

# October Twenty-Two

#0066

Study Given by W. D. Frazee—October 22, 1971

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

Since in Bible prophecy, according to Ezekiel 4:6, a prophetic day equals a literal year, we have here the longest time prophecy of the Bible, stretching over 2,000 years. Over 400 years before Christ down to the time of the end. This prophecy, as we study it in Daniel 8 and 9, finds its beginning with the decree to restore and to build Jerusalem (Daniel 9:25), and this (Ezra 7) was in the reign of Artaxerxes, king of Persia, and that date is established as B. C. 457. Daniel 9 also gives us interesting waymarks along the way, such as the anointing of the Messiah at the end of 483 years. This took place at His baptism in the fall of A. D. 27, right on time. Also, His death in the spring of A. D. 31. Here again, we see the marvelous accuracy of prophecy. Three and a half years later, at the termination of the special 490 years allocated to the Jewish nation, we see the Gospel spreading out to the Gentiles, and the remaining 1,810 years carry us on to 1844, at the end of which time the angel said the sanctuary would be cleansed.

Those who were giving this message 127 years ago, believed that this prophecy would be fulfilled by the return of Jesus to this world, the cleansing of this earth by fire, and the salvation of His church. They were mistaken, of course, in the event that took place at that time, but they were not mistaken in the chronology. God always keeps His Word, and He had said, “Unto two thousand three hundred days, then shall the sanctuary be cleansed.”

As those who were disappointed 127 years ago studied deeper into the prophetic scriptures, they found that while their chronology had been correct, God had a clear understanding of what the cleansing of the sanctuary meant. They found that in the new covenant, the sanctuary is in Heaven, not on earth. The book of Hebrews, especially chapters 8 and 9, makes this very clear. So the 22<sup>nd</sup> of October 1844, which was the antitypical cleansing of the sanctuary, marked the beginning of a work in Heaven; a special work of cleansing. In order to understand this, they had to study the ancient types, and become acquainted with the sanctuary service. Here they found that the work of cleansing the sanctuary centered in the Most Holy Place and took place on the Day of Atonement.

The preparatory work was done throughout the year. Day by day, the repentant sinner brought his offering to the door of the tabernacle, confessed his sins, slew the sacrifice, and the blood was ministered by the priest. In some cases at the altar of burnt offerings, in other cases, the blood was carried within the first veil and sprinkled before the second veil and on the horns of the golden altar. Through these services of the shedding of blood, and the sprinkling of blood, the sins were

transferred in type from the sinner to the substitute, and through the blood of that substitute to the sanctuary. Thus in *figure*, the sins piled up in the sanctuary. Thus a work of removal, or cleansing, was necessary. This took place on the last day of the yearly sanctuary cycle as the high priest went into the Most Holy Place and there sprinkled the blood of the slain sacrifice upon the mercy seat, beneath which, in the sacred ark, was God's holy law written on the tables of stone by His own finger. This law defines sin, for the Bible says:

“Sin is the transgression of the law” 1 John 3:4.

The wages of sin is death, and since all have sinned, all must die.

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” Romans 6:23.

“For all have sinned, and come short of the glory of God” Romans 3:23.

But in the sanctuary, we see God's wonderful provision that sin may be transferred from the sinner to the substitute. And each of those bullocks, goats, and lambs in the typical time represented the Savior who was to come.

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

No offering of the animal sacrifices could remove a single sin. It was a figure for the time then present. But when the great offering was offered on the cross, when Jesus died for the sins of men, then it was no longer necessary for lambs to be offered in *this* world. So God tore the veil in two, from top to bottom, showing that He was through with earthly sanctuaries. Henceforth the eyes of all were to be directed to the sanctuary in Heaven, and thus was fulfilled the prophecy:

“And the temple of God was opened in heaven, and there was seen in His temple the Ark of His testament” Revelation 11:19.

Since in the type, the copy, the shadow, this earthly sanctuary, this apartment was opened only on the Day of Atonement for the cleansing of the sanctuary. We know in Revelation 11:19 that we see the opening of the Most Holy Place of the Heavenly Sanctuary on the 22<sup>nd</sup> of October 1844.

We've looked at two Bible texts focusing on October 22, 1844. You might be interested in making a list of the different Bible verses which *specifically* point to the work that began in the Most Holy Place on October 22, 1844. This work of cleansing relates to the blotting out of sins. But before these sins can be blotted out, before the sanctuary can be cleansed, before the final atonement can be made which puts away sin from the sanctuary, there must be an investigation to determine who by faith in Christ have not only begun the Christian way but have persevered and they have reached the point where their sins can be blotted out.

