

His Appointment

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Study Given by W.D. Frazee—October 22,

We are celebrating the anniversary tonight of 138 years ago on October 22, 1844. It is the most important date since the cross and Pentecost. It is the focus of the longest prophetic forecast in the Bible. It is the birthday of this movement, this great second Advent message with the Sabbath emphasis. And it is going to the heavenly sanctuary. It is labeled in history as the great disappointment. But those who have eyes to see and hearts to understand think of it as the day of His appointment. It all comes from Daniel.

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

The time, the work, the place. The time was 1844. It was the end of the 2300 literal years. The place was the sanctuary in heaven. It was the cleansing. It suggests a thorough work and a finished work—complete and completed. The same Savior, who at the beginning rested in the joy of a new creation, said the heavens and the earth were finished. The same Savior, who on the cross said, It is finished. He is soon going to come forth from the most holy place and say, It is done.

I noticed that you are stressing the matter of holiness. That's what God is interested in. It takes the total message to reach the whole man, and accomplish this work. That's why health reform is in the third angel's message. This is a fulfillment of that wonderful text:

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” 1 Thessalonians 5:3.

Health and salvation are closely related. And I pray God that your whole body and soul and spirit be preserved blameless under the coming of our Lord, Jesus Christ.

In this movement it is interesting how the pendulum has swung first one way and then the other. The truth of the matter is that when we get everything where it ought to be, we see that the cleansing of the heavenly sanctuary will never be accomplished until the sanctuary on earth is cleansed also. So we read:

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” 2 Corinthians 7:1.

This goes with Daniel 8:14. God's bookkeeping in heaven is very accurate. He never makes a false entry. When God says His people are ready for His coming, they will be ready. They will be cleansed from every defiling habit, every sinful lust. I want a part in it, don't you?

80 years ago there was a great emphasis on the body being cleansed. In fact, one man wrote a book called, *The Living Temple*. But the Spirit of Prophecy pointed out that the concept presented would sweep away the vision of the literal heavenly sanctuary. It taught that man naturally is the temple of the Holy Spirit.

This is not true. A rebel against God is not the temple of the Holy Spirit. It is only as the temple is cleansed by the blood of Jesus that man can be the place where the Holy Spirit dwells.

So the emphasis on the body resulted in losing sight of the heavenly sanctuary. But equally true, where there is a neglect of health reform, and where there is a failure to respect the body as the temple of the Holy Spirit, then we get a distortion and perversion both of the doctrine of the heavenly sanctuary and of righteousness by faith. The third angels' message is more than a combination of the Sabbath and the state of the dead, the sanctuary, the coming of Jesus, and the Spirit of Prophecy. The third Angel's message is God's last effort to get the whole man ready for His coming. And what a privilege you and I have as medical missionaries to have a part in it.

I am glad that God led me to Loma Linda back in the days of John Burden, Luther Warren, G. B. Starr, and other stalwarts, every one of whom presented the sanctuary as the center of Christ's work in this closing generation.

To all this, the cross is central. The blood that is sprinkled on the mercy seat before the ark in the holy place is the blood of Jesus' cross. There can be no covering of sin in the first apartment, and there can be no blotting out of sin in the second apartment without the sacrifice at Calvary. Therefore the present emphasis on the cross must never be lost. It must be a daily, living experience. And in order that it may be so, Christ has invited us not only to accept His death on the cross for us, but to share His death on the cross in our own experience. So Paul says:

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me” Galatians 2:20.

“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” Galatians 6:14.

Christ spent the three years of His ministry in public work. He was seeking to train His disciples along with preaching to the multitudes, and seeking to cultivate in their hearts and minds these precious truths. They wanted ease and glory that go with earthly kingdoms. But Christ sought to show them the cross. He said:

“If any man will come after Me, let him deny himself, and take up his cross, and follow Me” Matthew 16:24.

This doctrine has never been a popular one. As modernism has sought to destroy the atonement of the cross in the popular religious world, so among the professed remnant there is a tendency to avoid the cross in one's own experience. But I would like to have us face the fact that the cross in the individual's experience is vital, and that the cross in the plan of salvation is God's provision for us.

It is not enough that Jesus died for me. He died for all. Will all be saved? Could all be saved? What makes the difference? There must be something in the individual's response that makes the difference. Not that there is any merit to it. Not at all.

If we were all on a vessel that was sinking, and we were all drowning in the water, that is not our fault. But if a lifeboat comes in sight and throws a lifeline, than what is my part? Reach out and take hold. Then if I am lost, whose fault is it?

Has God put the lifeboat and lifeline in reach of every soul? We believe that. I pray that our hearts may respond. But just as the disciples found it difficult to accept the message of the cross before Christ died, so today there are millions who are perfectly willing to accept the historical fact that Jesus died, but they think they don't need to practice self-denial.

