

Lessons from October 22, 1844

#0608

Study given by W.D. Frazee—October 21, 1975

God said to Israel, Thou shalt remember all the way the Lord Thy God has led thee. As the sun sets this evening we are entering into the anniversary of what took place a hundred thirty-one years ago. Tens of thousands of Adventists were looking heavenward on October 22, 1844, expecting the coming of our Lord. We are unique among the denominations of Christendom in that we celebrate as our birthday the great disappointment. We share with the early church the day Jesus sealed the new covenant with His own blood as He hung on Calvary. It was indeed a day of great disappointment, but it was the day of His appointment.

I would like to review some facts, and look at the implications of those facts as they bear upon our program right here at Wildwood in 1975.

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

The time for the cleansing of the sanctuary was at the end of the 2300 days. The angel Gabriel explained it to Daniel in the eighth and ninth chapters of his book. From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. Jesus came in A.D 27 fulfilling that. He came on time. In the midst of the week He was to be cut off. He not only came on time, He died on time. The event His enemies thought would put an end to His influence sealed His mission, and proved He was what He claimed to be.

After His resurrection He ascended to the heavenly sanctuary to enter into His work of intercession and mediation. At the end of the 2300 days the angel said the sanctuary would be cleansed. To understand this, we must know what and where the sanctuary is.

A hundred and thirty-one years ago they expected Jesus would come and cleanse this earth. He will eventually come and cleanse this earth, but that is not the cleansing of the sanctuary. The true sanctuary is in Heaven. That is what Paul teaches in Hebrews, and John shows it in Revelation.

How could there be anything in Heaven to be cleansed? Referring to the ancient type we learn that God's plan of salvation involved transferring sin from the sinner to a substitute, and through the blood of that substitute to the sanctuary. The repentant sinner brought his sin and placed it on the lamb, the bullock, the goat—the animal of sacrifice. Having transferred his sin to the innocent substitute by confession, he slew the sacrifice. Then the priest must minister the blood at the altar

of burnt offering, or at the altar of incense within the veil. In this way, sin was transferred to the sanctuary.

But those sins which piled up day by day must be cleansed from the sanctuary in the Day of Atonement. It is this work that occupies the attention of the people of God since 1844, for this is the cleansing of the sanctuary. True, we must get our sins into the sanctuary as people of all ages are required to. But if we are in touch with our great High Priest, and are heart to heart with Him in the work He is doing, we will be most interested in getting rid of sin forever. We will be interested in sharing with Christ His concern and longing for sin to be eradicated.

It is not enough for sins to be confessed and forgiven. They must be blotted out. This is the work of the most holy place. Before those sins can be blotted out, there must be a work of investigative judgment to see whose sins have not only been confessed, but overcome. The promise in Revelation is to the overcomer, the one who not only begins the Christian life, but continues and closes triumphant.

The standard of the judgment is God's holy law, the ten commandments. As the records in Heaven are being compared with these ten precepts, the worshipers on earth, during the time of investigative judgment, are measuring their lives in the same scales and balances of the sanctuary.

This is the basis of all the reforms in our message. The Sabbath reform, health reform, dress reform, educational reform, reform in recreation and amusements, reform in the understanding of courtship and marriage, music, reading, and everything that reforms the life has its foundation in the ten commandments.

The judgment is in session in Heaven, and our lives are being measured by that law. We believe that through the blood of Jesus not only can sin be forgiven, it can be overcome. Not only can there be pardon, there can be a blotting out of transgressions. This must happen in the lives of God's people, or else it can never take place in the record books above.

In Leviticus the Scripture shows that while the high priest was in the most holy place sprinkling the blood upon the mercy seat the whole congregation of Israel was gathered in and round the court. They were engaged in a special work on that day. While the priest was making the atonement, they were required to gather and afflict their souls. This included sorrow for sin, fasting, and doing no work.

I want you to notice several statements. This is the type, and we are in the anti-type. This was the earthly shadow, and we are dealing with the final reality:

“Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you. And ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people” Leviticus 23:27-30.

If they didn't afflict their souls, they were cut off from Israel. The same thing happened if they did any work on that day. So that day stood out from all the other days of the year. It was the only time fasting was required.

"Every man was required to afflict his soul while this work of atonement was going forward. All business was to be laid aside, and the whole congregation of Israel were to spend the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart" *The Great Controversy*, page 419.

This was a day that stood out as a day of sorrow for sin. Since the Israelites had already brought their sins into the sanctuary through the daily service, why were they required to come there at the yearly service and engage in this special service of sorrow for sin? Does that have significance?

God has found a way to cure people of sinning. Two things must happen. They sense the pain that sin brings to God. Something of that pain becomes a part of their experience so that sin hurts them as it hurts God. There is no other way to cure people of sinning. The cross is a revelation to our dull senses of the pain that sin has brought to God's heart from the time it began, and has never stopped, and never can stop until sin is eradicated. It is entering into that experience that makes it possible for the people of God to reach the place where sin no longer captivates them, enchants them, deceives them, and holds them. Do you want to be free from sin?

