

Sanctuary (AZ Camp Meeting 1973)

8 of 11

#0446

Study Given by W. D. Frazee—July 25, 1973

The 10th chapter of Hebrews, we were reading yesterday beginning with the 19th verse:

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh: And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water”
Hebrews 10:19–22.

Notice that Jesus is inviting us to enter in with Him. And I read yesterday from *Great Controversy*, that to enter in with Him means to understand His work and to follow Him by faith.

What is He doing? What is the difference between Jesus being in the Holy Place and being in the Most Holy Place? This movement, the Seventh-day Adventist Church, is here because Jesus did something on October 22, 1844, and things have never been the same since.

His intercession in Heaven, we read yesterday, is as essential as was His death upon the cross. And we must, by faith, enter within the veil, whither the forerunner is for us entered. There the light from the cross of Calvary is reflected.

As we have studied in this series, the work of Jesus in the Holy Place was concerned, particularly, with getting our sins into the sanctuary. His work in the Most Holy is focused on getting them out of the sanctuary; making an end of sin so that He can come and take us home.

Events come in order. First, He must die for us. This was represented by all these offerings offered here in the court. Then, you remember, the priest sprinkled the blood in the Holy Place to provide for the transfer of sin from the sinner through the blood of the substitute into the sanctuary.

But as the sins in type, in figure, piled up there through the year, on the Day of Atonement the high priest went in with the blood of the offering and sprinkled it on the mercy seat to make full and final atonement. And then he took the sins out and put them upon the scapegoat, who was led off into the wilderness. And at the close of the Day of Atonement, the camp was clean.

Now, while the priest was doing this work within the inner veil, there was something the people were to do. And it is this that I wish to study especially with you this morning—what the people were doing while the priest was in the Most Holy Place. Could that have significance for us? Oh, yes. Jesus is the true High Priest, and we are the Israel of God.

Let us turn to Leviticus 16, and we'll read what the priest did that day, and what the people did that day. As we've studied, the early and middle part of the chapter deal with what the priest was doing, but now the 29th verse:

“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. It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever” Leviticus 16:29–31.

And as you noted in the 33rd verse and the 34th verse when this work of the priest was done, there had been an atonement made for the holy, for the tabernacle; that is the Most Holy and the Holy Place, for the altar, for the priest, and for all the people of the congregation.

Now, what two things did you note that relate to the people in this scripture we've read? What were they to do? Afflict their souls. That would be a fun party, wouldn't it? Would it? No. They were to afflict their souls. What else did you note that the people were commanded to do, or rather not do? Do no work on that day. Well, you say, what does that mean? We'll see.

Let's go over to Leviticus 23 and note the repetition of this instruction, with some further details. God is speaking to Moses:

“Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you...” Leviticus 23:27.

What's a convocation? It's a coming together. This camp meeting is a convocation, isn't it? A coming together. And aren't we thankful to the Lord for the privilege? Now on the Day of Atonement, the children of Israel were to have what? A holy convocation, a coming together. And it wasn't for feasting. It was for fasting, for this is a part of what is involved in this afflicting the soul.

“...it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD” Leviticus 23:27.

This afflicting the soul and offering this offering go together. Afflicting the soul is humiliation over our sins; sensing our great need. Who is the offering that is accepted on our behalf? Christ, our Righteousness. And let me say, brothers and sisters, the deeper we go into the vale of humiliation, the more we must do what Elijah did on Mount Carmel, as the sense of his own unworthiness grew on him. We must cling, by faith, to the righteousness of Christ. There will never come a time this side of the coming of Jesus when we will feel secure in the sense of thinking, it's all over, I'm safe, I'm saved, nothing more to worry about. All the way through, our hope, our confidence is in Jesus. What do you say?

It is the priest that makes the atonement. We don't make the atonement.

What can wash away my sin?
Nothing but the blood of Jesus.
What can keep me pure within?
Nothing but the blood of Jesus.

O, precious is the flow
That makes me white as snow
No other fount I know
Nothing but the blood of Jesus.

Aren't we thankful for this offering? But now, folks, while we can't make the atonement, we can gather at the sanctuary and share in the intercession of the Priest. And so, in this holy convocation of the Day of Atonement, all Israel must gather.

“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. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people” Leviticus 23:28–30.