The road that goes downward is where you find the murderers and bank robbers and other thieves. That's where you find all manner of law breaking. What about the middle road? That's where you find law-abiding people. People who are looked up to. Many of them are church members. They are respected citizens. But they are going to hell just as the people who are going the downward road.

Why? They are selfish. I wonder if we have faced up to the fact that it is possible to do right things with the wrong motives. There are people who are so selfishly intelligent that they wouldn't touch a cigarette or a glass of whiskey. They think too much of themselves. Isn't that good? Yes. But leaving poison alone will not get us into heaven. There will be many in hell.

The idea that to abstain from outward sin, and to do that which is outwardly right, is all a mistake. There is only one way to come to heaven, and that is the way of the cross. It is the upward way, the red road, the bloodstained pathway that Jesus opened up. And He is saying that if any man will come after Him, let him deny himself and take up his cross and follow Jesus.

What does deny mean? To say, No. Mothers sometimes have something to say to the baby when it wants something it is not to have. Mother says, Oh, no darling. If the baby cries for the scissors mother will say, No, no.

Again and again I have to say to my natural tendencies and desires, No, no. Do you? That's the cross. Don't misunderstand me. That is not the cross that saves you. The cross that saves you is the cross of Jesus. It is the cross where He died for my sins and took my guilt and paid for my transgression. But unless I am

willing to take my cross and share with Him the self-denial of saying no to the natural tendencies, the fact that Jesus died on the cross does me no good. That's what the sanctuary shows. It is not enough that the blood be shed in the court. It must be sprinkled in the holy place for forgiveness, but on the Day of Atonement that man must come back and afflict his soul and join in that deeper work of repentance, which cleanses the sanctuary and cleanses the soul. I want to share the finished work of Jesus. What do you say?

Let's see if we can get some practical applications of this. Several years ago one of our educators decided he would conduct questionnaire. He sent out the questionnaires to our academies and church schools, and got hundreds of answers.

Among his questions were, What do you boys and girls wish to be when you grow up?

The great majority answered that they wanted to be one of four things. They wanted to be a minister, a doctor, a teacher, a nurse. These were the great ambitions of many of our children and young people. You say, Isn't that wonderful? Yes it is, provided.

The next question was, Why do you want to be what you wish to be?

With frankness the children and young people responded. They said, Because a doctor is looked up to. Because the minister has influence. Because a teacher is looked up to and respected. A nurse is an honored profession.

You say, Isn't that all right?

Yes, it is all right in the middle road. It will get what its aim is to get—respect. But it is not the way of the cross. How much honor was Jesus getting when He hung on the cross at Calvary?

There was another reason the boys and girls gave why they wanted to be doctors or nurses or teachers or preachers. There are no financial problems to a Seventh-day Adventist who is a doctor, a nurse, a teacher, or a minister. Don't misunderstand me. I don't mean that the young people felt they would be millionaires. But they meant that they wanted security. No Sabbath problems. No problem of getting a job.

We will not say those are wicked motives. They are just not the way of the cross. Jesus invited Matthew to leave his good government job with social security included. He invited Peter and John to leave their fishing nets and join Him in his self-supporting, sacrificial, medical missionary work. He offered them no inducements of worldly praise or compensation. But that was 2000 years ago.

Have we learned how to do it all and still have the honors of the world and the remuneration of the world? Yes, we have in the middle road. But somebody is going to hear Jesus' call, If any man will come after Me, let him deny himself and take up his cross and follow Me.

There was a young man who was walking this middle road and making a great success of it, but he felt a lack in his life. The people in the middle road, when they wake up from the exciting influences around them they feel a lack. What is the lack? A lack of fellowship with Jesus. One of those wrote, Thou hast made us for Thyself, Oh God, and our hearts are restless until they rest in Thee.

Enoch walked with God. Can two walk together except they be agreed? But the sanctuary tells us that Christ is still experiencing the pain and sorrow and burden of a lost world. The cross reveals to us the great fact that the blood that was shed on Calvary is still being ministered, and must be ministered in the sanctuary until the sin problems is solved.

Christ is longing for companionship with Him. Some people are going to gather at the sanctuary and afflict their souls. They are going to make God's work first. They are not going to have any parties, fun, amusement, moneymaking, prestige, position, or reputation that will keep them from accepting the invitation of Jesus to come and take the cross. And the amazing thing is that those who do this with all their hearts are the happiest people in all the world. Jesus is a man of sorrows and acquainted with grief, but is nevertheless anointed with the oil of gladness above his fellows (Hebrews 1:9).