The apostle Peter looked forward to this closing work, and gives us his message:

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ, which before was preached unto you”  
Acts 3:19.

This work of blotting out of sins is the last work in the sanctuary just before Jesus comes. But there must be an investigation of the books of records to determine who are worthy of having this work done for them. And this work of the judgment is referred to several times. For example, in Daniel 7, we see the transfer in the heavenly temple from the Holy Place to the Most Holy Place. We see the thrones of judgment placed within the inner veil. We see the work of judgment beginning:

“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened”  
Daniel 7:9–10.

Notice that there is a time pictured by the prophet in which the books are opened. The work of judgment begins. This has not been going on in past ages. When Paul reasoned before Felix, he spoke of righteousness, temperance and judgment to *come*. But here is a scene in which the judgment begins:

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come” Revelation 14:6–7.

Not *will* come, not *has* come sometime in the past, it *is* come—it’s *here*. That’s October 22, 1844.

These are not all the verses in the Bible that focus on this particular time. Look at Malachi the third chapter:

“Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the LORD of hosts. But who may abide the day of

His coming? and who shall stand when He appeareth?  
for He is like a refiner's fire, and like fullers' soap: And He  
shall sit as a refiner and purifier of silver: and He shall  
purify the sons of Levi, and purge them as gold and silver,  
that they may offer unto the LORD an offering in  
righteousness" Malachi 3:1–3.

Here the work of judgment is presented under the figure of the refining of precious metal, silver or gold. This is the work that, in a special sense, has been going on since 1844. While this special work goes on in Heaven in the Most Holy Place, the work of the investigative judgment, the work of blotting out of sin, there is a work here on earth going on that goes with it. This is the work brought to view in Revelation 14, the great threefold message, preparing a group of people in whose hearts this holy law is written. And when the law of God has, through the Holy Spirit, been written fully in the hearts of His children, then, through the blood of Christ, their sins can be blotted out for all eternity, and Christ can come and take them home. I'm so glad for this *blended* work that's going on in Heaven and on earth. Aren't you, friends? It's been going on for 127 years now.

There is another figure used to represent this work. It is the figure of a marriage. We see the parable Christ used to present this work of judgment.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut" Matthew 27:1–10.

Notice that the Bridegroom came not to this world. He came to the marriage, and the door was shut. Where does the marriage take place? Who is it that's married and what is He married to? You remember perhaps, in studying this in the oriental countries where Jesus was living, the reception by a king of his kingdom, his coronation, his inauguration, is often spoken of and likened to a wedding. This is what Christ is dealing with here. The marriage of the Lamb spoken of in Revelation is the reception by Christ of His kingdom. The two closing chapters of Revelation present the New Jerusalem, the capital of His kingdom, prepared as a bride adorned for her husband. So the reception by Christ of His kingdom is presented under the figure of marriage. And this takes place behind a door that is shut where some have gone in by faith, and some have been left out.

Again the work of investigative judgment is presented under the figure of a wedding. Here it is a king's son that Christ speaks of in this story. The king invites many guests, and he provides for each one a wedding garment.

“And when the king came in to see the guests, he saw there a man which had not on a wedding garment”  
Matthew 22:11.

Before the actual wedding, the king comes in to examine all the guests, and he is looking to see if everyone has on a wedding garment. He found someone who didn't have one on. That man was cast out. When the wedding actually takes place, only those are found within the door of the Most Holy Place who have on the wedding garment. This, of course, is the righteousness of Christ, as Revelation 19 says. This white garment represents righteousness. Let's read it:

“Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God” Revelation 19:7–9.

Won't it be a wonderful thing to share in the festivities of that wedding, my dear friends? Since 1844, Christ, in a special sense, has been inviting guests to come in with Him. This marriage, the reception of His kingdom, takes place in the Most Holy Place at the *close* of His work as mediator. When all the books have been examined, when the sins have been blotted out of those who are ready and worthy and accepted, and when the names have been blotted out of the book of life who are found without the wedding garment; this is the work of investigative judgment which is now going on and *has* been going on for 127 years ago today.

We're going to have a wedding here Sunday evening. You're all invited. There won't be a special wedding garment provided, but there will be a marriage ceremony. I've been thinking about it today, and I wonder if you were the bridegroom how you'd feel to wait 127 years? This work of preparing a people who fully reflect the divine image has been a slow one. God's people have been tardy. This is why the message to the Laodicean in the closing verses of the third chapter of Revelation presents an earnest call to repentance, and to buy gold and white raiment. This is the wedding garment. This is getting ready for the marriage to which we're all invited, by the white raiment.

