

Homeheading 11 of 13

#0802

Study given by W.D. Frazee

Although the sanctuary was God's dwelling place, did men, human beings have a part in it? Yes, they built it, didn't they? By divine direction. And when it was built, although God moved in, did He arrange for men to have a part in its services? Who were those people that took part in these services? Priests. We'll come to that presently and its counterpart today. My point is, that in the whole sanctuary service there is a cooperation between God and men, between the divine and the human.

God was not visibly present in that ancient tabernacle. Nobody saw Jesus come and go in that sanctuary, but was He there? Oh, yes, He was there. But what did they see? They saw the priests go in and out. They saw Aaron and his sons in their priestly robes minister.

So in our homes, you and I are to be the ministers of God. That word minister, of course, means to serve. That's what the priests were for. That's what you and I are for. We are to serve. Exercise authority? Yes. Did the priests exercise authority? Yes. And in God's organization His servants exercise His authority. But they never forget, they should never forget, that they are servants, not bosses, not dictators, but servants.

How can we exercise authority and still be servants? Think of Jesus. With His disciples He said, "I am among you as He that serves." He set an example that evening of the last supper by doing what? Washing the disciple's feet, the most menial service. But do you remember what He said there in John 13?

"...Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" John 13:12-14.

(I hope you're taking notes. I'm not going to turn to all my references, but you know about John 13 and the story there. But I hope you get notes particularly on this study today because some of these points I have to cover quite briefly in order to get the full picture before us. And I hope some of you, at least, will be stimulated to study further along these lines.)

Now my point in John 13 is Jesus, by showing that example of service, did not abdicate. He did not quit being their Master. He didn't surrender His leadership. And when you and I serve, we are to be leaders in service. Every home is to be a place where those in charge are leading out in serving. Serving the community? Yes. Serving the church? Yes. Serving the visitors and guests? Yes. Serving those within the wall of the home? Yes --Servants all the way through, but leaders in

that. In fact, their authority is given them that they may do that more successfully.

Could Abraham do a better job of entertaining those guests that turned out to be angels because he had authority? Certainly he could. His whole organization was set up to serve. And isn't that what we're for here on this campus and in every home? And in each household this spirit of loving service is to be manifested.

In the ancient sanctuary we note as the center and core of the entire service the most holy place. Within the precincts of the sanctuary there is also the room called the holy place. These two make up the sanctuary proper. Surrounding it we see the court in which the worshipers gathered morning and evening, as well as at other definite times; then surrounding that we see the camp as a whole.

I'd like to have you think this afternoon of the sanctuary itself as the home, the family, the inner home, the home of the husband and the wife and the children. I'd like to have you think of the court as the work of the church, the fellowship of the church. And for the purpose of our little class, I'd like to have you think of the morning and evening worship that you conduct with your larger family, your students, as being in the court. And then, as the influence goes on outside, reaching out into the world, we may think of it outside that linen curtain which surrounds the court.

Now, I have a purpose in using this symbolism to represent the Christian home. If we think of the most holy place as the union of the husband and the wife, we remember that the Lord says to us in the seventh commandment, "Thou shalt not" what? "Commit adultery." Into this union, this intimate union of the home no third person is to enter. In the most holy place, the mystery of that inner room, no one but the high priest entered. There he met with God. And the other priests were not allowed in there, only the high priest.

We studied in an earlier lesson this important point of the sacred circle that belongs to the husband and wife, and that no one else is to enter. This relates, brothers and sisters, not merely to the physical union, but to an intimate mental and spiritual fellowship.

You remember we read that the heart of the husband is to be what? The grave for what? The faults of his wife. And the heart of the wife is to be the grave for the faults of her husband, wonderful figure. In that intimate circle of the most holy place, the husband and the wife are to share a union which, if human hearts would be willing to put away selfishness, could teach them in a special way the mystery of union with God.

Some of you know that I have a series of tapes, 8 lessons entitled, "For Husbands and Wives." These 8 lessons expand this thought of the sanctuary in the home, and deal with this intimate union, physical, mental and spiritual that belongs alone to the husband and wife, the mystery of the most holy place.

