

Two Paradoxes

#0280

Study Given by W. D. Frazee—July 26, 1974

Yesterday, I read the letter that one of our staff here received from a friend in a distant state, and in it were some sentences that I want to share with you. They're quite interesting.

"I want you to know how much I'm enjoying the book you left on Closing Events. For some time, I had left it on the shelf because of being busy, and many other things to read, also. But one early morning I had a dream, which was so startling it awakened me, it was so very real.

"Someone had come to me and said very plainly in the dream, 'Read that book.' I looked at the book he was holding out in his hand and pointing to with the other hand, and was I amazed to see that book you left for me to read.

"I feel very blest that an angel was sent to me to encourage and remind me to read this most wonderful material. I am so thrilled over it and so anxious to have others read it, or at least tell them about these things, and the need of knowing more about what is going to happen."

Now, that's interesting, isn't it? But the biggest reason I'm reading this to you is the next.

"With all these blessings, and my love for this, I still am having a most unusual experience of feeling like my Christian experience is falling apart. I am so concerned about my spiritual condition and also that of others. It seems I'm just not getting anywhere in any way, but I'll not let go. Never."

I thought there might be somebody else in the world that's having experiences where you feel wonderfully blessed, and yet feel depressed, disappointed, that things aren't going in a more noticeably blessed way in your own Christian experience.

And so, this evening, I want to study with you God's answer to these problems. I want to study with you two great paradoxes of the Day of Atonement, for when you understand these paradoxes, you'll know how to help somebody like this, and you'll know how to get help yourself, as you go from the mountain top to the valley and from the valley to the mountain top.

Turn with me, please, to Leviticus, the 16th chapter. You know, there are a number of chapters in the Bible on various subjects, of course, that if it weren't for that one chapter, we'd be missing a good deal in some areas.

Take the 20th chapter of Revelation. How much would you know about the millennium if it weren't for the 20th chapter of Revelation? Not very much, would you. But it's there, and all we need to know about the millennium is there in Revelation 20, along with the scriptures that help to explain it.

Well, this 16th of Leviticus is on the Day of Atonement, and this is the only chapter in all the Bible that gives in detail the typical services of the Day of Atonement.

Now, why are you and I interested in the Day of Atonement? Because what was done in Israel in the type is being done down here today in the antitype. You see, the whole sanctuary service was the Gospel in figure. And when God had Moses build this sanctuary back there at Mount Sinai, He said to Moses, Be sure you make it like the pattern, and He showed him the heavenly temple.

In the Heavenly Sanctuary, there are two special phases of Christ's work that He carries on as Priest, and so, there are two rooms in the heavenly temple, each one the place to carry on that phase of His work. And thus, in the type, there were two rooms in the ancient tabernacle—the Holy Place, where was the candlestick, the table of showbread and the golden altar of incense; then, the Most Holy Place where the Ark was, the sacred shrine containing the Ten Commandments, God's holy law, written on the tables of stone. This is the standard of judgment. And in the heavenly service, the work of the judgment is carried on in this second room, in the Most Holy Place.

Now, preparatory to the work within the veil, were the services carried on here in the court. The great services in these places—the court, the Holy Place and the Most Holy Place—had to do with the sin problem. Sin is the transgression of God's law, and the wages of sin is death. And God showed this all through the sanctuary service. He showed that sin brings death. But He also showed, praise His name, that the sinner could be forgiven and sin removed from the sinner so that that sin would no longer separate him from God.

Day by day, the repentant sinner was seen bringing sacrifices here to the sanctuary. It might be a goat, a lamb, a bullock. Whatever the sacrifice, the repentant sinner confessed his sin upon the head of his substitute, slew the sacrifice, and the blood was ministered either at the altar or within the veil here on the golden altar. This signified the transfer of sin from the sinner through the substitute into the sanctuary. Thus, in type, the sins were being transferred from those who wished to get rid of their sin into the sanctuary.

Then came the Day of Atonement, the 10th day of the seventh month. And this is what we're going to look at for a few minutes tonight. I invited you to turn to the 16th of Leviticus, and I want you to notice now the 29th and 30th verses. This is the summary after the description of the services that took place on this day.