They must come to the sanctuary. They must afflict the soul. They must lay aside their ordinary work. And if they didn't share in this, they were what? Cut off.

Do you see that at the close of the Day of Atonement, God had a clean people, a clean sanctuary? And those that didn't share in the cleaning up were cleaned out. Those who didn't come and afflict their souls were cut off. And so, my dear friends, will it be with the remnant church. The prophet to the remnant saw that work and said, “Oh, that we might understand the cleansing work God is about to do for His people. Clouds of chaff will be borne away on the wind, even from places where we see only floors of rich wheat” (See *Testimonies for the Church, Volume 1*, page 190 and *Testimonies for the Church, Volume 5*, page 81).

But, thank God, we don't have to be chaff that's blown out. We can be wheat that's garnered for the kingdom of God. What's the program? While the High Priest is in the Most Holy Place making this final atonement, blotting out the sins of His

people, Israel is to what? Gather at the sanctuary, bring an offering, afflict the soul, lay aside the ordinary work. In other words, friends, there is just one business you and I have right now. It's the one business that Jesus is engaged in. It's making an end of sin.

Some might ask, "What is the difference, really, between this and former times?" Didn't God always want His people to fully clean up and reach that maturity of the Christian life? Indeed He did, friends. And some did. We're told, in every generation there were some that reached that experience. Enoch did. If you want something interesting on that, you'll find it in the *Review and Herald*, 1874, the issue of March 3. The Lord's messenger tells us that in every generation, God had some that perfected character. So it wasn't left to this last generation to do that.

How could that be before Jesus' work in the Most Holy Place? Just the same as people could get their sins forgiven before He died on the cross. For 4,000 years, men looked forward to a Redeemer to come, didn't they? And they came bringing their offerings and got forgiveness of sin, didn't they? Some, thank God, developed those characters that were mature. Oh, the wonderful thing today is, friends that God is going to have a whole church that reached into that experience. And when He does, He can close the sanctuary and come and take us home. What do you say? Thank God.

Perhaps I can illustrate it this way. This may help somebody. You know, some of us remember when travel, unless you were going to go with a horse and buggy, or later with an automobile, was largely by train. You can remember that as you were sitting there on the train, a man would come through and say, "First call to dinner." Any of you ever remember that? Oh, yes. What could you do? Well, you could go to dinner, or you could sit there. By and by, he comes through again, "Second call to dinner." And again you can go, or you can sit there. But then he comes through and says, "Last call to dinner." If you're ever going, you'll go now.

My dear friends, the last call is sounding now. That's the Day of Atonement. Listen, back then in the days of Moses along in the spring or summer, a man might be convicted of sin, and he might bring his offering, or he might put it off until the next day or the next week. But when the Day of Atonement came, he knew that was the last call. Unless he shared in the work of atonement, he was going to be what? Cut off.

Is it true that you and I will be cut off unless we share today in the work of atonement? This is what gives the urgency to all this. This is why God says, "Put everything else aside and come to the sanctuary, afflict the soul, and do no work."

Somebody is wondering about that expression, "do no work." And of course, it's easy to say, "Well, we know that, that doesn't mean that we're not to do any work since 1844." And so we just sweep that aside. But now, wait a minute. That was the type. We're in the what? Anti-type. It means something, doesn't it? And tell me, which is more important—what Aaron did at Sinai or what Jesus is doing in Heaven? Do you believe that? Well, do you think it is even more important, then, for us to come to the sanctuary?

You see, God had a strategy in this thing. He wanted everybody there. And if He hadn't made this arrangement, somebody would have said, "Well, really, I'd like to go to the sanctuary on the Day of Atonement, but I have my business to look after."

God said, "We'll take care of that. No business today."

A farmer might say, "Well, really, I'd love to go up, but it is time for fall plowing, and the weather is just right. And so, sorry, I won't be there."

The Lord said, "We'll take care of that, too. No plowing today."

There weren't even any excuses for cooking and eating, because the Lord said, "No eating today. This is a fast." You see, everything that could possibly be put aside was put aside in order to make time and make room for the main thing, the real thing, the vital thing. Do you see?

Now, if you want the anti-type of that, you'll find it in the Savior's call to us in the Sermon on the Mount, Matthew 6:33. Let us say it together:

"...seek ye first the kingdom of God, and his
righteousness; and all these things shall be added unto
you" Matthew 6:33.