In the holy place the other members of the priesthood ministered. And here in the sanctuary as a whole, with the husband and wife sharing that intimacy of the most holy, we see in the holy place the place for the children and other close

relatives that belong in a special sense within that larger circle.

And one of the biggest lessons I want to stress this afternoon, dear friends, is that in inviting into our houses young people or older ones to share the welcome of our fireside, our tables, our meals, we are not inviting them to share the inner circle that belongs to the husband and the wife. Neither are we inviting them to invade that sanctuary that belongs to the parents and the children.

Well, you say, "Brother Frazee, what are you talking about? How can you do it?" Well, that's what I want to study with you. Anything that God wants done can be done, dear friends. Can't it? If He doesn't want it done, we don't even want to find a way to do it. But all His biddings are enablings.

In this little Sons and Daughters of God, that I read from a little bit ago, I read, speaking of the Christian:

"His duties lie around him, nigh and afar off. His first duty is to his children and his nearest relatives. Nothing can excuse him from neglecting the inner circle for the larger circle outside" Sons and Daughters of God, page 223.

Now, I hope, as I say, you're taking notes. Remember, this is a part, a vital part of this whole series on homeheading. Never let anybody tell you that homeheading means that you must sacrifice your family, sacrifice your children. They don't know and don't understand the philosophy of this whole subject.

Now, I have made plain in earlier lessons that God has not called everybody to the same degree of responsibility. There are some people whose abilities are such that they can't even compass their own children, let alone anybody else's. There're some people whose abilities are so meager that they can't even get along the husband and wife together if they have nothing else to do. So if we're going to narrow down the program to the capacity of the least in capacity, we had just as well fold up and do nothing, attempt nothing. Do you see what I'm getting at? Because there are some people who just cannot do it.

But we studied here about how the Lord used Abraham. He had capacity to cover quite a few. We studied how Jesus set us an example. We studied the example of James and Ellen White. And so each man, each woman, each couple, each individual, must find out each for himself God's call. But I want to stress the fact that there's an inner circle.

Let me run ahead of my subject and say this: The truth of the matter is there're many people that would do far better work in solving their own problems if they weren't so narrow minded and restricted, who think that all they can do is to look after themselves or their immediate responsibilities. Jesus says:

"...for their sakes [Speaking of His large circle of disciples] I sanctify myself, that they also might be sanctified..." John 17:19.

And I've seen again and again, dear friends. I've seen individuals blossom out personally and as families as they took on the problems of others. There's an extreme in either way, either direction.

But let me come back to this reference:

"His duties lie around him, nigh and afar off. His first duty is to his children and his nearest relatives. Nothing can excuse him from neglecting the inner circle for the larger circle outside" Sons and Daughters of God, page 223.

Now, I'll tell you, you can take that statement and get a great blessing out of it, or you can take it and make it an alibi. You can take it and do with it what the man who had only one talent did. You remember what he did with it? He buried it. And when the Master came, he still had that one talent, but that's all he had. So let's not abuse this statement. On the other hand, let's use it for what it was intended. It means exactly what it says:

"Nothing can excuse a man from neglecting the inner circle for the larger circle outside" Ibid.

Notice carefully what this does not say. It does not say there's no larger circle outside. In fact, it definitely indicates there is a larger circle because it talks about the danger of neglecting the smaller circle because of being busy with the larger circle. Do you see? But the remedy is not always to retreat. But it's to study how to get balanced. May I read this once more?

"His duties lie around him, nigh and afar off... Nothing can excuse him from neglecting the inner circle for the larger circle outside" Ibid.

Let me illustrate how an extreme position could be taken. Suppose here I am, I'm a father and I have several children. My wife and I talk it over and we agree that it would be better for her to be at home all the time so that she could be with the children. We work along that line.

But as we study the needs of our children and week follows week, we see them developing. We have several boys. And my wife might say to me, "Well, Husband, you know really, these boys need your help at least as much as they need mine. I wonder if we shouldn't pray for an oil well on our property or a gold mine in our backyard so that you and I both can stay home all the time and we can both be here at home all the time for the training of these children?" And then I might bring together some beautiful references on the value of children and how important it is to train them. And if I had the money to back it up, I could work myself up into a conviction that my wife and I both ought to spend all our time doing nothing else but training those children.

