

Sanctuary (Eden Valley 1969) 3 of 6

Day of Atonement

#0452

Study Given by W. D. Frazee—July 18, 1969

Would we like to have Him come right away? What's He waiting for? The cleansing of the sanctuary. Before we turn to our Bible text tonight which is in Leviticus 16, I want to read a few lines from *Testimonies for the Church, Volume 5*:

"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. 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 anti typical day of atonement is to be of the same character" *Testimonies for the Church, Volume 5, page 520.*

Is this for children as well as for older people? You know friends, if you will allow me to express this thought; I think sometimes there's a danger sometimes of feeling that children need a different religion from older people. But in Joel 2, as the trumpet is sounded for the antitypical Day of Atonement, the message is: gather the children along with all the rest, you remember? We're all to come to the sanctuary. And one of the great reasons that the Lord gave us these kindergarten lessons in the ancient sanctuary is so that our children, as well as those of us who are grown-up children, can understand how to be saved. We need these lessons.

In turning to Leviticus 16, we're going to study tonight the Day of Atonement in type and antitype. The cleansing of the sanctuary as foretold in Daniel 8:14, is the work of the antitypical Day of Atonement. The chapter in the Bible which deals with this work, especially is the 16th chapter of Leviticus.

Now we have already noted that the great work of the sanctuary is to deal with the sin problem. The true sanctuary is in Heaven, Jesus is our High Priest there, and He's engaged in His closing work there within the second veil. In order to understand what He does there, we study what the priest did in the ancient tabernacle that Moses built at the foot of Mount Sinai.

This cleansing of the sanctuary, as we have already noted, is a cleansing from sin accomplished by blood. The reason that sins have to be taken out of the sanctuary is that they've been put in the sanctuary. The cleansing of the sanctuary is the removal of the sins which have been placed there.

We have already studied that the reason sins are placed in the sanctuary is that the sinner wishes to get rid of those sins that he may escape the death penalty, and also that he may be rid of sin itself. It is the work of Christ in the sanctuary to

make an end of sins, to put away sin. Oh friends, I'm so thankful that Jesus is in the business of getting rid of sin, what do you say?

We noted the other evening that the sanctuary is like a laundry. The great work in the laundry is to get the clothes in and then get them out. They come in dirty, they go out clean. Concerning the saved ones it is written in Revelation 7, that they have:

“...washed their robes, and made them white in the blood of the Lamb” Revelation 7:14.

This is the work of the sanctuary. Through the sacrifice of the cross where the one great offering was made, through that offering presented and ministered for us in the Heavenly Sanctuary, Christ is making and will make an end of sins so that affliction will not rise up the second time. Rebellion will never again rear its head in the universe of God. Oh, I'm glad friends we're living in the hour when we're going to see all this: the end of sin and the ushering in of the reign of everlasting righteousness. What do you say?

Now let's look at Leviticus 16, and we'll read beginning with the 29th verse:

“...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 sojourns 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 ...And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation” Leviticus 16:29–31, 33.

Now, as we've read this Scripture, let me ask you a few questions about it. On the 10th day of the seventh month, what does the Bible call that day? The Day of Atonement. We've already studied that "atonement" means bringing man and God together—At-One-Ment. All through the year, an atonement was provided as the priest sprinkled the blood in the Holy Place or ate some of the flesh of the offering and bore the sins in his own body. Ten times in Leviticus 4, 5, and 6, we have noted that statement, and the priest shall make an atonement.

If the priest was making the atonement every day in the Holy Place as the sin offerings were brought and sacrificed and ministered, why is there another service in the Most Holy Place on a special day called the Day of Atonement? Why is it necessary to have a day called the Day of Atonement if the atonement was being made every day by the priest?

This is an important question. I'm not going to answer it this minute, the whole study tonight, and tomorrow night is going to answer that question. Keep that question in mind. Is the atonement made in the Holy Place, or is it made in the Most Holy Place, or is it made on the cross before we ever go to the sanctuary before Christ entered into His priestly work there? Keep those questions in mind, and we will find the answers as we study.

I think what we have read is very clear. You'll agree with me that this day is called the Day of what? The Day of Atonement. So there's an atonement that must be made in the Most Holy Place. That's the purpose of this Day of Atonement. Now, notice in the 30th verse what happens in connection with and as the result of this special work?

