

Gospel in Leviticus 5 of 6

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Study Given by W.D. Frazee—December 25,

I'm glad to return to Leviticus 23. For several weeks we have been devoting our Friday night vesper service to a series on the Gospel in Leviticus. When Jesus talked to those disciples on the way to Emmaus He began at Moses and all the prophets and expounded unto them in all the Scriptures the things concerning Himself. What a wonderful thing it is that every book of the Old Testament has something in it that points to the Messiah, points to Jesus and His total work.

Now, in Leviticus 23, we studied about half of it last week, you'll remember on the spring feasts. This evening we're going to study the fall celebrations. And we noted something very interesting in these annual feasts: that they were typical not only in the nature of the celebrations that took place but as to the time. In the 23rd chapter of Leviticus the first part, we have three great celebrations presented: The Passover, the feast of tabernacles, including the wave sheaf day, and then the offering of the first fruits on the Day of Pentecost 50 days later. Last Friday night you remember we noted that Jesus was crucified on Passover day; He lay in the tomb on the Sabbath day, which that year was not only the weekly Sabbath but the ceremonial Sabbath. Then He rose from the dead on the wave sheaf day, which was a type or a symbol of the resurrection and His presentation before God.

For 1,400 years then the Jews had every time they celebrated Passover, had enacted parable of the Lamb dying on Passover day, and the Sabbath coming after, and then the offering of the wave sheaf, symbolizing the resurrection. Jesus explained these prophecies and types and symbols to His disciples on the resurrection day and in the 40 days there after.

This evening we're going to study especially what happened in the fall. You remember that the great fast of the year was the Day of Atonement. This came on the 10th day of the seventh month. Leviticus 23:23. Ten days before the Day of Atonement was the feast of trumpets. This was to get the people ready for the Day of Atonement—a special day of blowing of the trumpets. Then the 27th verse brings in the Day of Atonement; it was a convocation of coming together. On the 28th verse, do no work in that same day. The 29th verse, whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

So this day was not only distinguished as a Sabbath of rest, it was a day of fasting and affliction of soul. Why? Because of the Day of Atonement.

Now most of you in this audience have been with me in past lessons where we have studied in particular the events of the Day of Atonement. They're mentioned in detail in the 16th of Leviticus. I merely refer to them in passing tonight. You remember that on this Day of Atonement, the work centered in the high priest work in the Most Holy Place. The day by day service was in the holy place. Day by day the priest ministered the blood within the first veil, before the second veil, and on the golden horns of the golden altar. But on this Day of Atonement the high priest took the blood of the sin offering and went into the most holy place and sprinkled it on the mercy seat between the cherubim in token of full and final atonement. The thing that I want you to notice this evening is the timing of this. This was on the 10th day of the seventh month, in the fall. In Daniel 8:14 we're given the time for the cleansing of the heavenly sanctuary.

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

Daniel chapters 8 and 9 give us that chronology worked out, so that from the going forth from the commandment to restore and build Jerusalem, in B.C.457, the 2300 days reached down in literal time 2300 years to the fall of 1844. This is sealed up as Daniel 9 says by the events of the first 70 weeks, or 490 years, of this great period. The very year that Jesus died was foretold in Bible prophecy 500 years before He was born. The year in which He was anointed, A.D.27, was foretold 500 years before He was born. My point is as we studied last Friday night, the spring feasts: the Passover, the feast of Unleavened bread, showed not only the year, Daniel's prophecy showed the year, but these prophecies showed the exact day of the month when these events took place.

And so when we come to the year 1844 the pioneers back there in the days of William Miller discovered this parallel. And when they found that in Daniel 8:14 the year was 1844, they found in the study of Ezra that it was in the fall of the year that that decree went forth it began. They began to look for something in the fall that would click with that. As they studied they found that the fast of the Day of Atonement, on the 10th day of the 7th month, came in the fall. They reasoned that since the Day of Atonement was the day of the cleansing of the sanctuary, that that day the 10th day of the 7th month would be the day for it to be fulfilled just as Passover day had been the day for Jesus to die.

I'm going to read about this in *Great Controversy*. Listen carefully as I read from it:

“Arguments drawn from the Old Testament types also pointed to the autumn as the time when the event represented by the ‘cleansing of the sanctuary’ must take place” *Great Controversy*, pages 399.