Some of you will be interested in this little statement:

“Jesus sent His angels to direct the minds of the disappointed ones to the Most Holy Place, where He had gone to cleanse the sanctuary and make a special atonement for Israel. Jesus told the angels that all who found Him would understand the work which He was to

perform. I saw that while Jesus was in the Most Holy Place, He would be married to the New Jerusalem; and after His work should be accomplished in the holiest, He would descend to the earth in kingly power and take to Himself the precious ones who had patiently waited His return" *Early Writings*, page 251.

Jesus is in the Most Holy Place. These Bible texts and this inspired comment make that clear. He's been in there for 127 years. Do you think that it was ever intended that it should take that long? Oh, no. It was never intended at all. But God has been patiently waiting because He loves us.

As time goes on, people get to thinking that since everything is moving so slowly, we might as well settle down and go to living like it were an ordinary time. That's one of the great problems. We hear people talking about what their children are going to do when they grow up, and what their grandchildren are going to face. Oh, I want my children and grandchildren to be walking the streets of the New Jerusalem very soon. I want them to sit down around that long table and enjoy the marriage festivities, the wedding supper.

"Blessed are they which are called unto the marriage supper of the lamb" Revelation 19:9.

Our attendance at the wedding itself is by faith, but our sharing in the reception, the festivities of the supper, will be in person. We'll actually be there sitting at the table. And what a wonderful time we're going to have. Won't it be glorious to see all at one time everybody who has ever lived in this world that's worth knowing? Adam and Enoch, Noah and Abraham, Isaac and Jacob, Joseph and Moses, Samuel and David, and Ruth and Sarah and Esther, Mary of Bethany and Mary of Nazareth, Martin Luther and John Huss. William Miller and James and Ellen White, Stephen Haskell and Joseph Bates, and all the rest. Won't it be a wonderful time, friends? Yes, a *wonderful* time.

Why can't we have it tonight? We can't have the reception until the wedding has taken place. Why can't we have the wedding tonight? The investigation of the guests has not been finished yet. Do you know why? Because if the King should look over the dress of some now living who are planning to be there, He'd find them unready. So for 127 years, the blessed Savior has been holding up His wounded hands at the mercy seat saying, "Father, My blood, My blood. Spare a little longer." The angels have been holding the winds of strife and persecution and war until the sealing of the remnant is completed.

Beginning in 1844, that work of investigation was carried on with those who have been sleeping. The cases of those who lived in the days of Adam and Noah and Abraham and David and Peter and Paul have long since been taken up and examined. Those who were found ready through faith in Christ, their sins are covered by the blood of forgiveness and marked for blotting out. But those who were found unready, their names were erased from the great book of life, God's family register. When a man is dead, his case is settled. And the judgment can deal with him as a completed life, a completed character.

But somewhere before Jesus comes, that judgment must pass from the cases of the dead to the cases of the living. And when God comes to the case of a man who is alive, it isn't a matter of finding out what his condition was when he died. He hasn't *died* yet. It's his condition right now as he walks about in his home, in his yard, at the store, at the office, at church, or wherever he may be.

Someone says, "That's a solemn thought."

Indeed.

Someone else says, "That's a frightening thought."

It is to the unready. I want you to see how we can have boldness in this day of judgment:

"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" 1 John 4:16–18.

So in this day of judgment, we don't need to be afraid. We can have boldness—that's confidence. Why? Because we know and believe the love of God. It was God's love that gave us His law in the first place. From eternal ages, this law has been the expression of God's love, showing His creatures the good way, the right way, the beautiful way, the way of life, and pointing out the way of death that it may be avoided. But as God's law and His love have been revealed from eternity, when that law was broken by Adam and Eve, and sin plunged this planet into a program of rebellion, the love of God was revealed in the great plan of salvation, and Jesus, God's Son, stepped in between the broken law and the sinner. He became the Lamb slain from the foundation of the world (Revelation 13:8). And that very day that Adam sinned, God came down to the garden and talked with the guilty pair, and revealed to them the plan of salvation, and that dying lamb that was slain that day was the first of millions of offerings down through those 4,000 years of Old Testament times, telling men that God's love was revealed not only in law but was revealed in sacrifice to pay the debt for sin and bring us back to the right way. I'm so glad for that plan of salvation. Aren't you?

So in the sanctuary, we see these three great things that God is telling us concerning the plan of salvation. We see in the court a sacrifice provided. We see a substitute die for sin. Then, in the Holy Place, we see the blood sprinkled that sins may be forgiven as men accept the Gospel. And finally, in the Most Holy Place, we see the blood sprinkled upon the mercy seat that sins may be blotted out for time and eternity when the character has been established, and men have become settled in the ways of God.