"For on that day shall the priest make an atonement for you..."

To do what?

"...to cleanse you, that ye may be clean from all your sins before the LORD" Leviticus 16:30.

Now, what does the Day of Atonement do? Does it cleanse the sanctuary, or does it cleans the people? Which is it? Both. Do you see what it says there in the 33rd verse?

"...he shall make an atonement for..."

What?

"...the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation" Leviticus 16:33.

Does the sanctuary need an atonement? That's what it says. Does the sanctuary need cleansing? That's what Daniel 8:14 says, doesn't it? Unto 2,300 days, then shall the sanctuary be cleansed. So keep that Scripture in mind. The sanctuary must be cleansed—Both apartments must be cleansed. That's what this 33rd verse says.

But what about the people, do they need cleansing? Did we read it there in the 30th verse?

"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 16:30.

I'll tell you this, dear friends, the sanctuary in Heaven can never be cleansed until God's people on earth are cleansed. This is why this whole subject is of supreme importance. This is why I read this statement from *Volume 5*, we're 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.

What does constant mean? Once a year? No, all the time. We should teach our children what the typical Day of Atonement signified. That it was a special day of great humiliation and confession of sins before God.

Listen dear parents, if Jesus is coming as soon as we hope He is, will our children need to meet these issues while they are still children? Yes. We must have that in mind all the while. It's not only a solemn thought, it's a happy thought that Jesus is coming soon. And it's not only a solemn thought, it's a gladsome thought that He's in the work of cleansing His people from sin that He may cleanse the sanctuary from sin. Getting rid of sin, the very thought of it should make us all glad, what do you say? Boys and girls, fathers and mothers, everybody.

Now let us see if we can find out how this work of the Day of Atonement was carried forward. We've seen so far, that it's a work of cleansing—It cleanses the sanctuary. When the sun sets on the Day of Atonement, we have a clean sanctuary and a clean people, is that right? Everything's clean. The sad thing is that back there they opened up shop and started all over again, didn't they? This shows that the blood of bulls and goats was not sufficient to accomplish that which it represented. It was only a lesson teaching what Jesus could and would accomplish through the sacrifice of His blood.

Going to the first part now in the 16th chapter of Leviticus, you'll notice in the fifth verse that on the morning of this day, two kids of the goats were presented by the congregation there at the tabernacle. In the seventh verse and eighth verse, we see Aaron, the high priest, casting lots. These two goats standing side by side were to be marked—one for the Lord and one for the scapegoat—for Azazel. Azazel is another name for the Devil. So there the two goats stand, and when they have been marked, then the Lord's goat is slain after some preliminary services the priest engages in for himself, and the priest takes the blood of the Lord's goat within the inner veil and sprinkles it upon the mercy seat above the Ark.

Now, I want you to notice something very interesting about this. In our last study, we noted that when the sin offering was slain, which the priest ministered in the Holy Place, before the sin offering was slain, what was done to it? Day by day, as the repentant sinner brought his offering there, what was done to that animal before it was slain? The sin was confessed over it. The man put his hands on it and confessed the sins, thus putting the sin on the sacrifice. But it's interesting to notice that no hands were put on this sacrifice before it was slain. No sins were confessed over it. The sins for which this blood was shed and ministered were already in the sanctuary. They had been put in day by day through these offerings that the people brought when they confessed their sins.

When Jesus died upon the cross, dear ones, He was the antitype of every offering that had been slain from the gates of Eden right down to the day He died. Every goat, every bullock, every lamb that died, those offerings pointed forward to Jesus dying on the cross, didn't they? But keep this in mind: when Jesus died upon

the cross, He died bearing our sins, but He also died as the sinless One. Is that true? This is important. If He had not died bearing our sins, there would have been no reason for Him to die. We studied that in our last lesson—"Who his own self bare our sins in His own body on the tree," Peter tells us in 1 Peter 2:24. But bearing our sins did not make Him a sinner, did it? He was treated as a sinner because He was bearing our sins. But if He had really been a sinner, if He had broken the law, then His death would not have availed to atone for our sins at all, would it? Do you see that, friends? This is important.