“And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD” Leviticus 16:29–30.

The purpose of the work on that day was to do what with Israel? To cleanse them that they might be what? Clean from *all* their sins before the Lord. And notice that as a part of the services of that day, they were to gather at the sanctuary and afflict their souls. It was to be a day of humiliation, of fasting, of prayer, of deep heart-searching.

Now, what was going on during that day? On the morning of that day, the high priest took two goats here at the door of the sanctuary and cast lots upon them. The Lord’s goat was slain, and the blood of that goat was taken by the high priest into the Most Holy Place and sprinkled upon the mercy seat, beneath which were the tables of the covenant—the Ten Commandments.

The sprinkling of that blood on the mercy seat represented the final and full atonement for all those sins which had been carried in during the year in type, by the sprinkling of the blood on the horns of the golden altar and before the veil. Thus, those sins which had been taken in through the year were fully atoned for on this day called the Day of Atonement, and they were carried out, placed by the high priest upon the scapegoat, and that goat was led off into the wilderness where he died in exile. This completed the services of the Day of Atonement.

Now, in the heavenly service, Jesus is the sacrifice slain for the sins of all men, and He died in the court—this world. When Jesus expired upon the cross, He was the antitype of every lamb and every other animal that had been sacrificed from the days of Adam and Abel on down to the days when Christ was here on earth. He is the *one* offering whose blood atones for sin.

But, as in the type, so in the antitype, the blood that is shed in the court must be ministered in the sanctuary, first, in the Holy Place, to provide for the forgiveness of those who confessed their sins, and second, in the Most Holy Place, to provide for the blotting out of those sins.

And when did Jesus die? Well, that was in 31 A. D., at that last Passover He attended. And when did He go to Heaven? A few weeks after that, when He entered upon His work in the Heavenly Sanctuary, beginning, of course, in the Holy Place, as the priest first must minister the blood within the first veil.

But there was to come a time when Jesus, our Great High Priest, was to pass within the second veil for the services of the true Day of Atonement. And when would that be? Said the angel to Daniel, in Daniel 8:14:

“...Unto two thousand and three hundred days; then shall the sanctuary be cleansed” Daniel 8:14.

Cleansed from what? From sin. By the sprinkling of the blood on the mercy seat, the sins that have been transferred to the Heavenly Sanctuary are to be blotted out, and God's people are to receive the seal of His approval and thus be prepared to welcome Him at His appearing.

So, since 1844, we have been living in the antitypical Day of Atonement. And since that time, Jesus has been carrying on His work within the second veil for the blotting out of sin. And that service will reach its completion in the final blotting out of the sins of all God's children who have overcome. The seal of His approval will be placed upon them, and they will be prepared to go through the time of trouble and then welcome Jesus at His coming.

You see, dear friends, it's going to mean something to stand without a mediator when the sanctuary is closed. And at that time will be fulfilled the antitypical Day of Atonement promise:

“...on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD” Leviticus 16:30.

In other words, when probation closes, when the door of the sanctuary is closed, God's people will be found before Him without spot and blameless. This is a wonderful assurance, isn't it?

But now, the paradox of it: This Day of Atonement, when God's people reach this high standard, when they reach the place that He can blot out their sins and close the sanctuary with no danger of sin being repeated—this very time in which God is accomplishing this, is set forth as a day for us to afflict the soul.

How can it be that at the very time when God is bringing His people to this highest standard, they are found in humiliation of soul and humbling of heart? This is a paradox, an apparent contradiction, but not a contradiction at all. The two belong together, my dear friends.

And that's what the one who wrote this letter that I quoted from a few minutes ago needs to understand. The closer we get to Jesus, the more we are like Him, the more we shall understand the weakness of our own natures. We shall deplore and lament our own unworthiness, but we shall find our hope and comfort and assurance in Jesus within the sanctuary.

For, did you note in this text which we read, who it is that makes the atonement for you? It is the Priest. And who is the Priest? That's Jesus. Now, you may not understand everything that I've gone over briefly just now, and nobody understands it all. We're going to study it for millions of years all through eternity. It's the great science of salvation.