As they made the coming to the sanctuary the first thing, and everything that would hinder would be put away, so today we are to make seeking the kingdom of God and His righteousness the what? The first thing and everything that hinders must be put away.

But it doesn't mean that you and I are not to perform any manual labor, we're not to exercise. No, nothing remotely like that. You are learning in these important health studies that Dr. McGee, from Loma Linda, is giving us the importance of what? Exercise. And some of us are learning it in the morning. In order to have clear minds, we must exercise. In order to have healthy bodies, we must exercise. And that exercise is not all to be performed in mere exercise. Much of it is to be performed in doing useful work.

Let's think of it this way. That dear Savior, who is now ministering for us before the Ark, came down here 2,000 years ago and showed us how to live. In His life, the Ten Commandments were demonstrated. He is the living law. In His public ministry, we remind ourselves that He devoted more time to physical healing than He did to spiritual preaching. But listen, friends, have we stopped to think that He spent more time in a carpenter shop and in the daily work of the home, than He did in teaching and healing put together? Didn't He? Oh yes, several times more.

Suppose we visit Jesus when He's 12 years old, 15 years old, 18, 25, 28. Where will we find Him? Off on a preaching tour as a child prodigy? Where is He? In a carpenter shop, and then in the home. And does He have some chores when He gets home?

I want to ask you something, if you were getting a boy ready to be a physician and a teacher and a preacher, would you give him the preparation that the Father gave His Son in Nazareth? Come now, would you?

I don't know. I've studied this for a long time, and friends, I'll have to say that I have to take it by faith. I believe God did the right thing, don't you? But I think we have yet to fully grasp the implications of it all. I'm sure I see part of it. Wrestling with hardship and the problems of practical life—this is a part of the development of character. And no amount of money in the hands of the parents can give that blessing to the children.

Christ is the only one that ever lived in this world who had the opportunity to plan His life pattern before He came here. And as He and the Father sat down in the councils of eternity, and planned out every detail, isn't it interesting, isn't it wonderful, isn't it significant that so much of Christ's life was devoted to physical toil? It wasn't just a hobby. It wasn't just an hour or two or three of a class in vocational education. He was working to help earn the family living. He was doing a hard work.

As you and I seek to enter into that experience of character that He had, we would do well for ourselves and for our children to behold Jesus in Nazareth as well as later at Capernaum and Jerusalem. What do you say? Look in that wonderful book, *Counsels to Parents, Teachers, and Students*. Read that chapter on "The Dignity of Labor." See how that labor is a part of God's plan for our recovery from the fall. We are, by and large, a soft generation, particularly here in America. Something must happen to many of our children and young people, and even some of us older ones, if we are to get the blessing that Jesus got through those practical things, that daily exercise.

But now, friends, I want to point this out to you. There's a great difference in how we spend our time in making a living. I don't think that Jesus would build a dance hall. What do you say? I don't think He'd build a gambling den. He was a carpenter. I can see Him busy making a table that could be useful in a family, making a yoke that could be useful to a farmer. But I cannot see the Lord of Heaven and earth spending time making things for the Devil to use. What do you say?

There are many ways in which Seventh-day Adventists are making a living today. And I tell you, my brethren, some of the ways in which God's people are making a living are not helping them to see what Jesus is doing in the sanctuary. If the line of work you are in causes you to become sharp and competitive and selfish, perhaps you should pray about it, and ask God if that's the way that you are to get ready for the judgment.

There are plenty of useful things that need to be done, which, if you ask God, He will guide you into something that will develop in you, not only muscle but character. I'm not here to give a list of things to do or not to do; the Holy Spirit will teach you as you study the Bible and the Spirit of Prophecy. I am here to raise this question: Is your daily work such as will fit you for the judgment? If it isn't, you'd better think of Israel, who left their work on this day and came to the sanctuary.

Paul made tents. Jesus was a carpenter. Others of God's workers down through the years have known the discipline of useful toil. James White cut wood. He broke stones. He mowed hay. I repeat, there are thousands of useful things that need to be done. But beware that you do not get caught up in this twentieth-century idea that you can make a fast dollar at the expense of somebody else. Beware that you're not caught up into this fever of speculation, and lose your soul:

“For what shall it profit a man, if he gain the whole world,
and lose his own soul?” Mark 8:36.