So when we look to Calvary, we see a sinless One dying; the just for the unjust. But we see Him bearing our sins. That's what kills Him. It is an innocent one suffering for the guilty.

Back in the sanctuary, both of those lessons were taught. Day by day, the people put their sins upon the sacrifice and slew it in order that that sin-bearing life might be taken into the sanctuary either through the blood which the priest sprinkled or through the flesh which he ate and bore in his own person there. All year the through, priest and the sanctuary were bearing the sins of the people so that they might be free.

But now on the Day of Atonement, those sins must all be erased, blotted out in this final atonement. We see this sinless One, typified by this offering upon whom no sins are confessed. We see this sinless One dying, the just for the unjust. His blood is taken in and sprinkled on the mercy seat.

This involves something far more than someone from Heaven coming down here and dying for us. Before Jesus died on the cross, He was born into the human family, taking our nature. For over 30 years He lived in this world the life of a human being, is that correct? In this human body, He lived out the law which He Himself had written on the tables of stone, is that correct? He said, "I have" what? "Kept My Father's commandments." So He was the living law. And when He came to the cross, He came with a body in which the will of God had been perfectly done, perfectly carried out. Do you see? He wasn't just some being from far off space dying for us. The life that was poured out there on Calvary was a life in which had been demonstrated here in human flesh, the keeping of God's commandments. And it is because of the life that He lived that the death He died could make atonement for us.

"It is the blood that makes atonement by reason of the life" Leviticus 17:14 (*Revised Version*).

Because of the life He lived, that life could be poured out for us. He died upon the cross, and not only does He bear those sins in His priestly work in the Holy Place, but in the final atonement, there at the mercy seat, that perfect life which he lived in humanity is presented as the atonement for every one of His children.

Do we have any instruction in the Bible, as to who it is that are going to have their sins blotted out in the final atonement? Will everybody that begins finish? Will everybody that starts complete? Will everybody whose name has been written in the book of life finally have all their sins erased? Will there be some names blotted out

of the book of life? Oh, yes. The investigative judgment which is now going on in the Most Holy Place in the Temple in Heaven is to ascertain who has reached that place where Jesus can blot out the sins.

Now that work back there in the type was in a sense a Day of Judgment; because you notice in this 16th chapter of Leviticus that they had to afflict their souls on that day. It was a very solemn day. There was no eating on that day; there was no work done on that day; that's what the 29th verse says, no work at all. Why was that? So that the people would have no excuse to keep from gathering at the sanctuary. No man could say, "You know, I just wish I could be up there, but I've got to keep my shop open today." Or, "I've got to go work in the fields. Or, "I have a job with some neighbor." No, no work that day. Nobody could say, "I'd like to go up there today, but I've got dinner to fix. No dinner today. No sowing no reaping. No housecleaning, nothing. When the priest goes in the Most Holy Place to make the atonement, everything else stops. We all come to the sanctuary because it's the Day of Judgment. And God said whatever soul it be that will not be afflicted in that same day, that soul shall be cut off from His people. You'll read that in the 23rd of Leviticus.

So when the sun set that day a man was either cut off from the congregation, no longer counted as one of the people of God, or else his sins had been cleansed not only from him but from the sanctuary and not only from the sanctuary but from him.

Now, look please at the 20th verse. When the high priest had done this work within the veil, when covered with the cloud of incense he had sprinkled the blood of the sacrificial goat upon the mercy seat thus making the final atonement, then there was a further service to be done; not to make an atonement for the children of Israel, but to accomplish a very important purpose:

"And when he hath made an end of reconciling the Holy Place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited..." Leviticus 16:20-22.

Now, which goat is this? This is the scapegoat. This is the goat that was alive standing there all the while all this work was going on within the veil. The priest comes out bearing the sins which have been atoned for within the sanctuary, and he puts his hands on the head of that goat. Does it say that he puts his hands on the head of the goat? Look there, the 21st verse. This is one of the most important verses, so look at it carefully. Does it say, "Puts his hands"? How many hands? Both his hands, all right.