God is not in the business of eternally saving those who continue in rebellion. Neither is He in the business of eternally saving those who begin the Christian way and then backslide and go back into the ways of rebellion. Judas began with Christ, but he died a suicide, having betrayed his Lord. God gave to King Saul another heart as he began his work upon the throne. But there came a time when Saul went to the witch of Endor and consulted the Devil instead of God, and he died a suicide, a rebel. So we see in these examples and many others, that it is not enough to *begin* the good way. We are made partakers with Christ if we hold the beginning of our confidence steadfast unto the end. So the sacrifice of Christ upon the cross, prefigured by the slaying of the sacrifices in the court, was for everybody that has ever lived in this world from Adam to the end of time. Jesus died for all men to give all men a chance. But that offering was provided at such *infinite* cost, and it covers the sins of only those who confess their sins.

“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.

That bloodshed in the court is sprinkled in the sanctuary for those who confess. But when the final day comes, the cleansing of the sanctuary, the blood is sprinkled in the Most Holy Place at the mercy seat only for those who have persevered, and who have in Christ obtained the victory and their characters are like God's holy law. The plan of salvation contemplates our complete recovery from the power of sin. The plan of salvation includes bringing us back to harmony with the law.

Someone says, “I don't think that will ever happen in this world.”

Here in Revelation 14 is the message that is given to those who dwell on the earth. After sounding the judgment hour, and the fall of Babylon, Revelation presents a people:

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus”  
Revelation 14:12.

We can never keep God's commandments without the faith of Jesus. But if we have the faith of Jesus, we will keep the commandments. The law and the Gospel are together from Genesis to Revelation. And picturing the last generation ever to live upon the earth, we see obedience to the law of God linked with faith in Jesus Christ. That Gospel message will do its work, and a people will be prepared that will be ready to meet the Savior. Thank God, they are being made up now from every nation and kindred and people. For over a hundred years, that message has been reaching further and further until it is going into every continent, and literally millions have heard this message, and hundred of thousands are rejoicing in this truth.

Let us send Jesus the word tonight that we want to reach everyone with this message so everyone can make their decision, and get their character settled in the ways of God, and Jesus can come and take us home.



Where would you rather be for another five years, ten years? Another generation in this sin-cursed planet, or up there? Where your treasure is, there will your heart be also. Oh, that all we have might be placed with Jesus in the Most Holy Place in this solemn work of making an end of sin, and bringing a people in full harmony with the holy law.

How do we feel tonight as we survey 127 years of Christ in the Most Holy Place? Mingled sorrow with joy. Sorrow that we have kept Him waiting so long. Thanksgiving and praise that His love has not faltered, and that His patience has not been exhausted. But somewhere, sometime, somebody is going to say, "We have kept Him waiting long enough." Somewhere, sometime, somebody is going to say, "For us, there is just one thing: to leave everything else, and go in by faith to the marriage." To have done with all the things that make men loiter and delay.

Sin does delay, but there are a lot of so-called good things that are keeping people from the wedding today. Anything that would hinder us from being all out for Jesus in His closing work is time to lay aside.

Lord, we thank Thee this anniversary day that our Lord has put all He has, and that Heaven itself has been poured out into this work of making ready a people prepared for Thy coming. Tonight we chose to open our hearts to the searchlight of Thy Spirit. We pray that Thou will point out everything that would hinder or delay. We give Thee the right to do the surgery necessary to cut out all the hindering things. We are tired of keeping Thee waiting. We are sorry and confess our slowness and backsliding. We want to send Thee the word that we love Thee, and we want to go home with Thee. Not just so we can be glad, but that we may make *Thee* glad.

Lord, we don't want to delay this wedding. We pray that Thou will speak to all our hearts, and point out anything that needs to come out. May the precious blood of Jesus cleanse us, cover us, sanctify us, and set us apart from the wickedness of this wicked world. Grant that as we are kneeling here, victory shall be gained, sin shall be put away, and that the tinsel of this world shall no longer attract us, the siren song of this world shall no longer charm us. We shall no longer walk in darkness, but we shall fully enter in with Thee within the veil where the glory shines from Thy holy law, and where the blessed Jesus lifts His wounded hands to pray for us. We thank Thee in His dear name, amen.

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W. D. Frazee Sermons  
435 Lifestyle Lane, Wildwood, GA 30757  
1-800-WDF-1840 / 706-820-9755  
[www.WDFsermons.org](http://www.WDFsermons.org)  
[support@WDFsermons.org](mailto:support@WDFsermons.org)