But let me put it very simply, friends. Jesus is the Lamb who dies for us upon the cross. Jesus is the Priest who ministers for us within the veil, sprinkling His blood first to forgive our sins and cover them, and at last to blot them out. His precious blood can accomplish all that for us. Let us trust Him to do it.

And let us understand that the nearer we get to Him, the more we shall feel our whole dependence upon Him and shall know that we can *never* do it without Him, but that He *will* do it as we yield our lives to Him.

Now, I got some special help on this not many days ago as my wife and I were reading at family worship this beautiful statement from *Great Controversy*, page 471. Just three sentences, but listen: oh, how full of courage they are, how factual, how realistic:

“There can be no self-exaltation, no boastful claim to freedom from sin, on the part of those who walk in the shadow of Calvary’s cross. They feel that it was their sin which caused the agony which broke the heart of the Son of God, and this thought will lead them to self-abasement. Those who live nearest to Jesus discern most clearly the frailty and sinfulness of humanity, and their only hope is in the merit of a crucified and risen Saviour” *Great Controversy*, page 471.

Did you notice that?

“Those who live nearest to Jesus discern most clearly the frailty and sinfulness of humanity, and their only hope is in the merit of a crucified and risen Saviour” *Ibid.*

Do you see, then, that while the Priest is making the atonement for us at the mercy seat, the congregation is to gather all around the sanctuary? And how are they to spend their time? I read it there in Leviticus—in afflicting the soul. What does that mean? A fun party? Does it? Hardly.

You say, “Well, how are we going to be happy, then?” I’ll come to that presently. But let’s face reality, friend. Jesus, our Great High Priest, is holding up His wounded hands at the mercy seat and pleading His blood to bring His people to the point where their sins can be blotted out forever and never, never, never be repeated.

Is that what you want? Is that what you want? Well then, while *He’s* doing something, you and I are to do something. We can’t do His part. We can’t make the atonement. But He can never do our part for us while we go on as if nothing were happening. Oh, friend, let’s gather at the sanctuary. What do you say?

To afflict the soul: What does that mean? Let me read it, so we’ll see *exactly* what it means. This is from the book *Great Controversy*, page 489.

“We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict ‘their souls by repentance of sin and humiliation before the Lord’” *Great Controversy*, page 489.

What is this afflicting the soul talking about? Repentance for sin and humiliation. “Well,” somebody says, “I already repented for my sin, and God forgave me. Why should I come back again?”

This is what this work of the sanctuary teaches. A man might have come in the spring at Passover time and brought his lamb and confessed his sin and found forgiveness. But he must return on the Day of Atonement, and while the high priest is in the Most Holy Place sprinkling the blood, *he* must unite with all the rest of the congregation in a deeper sorrow for sin. A deeper sorrow for sin.

You see, friends, there are people whose idea of religion is this: Come to the altar and get a wonderful, glorious, happy feeling and always after that ride on a cloud. Even have a number for the cloud, don't they?

But, listen, when Jesus came down here and showed us how to live in *our* humanity, when He took our flesh, Romans 8:3 and 4, He was a man of sorrows and acquainted with grief. He never sinned, but the thing that kept Him *from* sinning was sensing the pain that sin brings to the heart of God. And the only way that we can share in the Savior's work in the blotting out of sin up *there* is to get sin blotted out of our hearts and minds *here*.

Tell me, friends, how does sin make you feel? Does it make you laugh or make you cry? There are millions of people tonight that are finding their laughs in sin. In sins. You know that. And I'm not going to weary you with a recital of all the different kinds of sin that are making people laugh tonight.

But if I laugh at what makes Him weep, is there at-one-ment between Him and me? Am I at one with Him when what makes Him cry makes me stamp my feet and clap my hands and shout with joy? What about it? Am I at one with Him? I don't think so. In fact, I *know* so—that it *isn't* so. Do you see, friends, the atonement includes getting God and man at one.

Now, tell me, if something's going on over here that the world says is funny, and I laugh at it, and yet Jesus weeps; if He and I are brought together at one, who's going to change: Christ or me? Shall we ask Him to change and start laughing at sin? If that could be possible, it would make utterly unnecessary the sacrifice of the cross. If God can be changed so He becomes so permissive as to smile at rebellion and wink at iniquity, then the cross is all together without any meaning. You all see that, don't you?