As I think of this special memorial service tonight I long that the reality of what is going on in Heaven shall grip our hearts, and that we shall understand something of the controversy we are in. The Devil has laid plans that this work of getting a people ready will never happen. After a hundred and thirty-one years he is taunting Christ and the angels with the fact that it has already taken more than three times what it took for Israel in the desert, and it isn't done yet.

"Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us to put away our errors" *Testimonies to Ministers*, page 411.

The Devil has laid his plans, and he is succeeding far too well. Suppose you are out here on a river in a boat, rowing upstream. You can row the boat two miles an hour. The river is going three miles an hour. You are going upstream. What is happening? You are going downriver, yet you may be putting forth a lot of effort. Careful, prayerful students in this denomination are afraid something like that is happening in many lives and many institutions. Could it happen here? God pity us. God help and inspire us.

There is only one prevention, only one cure. It is looking where Jesus is in the most holy place. All Heaven is engaged in this work of helping the remnant to get rid of sin. To get rid of sin we must know what sin is. To get rid of sin we must be sorry for it. Looking at God's law as it is magnified in the Bible and the Spirit of Prophecy will teach what sin is so we may put it away. Looking at the sacrifice of

Christ as represented in the sprinkled blood in the court, the holy place, and the most holy place, and looking at what Jesus has done and what sin has cost, will make us sorry for sin and cause us to put it away forever.

With this background I want to deal with some practical things. *Testimonies for the Church*, Volume 5 has a chapter on the seal of God. It is a commentary on Ezekiel 9, where God sends the angel to put a mark on the foreheads of those who sigh and cry for the abominations that are done in the midst of Jerusalem. Jerusalem represents the church.

“The leaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church because its members are doing after the manner of the world. The earnest prayers of this faithful few will not be in vain” *Testimonies for the Church*, Volume 5, page 207.

I want you to notice the expression that there is a little company who are standing in the light. Where is that little company? They are in the church. Do they comprise the entire church? No. That is evident. Their prayers arise in behalf of the church because its members are doing after the manner of the world. Are all the members of the church sighing and crying for the abominations that are done in the church? If they were, they would not be doing them.

Let me ask you something. Are there any members of the remnant church who use tobacco? Has it ever happened? I suppose there are a number of people here, tonight, who know some member of the church who is using tobacco. Is that contrary to God’s law? Is it something to sigh and cry for? Does it make you feel bad? If it makes you feel bad enough, will you ever use tobacco? No you won’t.

There are some types of music that make the angels weep. Is there music in the world that has seeped into the church socially and religiously? What do the angels do about it? They weep. Do you weep, or is it all you can do to keep from enjoying that music? If it turns you on instead of making you weep, you will not be sighing and crying according to Ezekiel. Somewhere along the line God wants to lead you and me into an experience where the music of this world causes us to turn it off. Any contact with it makes us sigh and cry.

What about worldly reading? Is it all you can do to keep from reading novels or fiction, or a lot of true things that aren’t helpful? Is God helping you to come to the place where you feel sorry for anyone in the church that is captivated by that stuff?

What about worldly TV programs? Does the fact that you have relatives or friends in the church that regularly fill their minds with TV programs that lead the mind away from the sanctuary make you feel bad?

There is more in what I am talking about tonight than meets the eye. The people of God in this solemn day of atonement are either going to get in with Christ in the sanctuary, or they are going to be cut off from Israel. The thing that is going to cut these people off from the church is persecution. Most of them will continue in good and regular standing. They keep the Sabbath and pay their tithe. But when persecution comes they will be blown out like chaff in the wind. They will be shaken out. They will be sifted out. Read about it in *The Great Controversy*, page 608. Read about it in *Testimonies for the Church*, Volume 5, pages 81-82.

When that time comes it will be too late. Harvest time does not make chaff into wheat. The time of harvest and the thrashing floor experience simply reveals what has already been developed. It is because God's people are not ready for that supreme test that Jesus is still in the most holy place holding up His wounded hands on this Memorial Day, October 22.

How does worldly dress affect you? When some style comes along that is immodest, or ministers to pride, or is unhealthful, is it hard for you to keep from following those styles? How do you feel when you see other members of the church following these immodest or unhealthful or artificial customs?

Those who get the seal are those who sigh and cry for the abomination. That doesn't mean spreading a lot of gossip. It means getting down on our knees at the place of prayer and interceding for Israel. It is doing what Jesus is doing in Heaven. He is praying. He is interceding. He takes upon His lips the name of the remnant.

I will be frank and honest. There are two trends in the church at the present time. Thank God we have leaders that are giving the trumpet a certain sound and seeking to awaken our people to repentance and revival and reformation. One of those leaders was here on our campus just the other day, dear Elder Pearson, president of the General Conference. But we have multitudes of people, including ministers, that are not heart to heart with that deep work of repentance and true reformation.

The proof lies in the fact that on many points we get more worldly every year, when we ought to be getting further from the world and closer to Heaven. Our problem is not that we want to go out and play the ponies and gamble and get drunk. It isn't even that we want to go to the ball games and stamp and shout while people kick or bat balls around. That isn't the problem with most of us. The problem most of us have is that we have not yet fully embraced the reform God wants us to enter into.