Fortunately, life is such with most of us that reality keeps us from going quite

to that point. We have to face the problem; I'm talking about people in general, of getting food on the table, and in most households that involves at least one member of the household spending much of his time away from the house, right? And millions of people in America think they can't solve it without the father and mother both being away from the home.

We'll not try to solve all those problems this afternoon, but I want to stress the fact that there is a balance in all this. But when we have gotten through balancing it, remember that nothing can excuse him from neglecting the inner circle for the larger circle outside. Every father, every mother has a duty for the children within those inner walls of the sanctuary, and no amount of missionary work can excuse them from that.

A lot to pray about in this, isn't it? Yes, about the balance. The truth of the matter is, dear friends, God wants us to use every missionary opportunity in our houses and outside as a means of doing our duty to our children. That's what He wants. Our children are to be our helpers in missionary service. The more we can make missionary service something in which the children participate, something in which they share an interest, the better.

You know something comes to my mind that I haven't thought of in a long time. But you know how things will come back to your mind? When I was, oh, let's see, I must have been 7, 8, 9 years old, we were very poor. My father had lost his job with the government because of keeping the Sabbath. I won't go into all that history of it. We were poor. My point is, father and mother did not let poverty, poorer than anybody on this place even gets a chance to be, keep them from helping people.

I remember different people at times that shared our home, either for a meal or overnight, or for days or weeks or months. I remember a self-supporting Bible worker, colporteur that stayed with us for a time, an elderly lady. I remember different men that stayed in our home. And you know, my brother and I, we just thought that was wonderful to have people in our home. We, of course, didn't have to get the food on the table, although when I was 8 years old I began to help with that and with the housework too. But what I'm saying is, that that left an impression on my mind.

I don't know that I have thought about it until this minute. But maybe one reason that I believe in this home training plan is because I saw it in a sense, in action when I was just a child, this matter of inviting people in and helping them. Yes, children can be taught by example as well as precept to share the home. But remember, we're not sharing the intimacies of the inner sanctuary. That belongs to the husband and the wife and the children, those close relatives that belong within that circle.

There's plenty to be done out there in the court. There is the worship of gathering around in prayer. There's the meal table. But there must come a time, don't miss this, when that inner family retreat to their inner sanctuary. And this is not so much a matter of geography as it is a state of mind. In fact, without the state of

mind, no amount of geography can bring it to pass. And with the state of mind you can have it even if you're thrown into a concentration camp and you have 50 people in one room. Sooner than we think some of us may be right there. Don't forget it.

And if we think the only way to have the privacy of communication is to be able to have nobody in the house but our immediate family, then we're in for some surprises when the time of trouble breaks upon us, folks. No, it's a wonderful thing when husband and wife have such inner communication between them that they can communicate by a word or a look, no matter if there were 50 people around. But this is nurtured by using the opportunities for being alone together for prayer and counsel and study.

You are aware, I trust, of the references that say that the husband and wife should never disagree with each other in the presence of their own children. Well, if this is so, how much more so with visitors or students in the home? Dear husband, if your wife makes a statement before students, don't contradict her. If you say, "Well, she said something that is not accurate," wait until you're alone and go over it with her, and let her be the one to come in and tell the students that she was mistaken about that and she has found out better. Do you see what I mean? Never show the slightest disrespect. And, of course, this goes the other way, wives with husbands.

Did you ever hear a husband and wife telling a story about some simple thing like a trip? And the husband starts to tell it and the wife says, "Oh no, it wasn't there that, that happened. That happened at another place." Did you ever hear that? And so on and on. Well, it would be laughable if it weren't so tragic. It would be comical if it weren't so downright serious.

"Oh," someone says, "they don't mean anything by it." They ought to mean something. They ought to have such respect for each other and for themselves that nothing like that would happen.

Now, I want you to look at the sanctuary and tell me what do you see in your imagination as you look there at the mercy seat, what do you see above the mercy seat, as you remember? Well, you see the angels there, but what do you see in your imagination above the mercy seat? The Shekinah. What's that? That's the glory of God. What do you see out there in the holy place that illumines the sanctuary? The candlestick. What's shining from the candlestick? Light.