Do you recognize, then, that if we will come to the sanctuary and see that blood shed on Calvary sprinkled for us within the sanctuary to change our hearts, we shall become more and more at *one* with Him, loving what He loves, and He loves the law, and hating what He hates.

And what does He hate? Sin. And when we love what He loves and hate what He hates, we're at one with Him, and we're ready for Heaven. He can trust us anywhere in the universe. He won't have to send a policeman along to watch us. Perfectly safe anywhere.

Can that be done? Can human hearts that have loved iniquity be changed to hate it? Can human hearts that have found no delight in the law be so changed that they will love to meditate in that law day and night and love to do what it says instead of evading and avoid its precepts?

Yes, my friends. God is accomplishing that 'round this world tonight in scores and hundreds and thousands and *hundreds* of thousands of human hearts. That glorious transformation is going on. But, mark you, it is a work that calls for afflicting the soul. I read it there.

For who can look around him in this world of sin, who can look around him in the church of God, and not see so much sin that, if he is heart to heart with Jesus, he weeps as Jesus weeps?

But that isn't all. Who can look within his own heart without discerning such evidence of human weakness, human need, human frailty, unworthiness, that he will afflict his soul before God and say, Lord, I see that in me dwells no good thing? My only hope is in the Lamb that *died* for me and the Priest that *lives* for me.

This is the paradox of the Day of Atonement—that the higher we go in likeness to Jesus, the deeper we go in the sense of our need, our unworthiness, our utterly undone condition in ourselves. The two are not contradictory. They belong together. And we can never have that likeness to Jesus without feeling sad at sin, the weakness of sin, in our own lives and in the lives of others.

And so, mark you, that increasing awareness of our unworthiness, instead of being something to discourage us, is something to thank the Lord for. It means that Christ is seeing His image reflected in us, that He is accomplishing the blessed work of changing us.

Now, there's another paradox here. That first paradox, as we've seen, is while we become fully cleansed, our affliction of soul is deeper than ever before. While we become like Him, we sense our own weakness and unworthiness as never before.

Now, the second great paradox of this Day of Atonement—that's this: that while we're afflicting the soul in grief over sin, our own sins and the sins of others, yet, as the result, there comes a holy, sacred joy known only to those who are heart to heart with Jesus.

We were looking at Leviticus 16 on this paradox of the Day of Atonement. Let me give you a New Testament statement over here in 2 Corinthians, the 6th chapter, and the 10th verse. It's tucked away in a long list of things that Paul is speaking of, describing his experience in his ministry. 2 Corinthians 6:10. We'll notice the first line only.

If you've never noticed it before, you may want to take special note of it. Perhaps, you'll even want to memorize it. It'll help you when you feel sad and when you feel glad. It'll help you to help others—weary pilgrims along the highway to Heaven. 2 Corinthians 6:10:

“As sorrowful, yet always rejoicing...” 2 Corinthians 6:10.

Will you read it with me:

“As sorrowful, yet always rejoicing...”

Again:

“As sorrowful, yet always rejoicing...”

Which are you, Paul, sad or glad?

Well, he says, “I’m both. I’m both.”

“Oh, no, Paul, you can’t do that.”

Oh yes, I can. I know what I’m talking about,” Paul says.

“Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body” 2 Corinthians 4:10.

If we weep with Jesus over sin, we can come forth as He did from Gethsemane with the peace of full harmony with the Father, glad to give the life in service and sacrifice for others. This was the peace that carried Him through the attack of the mob, the shame of the judgment hall, the torture of the scourge, and the awful agony of the crucifixion. He had in His heart a peace that the world could not give and could not take away. This He offers to you and me.

But it is not some feeling of ecstasy that lifts the soul above the common problems of life. There are those who turn to the bottle in the endeavor to drown their problems, their sorrows. And with a certain amount of alcohol, enough of the brain cells are put to sleep so that they have a good feeling. But it’s fictitious, isn’t it friends?