I know what I want. I want more and more. If I should die tonight my relatives wouldn't have to hire lawyers to unscramble the legacy. But I thank God for the life that Jesus has given me in sharing with others these principles in loving sacrifice and medical missionary work. I pray that God will help this group of medical missionaries tonight to turn away not merely from the wicked, downward road, but from that middle road of self complacency in being like those around you. The people in the middle road never go to the penitentiary. They are never caught in some Watergate scandal. They are law abiding. They have a good reputation in the world and in the church. But they don't know the joy of sacrificial fellowship with Jesus.

If you do it as a duty, it becomes a yoke of bondage. Therefore you are constantly seeking to get a bargain. This rich young man who came to Jesus felt a lack. Jesus told him that if he wanted to enter into life to keep the commandments. The man said he had done it all. He was in the middle road. But what lack I yet, he said. Jesus said, You lack just one thing. If you will be perfect, go and sell all you have and give it to the poor, and come and take up the cross and follow Me. Did he do it? No. He was sad and went away sorrowful, for he had great possessions.

Anybody who turns away from Jesus and the way of the cross is missing the greatest opportunity of life. Men and women and boys and girls here tonight are facing decisions. Jesus is confronting you. Will you buy the Devil's trap to learn how to do medical missionary work and still keep up with the Joneses, or will you accept the invitation of the Great Medical Missionary to come and take up the cross and follow Him?

Nobody can impose upon you. If you want to bargain, someone will help you find it where you won't have to be so sacrificial. But someone is going to say to Jesus, Lord, there is just one thing I want. I want to share with you the cross. I want

the blood that was sprinkled on the mercy seat in heaven to be sprinkled on my heart. I want to learn the meaning of self-sacrifice and the joy of it.

The reason it works this way is because it was meant to work this way. The reason dogs and cats need four legs is because they were made that way. They run around and do fine. But two legs are enough for us. They need four, we need two. You and I were not made like animals to just hunt what we want by our instincts. We were meant to have fellowship with Jesus, and Jesus is on the cross. Look at Him there. See the sanctuary opened to view. There are the elders assisting Jesus in His priestly work. There are the angels with the court records. And there in the midst of it all is the Lamb as it had been slain (Revelation 5). The dying Lamb is the center of the picture.

I remember what Elder Luther Warren used to tell us. He said, Suppose you get up to heaven one Sabbath afternoon under the tree of life and see a group gathered around the apostle Paul. We come and listen to him tell his experiences, how he was stoned and beaten and shipwrecked. How he lost his money and reputation among his people. Finally he was beheaded. Now Paul turns to us and says, Tell us some of your experiences. What shall we say? One heart said, every now and then my wife burnt the toast, and that was all I could take for that day.

Millions today in theological circles are being sold on the idea that because Jesus took the cross we don't need it. We don't have to deny ourselves. As one wife of a faculty member said she was so glad when she got hold of mythology because now she could eat a pound of chocolate without bothering her conscience.

God save us from that. What do you say? But there is only one way to avoid it. That is the way of the cross. Not to gain merit. Jesus paid it all. But the response of the loving heart, the response of the grateful heart is, Dear Lord, if You have done all this for me, then what can I do for You? If You have given all for me, What can I give for You?

We shall give Jesus all. And the highest honor and greatest privilege that can come to any doctor or nurse or teacher or minister or layman is to walk with Jesus in the path of sacrificial service for humanity. The Holy Spirit must lead each person to know what that is. Don't judge someone else. Don't lose this precious opportunity of this message to measure someone else. In your own heart know the joy of saying, Lord anything and everything.

Several years ago I was down in New Orleans holding a medical evangelistic effort. Among those who attended the meetings was a man and his wife and two teenage young people. They accepted the health message. They gave up their beer. They gave up pork and other meat, tea and coffee, and experienced an increase in health. They accepted the Sabbath and began to keep it, and other parts of the message.

Then one night I noticed they weren't there. The Bible worker and I went down to see them. I notice they were a little reserved. Finally the man asked a question, and I knew the problem.

He said, "Mr. Frazee, is it true that when people join your church they have to sell all their property and give the money to the church?"

What should I have told him? I told him no. That is the truth, isn't it? I made it clear to him that he was a steward of God, and that he was just as much God's steward after he joined the church as before. But I didn't stop there.

I said, "What I have told you is the truth. But I should tell you something else. If you do accept this message and become a part of this movement, it will eventually take everything you have got."

Did I tell him the truth? Do you believe that? Ah, what a privilege.

Jesus didn't leave all the bad things so He could be saved. He left all the good things so you and I could be saved. He wasn't merely content to keep out of trouble with the law because of being a transgressor. He went the way of the cross. Let's take the blood sprinkled way.

"Must Jesus bear the cross alone
And all the world go free?
No, there is a cross for everyone,
And there's a cross for me."

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W.D. Frazee Sermons
P.O. Box 129, Wildwood, GA 30757
1-800-WDF-1840 / 706-820-9755
www.WDFsermons.org
support@WDFsermons.org