Now, do you know, dear friends, that many times the glory from that inner sanctuary shown out over the veils and out into the court? This is the picture of a successful Christian home. The light that shines the furthest shines the brightest nearest home. And if the husband and wife are close together in a prayer experience, a love experience, a faith and trust experience, that light will shine to the children and to the students in the home, the visitors in the home, and on out into the community. Do you see?

What a strange thing it would be at night to see a light shining from a building. We recognize that it's a house, a home. And we follow that light up to that home and go inside and lo everything is dark. Is that possible? Impossible.

And my dear friends, no matter what profession we make, unless the light of love is burning brightly in the inner sanctuary of the home, that union between husband and wife, and unless that love is shared with the children so that, that bond of love is strong between parents and children, really what is there to share with visitors? What is there to share with students?

We're not putting on an act. I hope not. This isn't a circus or a theater. This is for real. So let us be certain in the sanctuary with the court surrounding it that the light of love is glowing.

We said a little while ago that God entrusted these services to whom? To the priests. In the book *Adventist Home*, I read:

"The father is in one sense the priest of the household, laying upon the altar of God the morning and evening sacrifice. The wife and children should be encouraged to unite in this offering and also to engage in the song of praise" *Adventist Home*, page 212.

But now having read this, I want to read another statement. This was written to a woman who was an earnest Christian, and who was apparently left alone in the care of her children. I've forgotten the details, whether her husband died or left her or whatever. But at any rate she was at home with her children. But as cares multiplied, and she became involved in business, she neglected family worship. Sister White says:

"Here, in the neglect of vocal prayer, you lost an influence in your house which you could have retained. It was your duty to acknowledge God in your family, irrespective of consequences. Your petitions should have been offered to God morning and evening" *Testimonies for the Church*, Vol. 2, page 281.

Now listen. Remember, she's writing to a woman, a mother:

"You should have been as priest of the household" *Ibid*.

Can a woman be a priest? In the New Testament home she can be a priest. Now, the husband and the father is supposed to lead out, but suppose he doesn't either because there is none or because he's away, or whatever the reason. Do the services of the sanctuary cease because he's not there? Oh, no. This is God's house, and human beings are merely His servants. And so, this is why we are clear in going right ahead with our home training program under circumstances where there's only a woman to lead out in it. Don't forget this.

Now, we read the other day in a lesson that we had, that in certain circumstances for certain purposes, certain homes should be under the direction of a man and his wife, such as a city evangelistic program where you have a group of

workers in a city mission. But Sister White herself, you remember, maintained her own household long after her husband was dead, and gathered around her a family of helpers and workers. So we see the beauty and balance of this whole thing.

My point is, in every household the hour of prayer should be conducted by somebody who is a priest. It may be, and often is the husband and father, but it's to be done by somebody who knows that God has called them. And dear sisters, whether it be as widows or as unmarried women, or as wives whose husbands may be away on some mission, dear women for whom Jesus died, when God calls you to exercise this sacred duty of being priest of your household, remember this inspired page:

“You should have been as priest of the household...”
Ibid.

Oh, what a blessing to be called of God.

But now, dear ones, I want to ask you this: Do you know what happened after they built the sanctuary and all the furniture was in place, and Aaron and his sons were there to be invested with the authority of the holy office? They anointed those priests with blood and with oil, fragrant incense oil. What was that to show? It was to show that no one can serve in the sanctuary without the anointing of the blood which covers sin, and the anointing of the oil which represents the Spirit. Morning by morning you and I are to seek the Lord for that anointing, for it's not a once for all experience.

I think of dear Brother Jensen. He's over in Africa today serving in a most important capacity. I've heard him tell how as he came into this program, he and his wife and three little girls, and then as later they began to take some students into their home, how he had to again and again, in fact it became a habit with him, get up in the morning, earlier than others and wrestle with God for something to share with his larger family of students as well as his children. You know something about it, don't you, Duane? And thank God, that man has given literally thousands of studies. Do you suppose it has done something for him?