Then there's another angle to this I would like to have you think about, brothers and sisters. You know, as we near the end and the glorious loud cry is heard around this world, we are told that there are men that are going to leave their ordinary vocations, even the proper ones, and are going to put all their time, all their money, all their effort into finishing the work. In the closing hours of human history, the church will be more active than it ever has been.

I see that happening right now, friends. I see men and women that are more intent in getting the work of God done than they are in piling up riches to be burned up in the last day. Think that over. God may call men here to leave their ordinary business and spend the rest of their life in giving this message. Let the Holy Spirit lead you.

But now, this expression, “afflict your souls.” I want you to notice a comment on this in the book *Great Controversy*:

“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, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away”
Great Controversy, pages 489–490.

I wonder if I dare say something. I wonder if I dare not say it. We have come to a time, friends, when multitudes are infected with the idea that everything must be made fun. Arithmetic must be made fun, so children can learn mathematics. English must be made fun, so they can learn to read and write and speak. And even religion must be made fun.

I wonder, are we in the Day of Atonement, or are we not? Don't misunderstand me, friends. Paradoxical as it may seem, those who gather with Jesus at the sanctuary and afflict their souls will have the deepest peace, the greatest joy in all the world. Won't they? But whenever we get to thinking that the way to help people is to have a fun party and another fun party, and another fun

party, and that everything in religion must be made fun and exciting, this isn't exactly the Day of Atonement when we're to afflict the soul.

Somewhere in the experience of the Christian, there must come a deep sorrow for sin. This comes as we gather at the sanctuary, as we behold the cross, as we meditate on what our great High Priest is doing.

I read:

"We are in the great day of atonement, and the sacred work of Christ for the people of God that is going on at the present time in the Heavenly Sanctuary should be our constant study" *Testimonies for the Church, Volume 5*, page 520.

Do you think it would be well then, for us to think about it at least once a year? What's going on in the Most Holy Place, by Jesus, at the mercy seat is to be our what? Our constant study. Listen to this next sentence:

"We should teach our children what the typical Day of Atonement signified and that it was a special season of great humiliation and confession of sins before God. The antitypical day of atonement is to be of the same character" *Ibid.*

This isn't just for old folks, for gray heads and white heads. The antitypical day of atonement, Joel's trumpet sounds, and the call is given, "Gather the congregation, assemble the elders, and the children, and even those that suck the breast. The priests are to weep between the porch and the altar saying, 'Spare Thy people, Oh God.'" It is in answer—Don't miss this!—to this type of afflicting the soul, in intercession and repentance of sin, that God is going to send the Latter Rain from the Most Holy Place. I'll study that in another lesson before we are through with this series.

Oh friends, wonderful things are ahead for those who will pay the price. Isn't it worthwhile focusing everything on what Heaven is focused on? Getting rid of sin, studying God's holy law, letting the precious blood of Jesus cleanse us from the sins we know about, and then asking the Holy Spirit to help us to see more wondrous things out of this law? We're a favored people, aren't we, friends? A rich people. Oh, how good God has been!

Now, this matter of the fast on the Day of Atonement, somebody perhaps is thinking, "Well, what would that mean?" They certainly had the complete control of appetite for 24 hours, at least, didn't they? Yes. Now, we're not left to guess what this means. In the book *Counsels on Diet and Foods*, page 188, we have an inspired definition of the true fasting which should be recommended to all. And, friends, it's something that we can all engage in, and it belongs to the Day of Atonement.

In the ancient Levitical service, the only fast of all the year was the Day of Atonement. And as their fasting stood out from all the rest of the year, there is an experience that God wants to lead you and me into that belongs particularly right now. We need it in order to reach the character attainment God has called for.

So I'll read this:

"The true fasting which should be recommended to all, is abstinence from every stimulating kind of food, and the proper use of wholesome, simple food, which God has provided in abundance" *Counsels on Diet and Foods*, page 188.

So this is no stinted, stereotyped, over-strict program. God has provided good food in abundance, but He wants us to select the best. He wants us to have that food which will give us the best blood, the clearest mind. Are you with Him in it?

