality of guidance. Turn to Proverbs, the third chapter, and the sixth verse. This comes to you from the intercession and mediatorial work of Jesus, our High Priest. Proverbs, the third chapter and the sixth verse. We'll begin reading with the fifth verse. So many uncertain hearts today, so many people wondering what they ought to do. Here is God's promise:

"Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" Proverbs 3:5-6.

Will He do it? He says He will. But like every other promise it has conditions. What are the conditions? In all thy ways acknowledge *Him*. That means to look to Him for guidance and listen when He speaks through His Word, through His providence, and by His Spirit.

In the Ellen G. White Comments in the Bible Commentary, you'll find this wonderful statement. It's in 3BC, 1156. Notice the word 'real' as there is a *real* sanctuary where Jesus is carrying on a *real* work of ministry, as there is a *real* righteousness which becomes ours in being justified, so there is a *real*, true work of guidance that Christ is carrying on by His Holy Spirit. Listen:

"Has not God said He would give the Holy Spirit to them that ask Him? and is not this Spirit a real, true, actual guide?"
Bible Commentary, Volume 3, page 1155-1156.

You know, it's interesting how many things become poetic and romantic that never become real and experimental in the Christian's life. There are so many songs written about Jesus' guiding: "He leadeth me! O blessed thought!," "Jesus led me all the way," "Savior, like a Shepherd lead us," and so on and on. Is He *really* leading? Does He guide? Is not this Spirit a real, true, actual guide?

"Some men seem afraid to take God at His word as though it

would be presumption in them. They pray for the Lord to teach us and yet are afraid to credit the pledged word of God and believe we have been taught of Him. So long as we come to our heavenly Father humbly and with a spirit to be taught, willing and anxious to learn, why should we doubt God's fulfillment of His own promise? You must not for a moment doubt Him and dishonor Him thereby. When you have sought to know His will..." *Ibid.*

I'm going to insert a question before I finish reading the rest of this sentence. Is there anybody here tonight that has something you'd like to know about God's will in your life, may I see your hand? All right, listen:

"When you have sought to know His will, your part in the operation with God is to believe that you will be led and guided and blessed in the doing of His will" *Ibid.*

I think that's wonderful. I'm going to read it again:

"When you sought to know His will, your part in the operation with God is to believe that you will be led and guided and blessed in the doing of His will" *Ibid.*

That's the step of faith and it's written in the Bible in Mark 11:24:

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" Mark 11:24.

This is faith, to believe what God says, not because I see it but because He says so. And so our opening Scripture says:

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" 2 Corinthians 4:18.

God is invisible to our senses now, but He's nonetheless real. Christ is there and we cannot behold Him, but He's nonetheless real. The sanctuary in Heaven is real but we can't see it. We know all that by *faith*, and so we know by faith that we are righteous because we accept Him and accept His way instead of ours, and we know that He is guiding us by His Spirit, through His Word, in the providences and circumstances of life, not because we see it, but because He says so.

There's only one person who can spoil that in your life and that's *you*. No devil can stop that from being true. There is no man or committee or whole nation, kings, governments, presidents, legislatures, none of them, all of them put together, they *cannot* stop the guidance of God in your life and the working out of God's plan in your

life if you are *willing* and *believe* what He says. He *is* doing it.

“When you sought to know His will, your part in the operation with God is to believe that you will be led and guided and blessed in the doing of His will. We may mistrust ourselves lest we misinterpret His teachings, but make even this a subject of prayer and trust Him, still trust Him to the uttermost that His Holy Spirit will lead you to interpret aright His plans and the working of His providence” *Ibid.*

Oh, I say this is wonderful, dear friends! I’m so glad for reality tonight. I know that God is real. My Lord is real. I know that Jesus is real. The man, Christ Jesus, the Son of God, is there for me in Heaven. I know that Heaven is real, a *real* place. I know that that temple where He ministers is real, nothing more real in all this universe, a real Holy Place, a real Most Holy Place, and a real ministry carried on in one and then the other.

And I know that the righteousness He gives me is not merely some cover-up. It’s a change of heart, and I accept it. And I know He is going to finish that work until He can present me faultless. He counts me that way tonight and I know that He’s leading in my life. I’m sorry I’m a slow scholar, but praise His name, my *slowness* is matched by His *patience*. Isn’t that cheering? Praise God! How many want to send Him the word that we appreciate Him. May I see your hands? Bless the Lord.

[Elder Frazee begins to sing, “Whiter than Snow,” and the audience joins him.]

Precious Lord, with all our hearts, we thank Thee for the unseen realities of Heaven. We thank Thee for a real Savior, a real sanctuary, a real work of grace in our hearts, and while we cannot see *any* of these, we believe them with all our soul. For Thy Word is blessed and Thou canst not lie, and just now, we reach up our little hands to take Thy great hand. Lead us home, home to our rest tonight, home to the City of God to which we journey. We ask it in Jesus’ name, amen.

God bless you; you are dismissed.

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