A few days ago the second man in the government of Zambia, the man right next to the president, with his family, visited our self-supporting institution at Riverside in Zambia. Brother and Sister Jensen shared their home with this family. They ate with them and talked with them and gave them a Bible study. Brother Jensen had the privilege of telling him and showing him from the Bible why Seventh-day Adventists have a prophet. He gave him four of Sister White's books. And he talked with him about the program and the principles.

And that government official, second in the government in Zambia, before he left gathered all the students together, these native Africans, and he told them what a privilege they had to be there. And I want to tell you, Brother Jensen would be first to agree with what I'm saying, that the thing perhaps more than anything else that has enabled Brother Jensen to do what he has done over there are the lessons God taught him in those morning hours getting ready for family worship.

Well, I see it's time for me to bring this to a close. As you can see this is just an introduction. You can go on. I wonder Sister, maybe I could take a little more time today, for my heart is full of some precious things in the sanctuary. You know I love to study the sanctuary. This summer it was our privilege to share the sanctuary message at 8 camp meetings. I'm going presently to give a series on the sanctuary in one of our large churches in Alabama. But it's when we get down to the application of this sanctuary message to the home that I get some special blessings.

In this little while we have remaining this afternoon, I'd like to share some things with you that I know God's going to use to bless someone. And here I draw on your knowledge. If you don't know where to find the reference for any point, ask me afterward and I'll give you the reference, but I just want you to see the picture.

Look there at that sanctuary and what do you see in your imagination on that altar out there in the court? What do you see on the horns of that altar? Blood, sprinkled blood on the horns of that altar. Now look at the holy place and what do you see on the horns of that golden altar? Blood, the sprinkled blood. Now look into the most holy place and what do you see sprinkled on the mercy seat? Blood.

You mean there has to be blood in each place? Yes, do you know what that blood is for? That blood is for three great purposes, and that's why there are three places there. First of all, the sacrifice for sin must be made. The heart of God must be broken if men are to have even opportunity for salvation. Second, that blood must be sprinkled in the holy place to cover the sins that are confessed and forgiven. Third, that blood must be sprinkled on the mercy seat to blot out those sins that have not only been confessed and forgiven, but have been overcome.

Now, I'd like to study this with you just for a few minutes as it bears upon our homes. What is God seeking to do in the sanctuary service? I say, He is seeking to cover sin that it may be blotted out. Are you in the business of covering sin? If you are, my dear friends, you won't be gossipers. You won't be tattlers. You won't be talebearers. No, the two things don't go together.

Now turn please to Psalms 32:1 and notice the connection there. What's the first word? Blessed.

"Blessed is he whose transgression is forgiven, whose sin is covered" Psalm 32:1.

What does God do with my sin when He forgives it? He covers it. What do you do with people's sins? If you are a priest in God's sanctuary, you are seeking to cover the sins, the mistakes, the failures of the people in your family, in your home, in your church. God is in the sin covering business.

Now turn over to 1 Peter 4. We'll find this same word "cover" that's in Psalm 32:1 here in the New Testament:

"And above all things have [What?] fervent charity..." 1

Peter 4:8.

What does charity mean? Love. That's the modern translation.

"...above all things have fervent charity [Burning, yearning love where?] among yourselves..." 1 Peter 4:8.

Between husband and wife? Yes. Between parents and children? Yes. Between members of the church? Yes.

"...above all things have fervent (love) [Where?] among yourselves: for ... [love] shall [Do what?] shall cover [Cover what?] the multitude of sins" 1 Peter 4:8.

What does multitude mean? Once in a lifetime? "Well, I'll forgive you if you never do it again. But, boy, if you do it once more, out you go."

"...above all things have fervent (love) [Where?] among yourselves: for ... [love] shall [Do what?] (Love) shall cover the multitude of sins" 1 Peter 4:8.

Now, God doesn't waste words in the Bible. And the reason He said love will cover the multitude of sins is because there's a multitude to cover. But the business of the priest is to sprinkle the covering blood.

Ah, dear ones, tell me, is the student who confides in you safe, or will you report to some committee the problem that was confided to you, hoping to get help?

"Well," you say, "isn't that what committees are for?" No. Committees are not the place to expose some student.