Again, I say, aren't we thankful for these fine health lectures that our brother from Loma Linda is bringing to us? I thank the Lord for the school of health there, and its emphasis on preventive medicine, health education.

I was at the Indiana camp meeting the other day. And there, the folks from Loma Linda were giving a series through the whole camp meeting, and how God was blessing! Our people are taking hold of this more and more. Don't you find it so? Praise the Lord! This is a part of the Day of Atonement.

"The true fasting which should be recommended to all, is abstinence from every stimulating kind of food, and the proper use of wholesome, simple food, which God has provided in abundance" *Ibid*.

But it's not only our physical diet we want to think about. It's our mental and spiritual diet. On the Day of Atonement, as Israel gathered at the sanctuary, what do you think they would have done with the TV and the radio if they'd had them back then? Do you think there would have been a radio blaring out there while the priest was in making the atonement? Do you think in some tent out there the comedians would be cracking their jokes?

"Oh," somebody says, "Brother Frazee, you're making life pretty solemn." It is solemn, friends. But don't forget the paradox. If you and I will enter in with Jesus into sorrow for sin, we will also experience the joy of His salvation. You can take your choice. You can laugh at sin and finally perish with it, or you can learn to hate sin and rejoice in righteousness, Christ's righteousness, and share that forever.

I was at one of our junior camps in a distant state. As the man in charge of the junior camp and I were eating breakfast together, he said to me, "Brother Frazee, do you know it takes half of the time that the juniors are with us to get them quieted down from what they've learned on TV so that we can do a little with them before they go home? We've investigated, and we've found that the average Seventh-day

Adventist junior looks at TV as many hours per week as the average out in the world.”

Isn't that pitiful, friends? And what are they learning? There's not very much on TV that will help you find the way into the sanctuary, is there? There's a lot that will help you find the other road, the broad road where there is room for anything and everything.

Do you know that the average 16 year old in America today has already witnessed 20,000 homicides? Twenty thousand times he has seen human life snuffed out.

“Oh,” you say, “Brother Frazee, most of that's just fiction. That's just there on the screen. Everybody knows it's just make-believe.”

Listen, friends, impressions are being made. One of the professors at Loma Linda handed me a paper from the area, and there the headline was that a three-year-old boy had just shot his mother. And when the sheriff came to investigate, he couldn't believe that a three-year-old would know how to handle a gun and shoot his mother. So, he took the gun and made sure all the shells were out of it and put it within reach of the little fellow. And at once, he picked it up and aimed it right at the sheriff.

Where did he learn that? You know. They're not dumb. Their little minds are active. And it is by beholding that we become changed.

Brothers and sisters, I'm not here to tell you what to do with your TV, your radio, your newspaper, and all those things, but I'll tell you this: The more time you spend with them, the less time you will have with Jesus at the Most Holy Place. And I'll tell you something else, and I know this as I watch it in my own life and in the lives of others: The more time we spend with Jesus here, the less time we'll have, and the less time we'll want to have to keep up with the world's trash and trivia and trouble. We will go more and more in one direction or the other.

Oh, I thank God as I see many of our people moving into line and spending more time with the Bible and the Spirit of Prophecy. I rejoice as I hear the trumpet call from our leaders for revival and reformation. And the place we'll find Jesus is where He is, friends. He's at the mercy seat. And He has set before us an open door, and no man can shut it.

Let's come and gather. It would be well for us to spend a thoughtful hour, a blessed period every day looking at this wonderful life—what He did for us on Calvary; what He does for us within the veil; what He does for us at the mercy seat. Come, brothers and sisters, let's seek Him first. What do you say?

How do you find the time? Just the same way you find money to pay your tithe. How do you find money to pay your tithe? You pay it first. How do you find time to be alone with God on your knees with the Bible and *Desire of Ages* and *Steps to Christ* and the *Testimonies*? How do you find time? Make Him first—first in the day, first in importance.

Shall we close with that verse in Matthew 6:33? It's the message for this moment:

“...seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” Matthew 6:33.

How many of us would like to send Him the word this morning, that we're heart to heart with Him in wanting an end of sin, and that we're willing to spend the time with Him, day by day until we hate sin as He hates it, and love His law as He loves it? How many would like to send Him that word this morning? Thank the Lord.

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