And so the scripture says:

“And be not drunk with wine, wherein is excess; but be filled with the Spirit” Ephesians 5:18.

God’s way is not to tranquilize the conscience, but to cleanse the soul. God’s way is not to put to sleep the promptings against sin, but to help us to look to Calvary and let the blood of Jesus Christ *cleanse* us from sin. And then, we can meet the problems of life knowing that we’re under the blood.

I read on this, a wonderful statement from the book *Great Controversy*, page 477:

“While the Christian’s life will be characterized by humility, it should not be marked with sadness and self-depreciation”
Great Controversy, page 477.

What’s self-depreciation? “Oh, I don’t amount to anything. I’m no good. I can’t do anything.” That’s self-depreciation.

“Well,” somebody says, “Brother Frazee, I thought you just got through telling us a few minutes ago that here on the Day of Atonement, more than any other time, we enter into humiliation of soul.”

Indeed, my friends. But, if all we do is get sad, we have not yet entered into the experience that Jesus has for us; for the purpose of the humiliation of soul is not to lead us to be blotted out; it's to get our *sins* blotted out. For while we are afflicting our souls in deeper repentance for sin, our *High Priest* is in the sanctuary making the atonement for us.

And the more we look at *Him*, the more courage we get, the more cheer we get, the more confidence we get. We know that what He has promised, He will perform; what He has begun, He will complete. And He will present us:

“...faultless before the presence of His glory with exceeding joy” Jude 1:24.

Friends, how could a man help but be glad knowing all that? So:

“While the Christian’s life will be characterized by humility, it should not be marked with sadness and self-depreciation. It is the privilege of everyone so to live that God will approve and bless him. It is not the will of our heavenly Father that we should be ever under condemnation and darkness...We may go to Jesus and be cleansed, and stand before the law without shame and remorse” *Great Controversy*, page 477.

Now, turn to Romans, the eighth chapter, and the first verse, and let’s read it here from the inspired apostle: Romans, the eighth chapter, and the first verse.

Praise God, the more we sense our own inherent weakness and natural unworthiness, the more we repudiate self, turn away from ourselves, our record, our attainments, our natures, and we hang our helpless souls on Jesus. We know that He’s going to carry us through. He’s in Heaven pledged to complete what He began upon the cross.

Romans 8:1. Do you have it? Will you read it with me:

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit” Romans 8:1.

So, here are the two paradoxes. First of all, in this closing work in the Heavenly Sanctuary and in the church on earth, two things are happening at the same time. The people of God are being lifted to a place where their sins can be blotted out with no danger of being repeated. The Priest is making an atonement, that we may be clean from *all* our sins before the Lord. And, at the same time, the church on earth is to enter into an experience of afflicting the soul for sin—deeper sorrow for sin than ever before. That's the paradox.

And the second paradox, what is it? That, along with this sorrow for sin, comes the deepest joy of all. Not the fun of this world. Not the froth and folly and frolic of the giddy throng—nothing remotely like it, my friends. And God save us from having that wine of Babylon brought into the church of God. What do you say?

But while God's people are entering into sorrow for sin more than ever before, as the result they are entering into the joy of the Lord. The more sin becomes hateful to us, the more His law becomes our delight, and the more we find our joy in looking at Jesus and sharing with Him His love for righteousness and also His burden for lost souls.

The girls were singing that wonderful song, "The Ninety and Nine," and you remember that wonderful picture at the close—the cry of joy as the Shepherd comes back with the sheep. *This* is the joy of the Lord. And this joy all His followers, all His undershepherds, are to share.

And in this day of deeper sorrow for sin than we have ever known before, it is our privilege to enter into the joy of pleasing Him and of sharing His message of salvation with others and having our hearts thrilled, as Heaven thrills, as soul after soul surrenders to Jesus Christ.

May we bow our heads? Precious Lord, rightly interpret to our hearts these precious things we've read from Thy Book tonight. And while Thou art ministering that blood in the sanctuary above, sprinkle it upon our hearts that we may hate sin and love Thy law, that we may weep with Thee over iniquity, and rejoice with Thee over cleansing and salvation. We ask it in Thine own dear name, Amen.