Why the autumn? What day did this Day of Atonement come on? The 10th day of the seventh month. The Jewish year begins in the spring. Jesus arranged it that way at the time they left Egypt. He said, this month shall be the beginning of months unto you. So with the year beginning in the spring the fall of the year was the seventh month.

“The slaying of the Passover lamb was a shadow of the death of Christ. The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. . . .

“These types were fulfilled, not only as to the event, but as to the time” *Ibid*.

The type of the Passover, the type of the wave sheaf, were fulfilled, as I’ve pointed out, in the death and resurrection of Jesus. And they were fulfilled not only as to the event, but as to the time. On the 14th day of the first Jewish month Christ was taken by wicked hands to be crucified and slain.

“And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, the first fruits of them that slept, . . .

(Now notice the next)

“In like manner the types which relate to the Second Advent must be fulfilled at the time pointed out in the symbolic service.

(When was the year when the sanctuary was to be cleansed? October 22, 1844—unto 2300 days)

Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the Jewish month, when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, . . . The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second day of October” *Ibid*, page 399-400.

That’s where we get October 22. That’s why we keep in our minds that wonderful day as the day when Jesus went from the holy place to the most holy place to enter into this final work of cleansing the sanctuary. So we get the year, get in clear, from Daniel’s prophecy—Daniel 8:14. We get the month and the day of the month from the type in Leviticus 23.

This gives us the birthday of this movement. But somebody says, but Brother Frazee weren’t they were disappointed back there? Yes, they were a great disappointment: the greatest disappointment since the cross; but not as great as the disappointment on the Passover day. I want you to see those two great years—A.D.31, the year of the cross and

1844, the year of the beginning of the work in the most holy place. Both of these were years of great disappointment to the people of God.

What did the disciples expect to happen Passover of A.D.31? They expected Jesus to enter upon His reign on David's throne. Instead they saw Him nailed to the cross. Was it necessary for Him to go to the cross in order to reign on David's throne? Yes, but they didn't realize that. When He tried to tell them they wouldn't listen, at least it didn't penetrate very far. So it was that the greatest day in the history of the world, the great day of our salvation on Calvary, hardly anybody understood really what was going on. But all heaven understood and rejoiced that the salvation of man was assured.

My point is the Christian world looks back to Calvary as the great event, even though the Christian church experienced the greatest disappointment in history when it happened. Likewise the Advent movement looks to October 22, 1844 as our great birthday in a sense. That was where the pathway was set up that leads clear through to the city of God. That was where the light of the midnight light shone. But as far as people here on earth were concerned, they were disappointed because they thought that this earth was the sanctuary and that Jesus would come here. Instead of coming here, for the earth is not the sanctuary, He came to the most holy place to do what? To cleanse the sanctuary to enter upon the work of investigative judgment preparatory to cleansing the records and blotting out sins.

We need not be embarrassed. We need not make any apology for the fact that our pioneers were disappointed in October 22, 1844. We're in good company. We're in the company of Peter and John and Andrew, and Matthew, and all those other dear men who expected Jesus to be crowned king in Jerusalem in A.D. 31. Instead He was crowned with thorns and nailed to the cross. But that was exactly what prophecy had foretold. And if they had understood the Old Testament types as they did later, they would have known that the Passover Lamb must be slain before any of these other things could take place. Jesus had to die before He could enter upon His priestly work in the heavenly sanctuary. And that that work had to continue until His people were ready.

So in 1844, thank God, Jesus had a great message going, prefigured by that blowing of the trumpets. And thank God, even those who were disappointed, if they were faithful in a little while they began to understand these wonderful truths of the sanctuary.

Now there was something else that happened on the Day of Atonement that I want to look at. Turn to Leviticus 25:9-10. This is talking about the trumpet of jubilee. This is not the trumpet of the blowing of trumpets on the first day of the seventh month; this is the trumpet of jubilee on the 10th day of the seventh month once every 50 years. You see, the Lord had many ways of teaching truth to the people. One of the things that He wanted them to understand was that the land would His. The land didn't belong to anybody, it belonged to God. But God let His people be in partnership with Him, and let them use the land. But whose is the land? Who does it belong to? God.

“Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the Day of Atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family” Leviticus 25:9-10.