Too many are content not to be as far in worldliness as somebody else. Do you think that will save us when the sifting comes? Not a bit. The disciples were better than the scribes and pharisees, but when the test came they all forsook Jesus and fled. Why? They were not ready.

Jesus tried to get them ready. He tried hard for three years. He tried earnestly that last night. If they had listened, He would have gotten them ready. But the reason they did not listen is because they didn't think it was necessary. They didn't think it took that much prayer and intercession and sorrow for sin to get away

from it. They were sure they would be true. They relied upon their determination, yet they slept while Jesus prayed.

What is Jesus doing now? He is praying. What are multitudes in the church doing? Sleeping. Are you and I asleep? God help us. We are told those disciples were not sound asleep all the time. They were half awake. When the angel came they knew something was happening. They saw him come. They heard him talking to Jesus, and then they went back to napping. Oh, I pray that you and I may be in earnest.

One of the great questions right here on this campus is a question of loyalty to law. I am perfectly willing to cooperate with most things in the church and on campus. Why? Because I see light in it. I don't want anybody to kill me and I don't want to kill anybody. I don't want anybody to steal from me and I don't want to steal.

God has given us regulations, and rules, and guidelines concerning the association of men and women of all ages. He has given us instructions to teachers concerning students, and parents concerning their children and youth in this matter of courtship and associations leading to marriage. Do you see that those things become, along with other things I have mentioned, matters in which we either edge toward the world, or come out clearly and boldly for total reform?

The standards for which Wildwood stands in these matters once were stood for by many of our institutions. Read *Testimonies for the Church*, Vol. 5, the first one hundred and twenty pages. The world has gotten looser and looser on these matters. It is a popular thing to evade restrictions. It becomes a smart thing to see how much we can get by with. But nothing like this will get the seal of God.

When you see some young person or older person evading the restriction that God has given in the Spirit of Prophecy, and is laid on the hearts of this administration and our home heads and teachers to carry out, how does it make you feel? Where do your sympathies lie? With the one who is evading the restrictions, or with Jesus? One thing we are not trying to do here is run a police station. If there are people who want to smuggle in some hamburgers and chicken bones and feed on them I don't think we are going to appoint some detectives to hunt it out. If there are those who find their pleasure in seeing how far they can go in carrying on according to worldly dress and worldly customs, I am not sure there will be enough time to supervise and bring them into line.

So with this matter of courtship, music, literature, reading, radio, Sabbath keeping, and the use of our money. The answer is not in spending a lot of time arguing what is wrong with this and that. The answer is unto two thousand and three days, and then shall the sanctuary be cleansed. It has got to be cleansed on earth before it can be cleansed in Heaven. That means getting an experience beyond what the Advent people had on October 22, 1844.

Many of them were ready to die in the Lord, but they were not ready for translation. God took Elder Fitch and Elder Stockman and laid them in the grave to save them. They were ready to die in Christ, but they were not ready to meet the final test you and I must meet. To be judged while we stand upon our feet. To live in

the sight of a Holy God without a Mediator. To be judged in the scales of the sanctuary, and reach that experience where Heaven finds us with every choice of our heart in full harmony with everything God has said in the Bible and the Spirit of Prophecy.

Somebody says, "Brother Frazee, do you ever think that will happen?"

Well, I will read you about somebody who doesn't think it is going to happen:

"Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us to put away our errors. But there is a people who will bear the ark of God" *Testimonies to Ministers*, page 411.

Will you be working with Satan to see that the voice of reproof will not accomplish anything, or will you work with Jesus to bear the ark of God?

The law is in the ark. Is it in your heart? God grant it. I delight to do Thy will, Oh my God, Yea Thy law is within my heart. I want that experience.

When you read *The Review and Herald* and the letters to the editors, have you noticed the two trends I am talking about? Which one do you sympathize with? When you see somebody who criticizes some strict article in the Review, do you say, Well maybe that was a little strict? Or when you see someone who lets the standard down a bit, do you say, Well I guess it wasn't as strict as I thought it was.

How does your mind operate? Are you glad for opportunities for things to be a little more like the world, a little more like what is done in general? Are you anxious and glad for every opportunity to get further from the world and nearer Heaven?

Somebody says, "Brother Frazee, don't you think there is danger of extreme in that?"

Yes, I do. I think there is great danger of extreme in it. But we have got to at least get into the middle of the road before we are in danger of getting into the ditch on the opposite side from the one we started in. I mean that. Most of us are so far from extreme in strictness on any of these points that we are going to have to go away just to get into the middle of the road. God's road, you understand. Not the broad road. We don't want the middle of that road. We don't want to be on it at all. No.

I am not seeking tonight to study all the details of this subject. This is a memorial service, remembering what Jesus did in 1844, a hundred thirty-one years ago.

And remember, the whole purpose of Christ's ministry since 1844 is to get rid of sin, make an end of sin, eradicate it. Get rid of it forever. Are you willing?

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