Now, there's somebody here tonight that has some witness that Jesus would like you to bear—something you'd like to say in response to what we have given from God's book tonight. Just come forward here to the microphone and give your witness, as Jesus shall move upon your heart.

[Testimony service follows. At the conclusion of testimony service, the following comments were made by W. D. Frazee.]

There's a little one lying over in the sanitarium tonight less than a week old, for whom special prayer has been requested. This little one was found to have unusual problems that necessitated surgical intervention. We know this little life is precious in the Lord's sight, and I know that the parents and other loved ones of this child will appreciate our prayers.

But now, dear ones, before we share together in this experience of prayer, I'd like to ask you a question. Are you at one with Jesus tonight? You know, it's a wonderful thing when you come face to face with the dying or the sin-sick or someone else who's in a great problem, to know you have one hand ahold of Jesus in the sanctuary, and you can reach out that other hand to the needy soul and become a link in God's great at-one-ment.

Oh, I do desire that everyone in this congregation tonight share in this intercession just now. If there's anything in your life that would hinder this blessing, will you not this moment put it aside. When that boy who had been in a far country came home, it didn't take weeks and months, it didn't even take hours and days, for the reconciliation to take place. Did it? Oh, no. As he fully surrendered and sobbed out his repentance, the father's robe was put about him, and the atonement was complete.

And if there's someone here tonight that you know that there's been some sin in your heart and life, some rebellion in your attitude, that has kept you from the fullest fellowship with Jesus, won't you just now put that all in the hands of the Lord. Will you not just now say, "Jesus, you gave everything for me, and I'll give everything for you."

Shall we kneel as we pray? Heavenly Father, we come in Jesus' wonderful name. We thank Thee you've made arrangements to give us what He deserves instead of what we deserve. We've seen tonight that the nearer we get to Thy perfection, the less we will see of merit in ourselves.

And so, we put aside all thought of any merit in us, and we plead the blood of Jesus. Just now, we give ourselves fully, completely to Thee, and we believe in the cleansing blood, the covering righteousness.

We bring in the arms of faith and love this little one that lies over in the sanitarium. Be precious near to our dear doctor and the nurses and all who minister, and stretch forth Thy loving hand in healing and restoration, according to Thy will. Be with the loved ones.

And now, Lord, as a congregation, we give our hearts to Thee. We're longing for the time when sin shall be no more, and sickness shall be forever past. As we walk with Thee, in the valley of the shadow now, keep our hearts at home with Thee in the Most Holy Place. Thus, as we share Thy sorrow, may we also share Thy joy and teach others the blood-stained way that leads to glory, for Christ's sake. Amen.

Let us stand.

[Singing]

I will follow Thee, my Savior,
Wheresoe'er my lot may be.
Where Thou goest I will follow;
Yes, my Lord, I'll follow Thee.

I will follow Thee, my Savior,

Thou didst shed Thy blood for me;
And though all men should forsake Thee,
By Thy grace I'll follow Thee.

Though the road be rough and thorny,
Trackless as the foaming sea,
Thou hast trod this way before me,
And I'll gladly follow Thee.

I will follow Thee, my Savior,
Thou didst shed Thy blood for me;
And though all men should forsake Thee,
By Thy grace I'll follow Thee.

Though I meet with tribulations,
Sorely tempted though I be;
I remember Thou wast tempted,
And rejoice to follow Thee.

I will follow Thee, my Savior,
Thou didst shed Thy blood for me;
And though all men should forsake Thee,
By Thy grace I'll follow Thee.

Though Thou leadest me through affliction,
Poor, forsaken, though I be;
Thou wast destitute, afflicted,
And I only follow Thee.

I will follow Thee, my Savior,
Thou didst shed Thy blood for me;
And though all men should forsake Thee,
By Thy grace I'll follow Thee.

Though to Jordan's rolling billows,
Cold and deep, Thou leadest me,
Thou hast crossed the waves before me,
And I still will follow Thee.

I will follow Thee, my Savior,
Thou didst shed Thy blood for me;
And though all men should forsake Thee,
By Thy grace I'll follow Thee.

[Recording ended in progress]

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