What is the word that begins the sentence? Never. As one of my teachers at Loma Linda used to say, "That isn't very often."

"Never should either the husband or wife in sport or in any other manner complain of each other to others, for frequently indulging in this foolish and what may seem perfectly harmless joking will end in trial with each other and perhaps estrangement. I have been shown that there should be a sacred shield around every family.

"... A strong sense of proprietorship should be felt, giving a sense of ease, restfulness, trust" Adventist Home, page 177.

Now what was it in the ancient sanctuary that covered? Blood. And what does Peter say we're to cover the sins with? Love. Blood represents life, and God's life is His love.

Let's put it very simply and very practically. If you love somebody enough you will cover their sins.

You notice how I word it. I do not say, if you love somebody enough you may do it. You will do it. And another way of putting it, if you expose somebody, it just proves you do not love them enough. And what they've done, or how much of a trial it is to you is not the point.

You know you'll allow me to say, I have learned something of what this means through knowing my wife for over 40 years. Now you could visit with my wife from time to time. In fact, you could live in the same house with her, like we used to have, as I told you the other day, anywhere from 5 to 20 people in our home year in and year out, but you could be in the same church as my wife, the same house with my wife and you would never find out that I had any faults. Of course, you'd find them out by living with me, but that isn't what I'm talking about.

Now, why do you suppose that is? Why, she loves me. That's all. And it isn't a trial for her. It isn't that she has to wrap a string around her finger and say, "Now remember, don't tell any of Bill's faults today." No. No problem. She just loves me. That's all. And don't you know that is a wonderful security for me? Don't you know that's a wonderful sense of restfulness and joy and peace? Oh, I thank God for that, friends.

You, who are married, remember what it takes, because most of you have a companion that has some faults. But all it takes to cover them is to love them; that's all. And what did you read there in Peter? Love shall do what? Cover. Cover the multitude of sins. That's what forgiveness is.

Peter asked, "Master, how often shall I forgive my brother? Till seven times?" 1, 2, 3, 4, 5, 6. You had better be careful. You only have one more. No. Jesus said that isn't it. It isn't 7 times; 70 times 7. In other words, you never quit. And you don't if you love somebody. If you don't love them, why forgive them at all? What's the point of forgiving somebody if you don't love them?

But now let's think of it outside that intimate, most holy place. What about the holy place? What about out in the court? Is there blood there too? Oh, dear ones, parents with your children, can you forgive them? Do you cover them, or are you telling other people all about their faults? More than one child has been embarrassed by having their faults told to company that's visiting. Do you know what I mean? Well, if you love them enough you won't do it. The place to talk about a child's faults is with him, alone. In fact, love will lead you to avoid exposing his faults even before his brothers and sisters, won't it? Consider his feelings. How would you feel? Think of the golden rule.

And then homeheads with your students: if God has any perfect students that never make any problems, I doubt if He'll send many to this campus. God has planned for this campus to be a problem solving campus. And God is training you and me in the service of the sanctuary as priests.

And do you know what would have happened to that sanctuary back there if Israel had awoken one morning and never did any more sin? The sanctuary would have closed. It was dependent on sin problems to keep its ministry of blood going. That could be better worded, but you get what I'm talking about don't you. It's the other way around. It's ministry of blood was made necessary because of the repetition of sin.

That's why Jesus is still in the sanctuary, and that's why you and I are still running this program. It's because there are problems of that kind all around us. And remember it is the blood that makes the atonement. That's the life of God poured out. That is love, the love of God. I want it. Don't you?

On this Memorial Day, 131 years ago since Jesus went into the most holy place, I'd like to rededicate my life to this type of ministry, helping people get their problems solved and their sins covered. What do you say?

Let's not be afraid to confess to our companions, to our children, to others that we may have failed or disappointed, for it is written:

"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.

The sprinkled blood is speaking before the Father's throne. And what does it speak? Oh, it speaks forgiveness. It speaks cleansing. It speaks acceptance. It speaks reconciliation. It speaks atonement, God and man joined together. This is what the sanctuary at Sinai was for. This is what your sanctuary; the sanctuary of the home is for.

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