In order to help them remember that, He said, now every 50 years they were to sound the jubilee on the 10th day of the 7th month, and even if a man, don't miss this, had sold his property, and sold his farm 25 years before, 10 years before, 30 years before, he got it all back free on the Day of Atonement in the jubilee year. Wasn't that an interesting arrangement? Of course that had entered into the purchase price, in fact God told them to do it. Notice the 14th verse and the 15th verse and the 16th verse. If it was going to be 40 years until the jubilee, a man paid more for the property. If it was only 10 years, he paid less. It was really a lease. My point is God was not interested in one man accumulating vast acreage. He wanted to keep many families on the land in the country living country life.

But now let's think of the anti-type. On this anti-typical day of atonement, just as back there when the high priest had finished his work in the most holy place, when the blood had been sprinkled on the mercy seat, when the sins had been blotted out, when they'd been brought out and put on the scapegoat and he'd be led off into the desert, when the reconciliation of the sanctuary and the people was complete with God, God had a clean camp and a clean people. Then in the jubilee year, He said blow the trumpet. What was the message of that? “Then shalt thou cause the trumpet of the jubilee, (Leviticus 25:9) to sound on the 10th day of the 7th month, in the Day of Atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the 50th year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.” That was homecoming.

A man might have somewhere along the line gotten so poor that he had to sell his land in order to support his family. But he knew that when the jubilee came he was going to get it back. It was to start over again. Now what's the antitype? Ah, dear ones, when God has finished the work of preparing His people for His coming, when He has a people whose sins have been blotted out, the jubilee is coming again.

In *Early Writings* page 34-35 we have this wonderful picture; this is one of the earliest visions, of the servant of the Lord who wrote the messages for the remnant church. Here we have the picture of the time of trouble. The people of God were praying for deliverance, and the voice of God in answer, sounding down through the heavens, there was a great and mighty earthquake that shakes all the earth. Then the record says:

“Then commenced the jubilee, when the land should rest. I saw the pious slave rise in triumph and victory and shake off the chains that bound him, while his wicked master was in confusion and knew not what to do; for the wicked could not understand the words of the voice of God. Soon appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of man” *Early Writings*, page 35.

His voice called forth the sleeping saints. So, the jubilee begins when the sins have been blotted out and the voice of God speaks down from heaven, liberating His people. Prison walls are torn down. Prison gates opened. The people of God are delivered from bondage. And all welcome Jesus at His coming. That’s the real jubilee friends.

Are we going home then? Ah yes, we’re going home. I want a part in that homecoming, don’t you?

Now here we are the last Friday night of the old year. Thank God, He’s been with us all these 52 weeks. We know not what the New Year holds. But I want you to think especially of the Day of Atonement and the jubilee. I want you to think of the great victory that the people of God are getting ready to celebrate. We’re going to have to pass through a time of trouble. It won’t last forever. It won’t last like the Dark Ages lasted. It’ll be a short time at most. And then Jesus will sound down through Orion the message of release; then commences the jubilee when the land shall rest.

My ears long to hear that trumpet of jubilee, what do you say? Thank God, by faith we look forward to it.

Christ Object Lessons has a most interesting sentence in that chapter on “Shall not God Avenge his Own Elect?’ It says:

Before we are delivered from Satan’s power without, we must be delivered from his power within. Before our bodies are released from the prison house of this world, our hearts must be fully delivered from the reign of sin in our lives. So the trumpet of jubilee is sounding in this Day of Atonement; not only deliverance from slavery and from bondage, not only going home to heaven, but deliverance from the bondage of sin.

“Oh, glory to God, it is coming again,
’Tis the glad jubilee of the children of men;
Then blow ye the trumpet, shout glory and sing,
And join in the praises of Jesus, the King.”
Shout with the voice of triumph
Soon shall the saints be free

Glory to the Lord Halleluiah
Hasten the jubilee.

Precious Lord, we thank Thee for all that our eyes have seen and our ears have heard tonight.

We thank Thee for the prophetic foundation of this message that gives us something solid to build upon.

We thank Thee for what's happening right now in Los Angeles, and New York City, and Seoul, and Tokyo, and London, and many other places that make us know that this work is being finished.

And teach every one of us here how to so relate to Thee, that Thou canst give us each a part in the finishing of Thy work. We ask it in Jesus' name. Amen.

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