Now, what does he do with his mouth while he is putting his hands on the head of the goat? What does it say he does—the priest? He confesses. Confesses what? The sins of Israel. How many of them? All of them. Now watch carefully, look at the text, for I want to question you on the text. What does it say is accomplished as the high priest puts his hands on the head of that goat and confesses the sins of Israel; what does it say in this verse that's accomplished by that? It says, "Putting them upon the head of the goat."

Now, this is one of the clearest verses in all the Bible that shows the transfer of sin from one place to another, and one person to another. This is very important. When the high priest put his hands on the head of that goat and confessed the sins, the Bible says, he put them on the head of the goat. Now who's got them? The goat. Who had them before? The priest had them, didn't he? If he didn't have them, how could he put them on the goat? Well, where did he get them? Where had he come from? From the sanctuary. That's where they'd been all through the year, wasn't it? Yes, the work of the daily service was to take the sins in; the work of the yearly service was to take them out.

Now we've said that the priest bore them from the sanctuary, it's shown us here. Now how did they get into the sanctuary? Where did they originate in the sanctuary? Did any sin originate in the sanctuary? Not a bit. Every sin—don't miss this—that was taken out on the Day of Atonement had first to be taken in during the year, didn't it? How did it get in? Through confession, and putting the sin on the lamb, or the bullock, or the goat. We studied that last week, you remember? That's how the sins got in. It took blood to put them in there, and it took blood to blot them out from the sanctuary there on the Day of Atonement.

Now the priest carries them out. How many of them are left in the sanctuary? None. They're all put where? On the head of the scapegoat, and he's led off there into the wilderness.

It must have been a wonderful relief to the children of Israel to see that goat led out. In my imagination, I watch with those two million people as they look out there toward the west, and they see that man leading that goat. What's on the goat? Their sins. This man's leading the goat off, and there he goes, farther and farther. And against the setting sun is that silhouette, the man and the goat off into the desert. Finally, they've gone so far, they never see that goat again. The man comes back by and by, but the goat—never. He's gone and with him what? Sin.

Now, this scapegoat, of course, represents Satan. Our enemies like to make capital of our teaching that Satan is the scapegoat, and therefore they say our sin-bearer. There's a lot more to the sin problem, my friends, than simply you and me confessing our sin and getting forgiveness. Who started this sin business anyway? Did Satan start it? He did. He not only started it, who's kept it up? Is he the tempter in every sin?

When David broke the law of God, who tripped him up? Satan. When Peter denied his Lord with cursing and swearing who tripped him up? Satan. Now it's true we have a choice to make. We can't blame the Devil for our yielding. But nevertheless, he's a party to the crime.

Let me illustrate it. Suppose in one of the neighboring cities here, some boys are discovered breaking into houses and stealing. They're brought into court. They're found with the stolen goods. No question that they did the crime. They're punished. But now watch. Suppose, dear friends, that it is discovered that some old criminal, hoary with age, and deep in sin and crime, has taught these boys to do that. Will the law do anything to him? I hope so. Wouldn't you? And watch this point; suppose that there is found some way in which the judge can pardon these boys that have done this law-breaking. Watch this point; does that fact that the Judge or the Governor pardon's these boys; does that let that old criminal go free that taught them this, and helped them do it? Does it? No.

All right, now right to the point. When Jesus died upon the cross, did He die for us or for the Devil? Do you think He died to relieve the Devil of his responsibility in all these sins? No. Then when Jesus has made full and final atonement for the sins of His people, does that old criminal that taught the children to sin, does he still deserves to be punished for every sin that he caused them to commit? This is what happens to the scapegoat. This is justice. It has nothing to do with Satan bearing our sins in the sense that he bears them, so we don't have to, oh no. Jesus bore our sins, but He didn't bear our sins to let the Devil off. He bore our sins so that we could get rid of them, and they'd be put back at last where they came from—on the head of the scapegoat. Do you see?

What a wonderful thing it's going to be friends when the antitypical scapegoat laden with the load of universal sin is led off. After he wanders over this broken earth for 1,000 years, he's finally going to perish in the lake of fire. That will be the end of sin, period, when that happens. And not until then, it takes that to finish it up, doesn't it? The author of sin must be destroyed before the sin problem is eternally solved. And all this is involved in this wonderful work of the Day of Atonement.

Now I want to ask you some very practical questions. Where is Jesus now? He's in the Most Holy Place. What's He engaged in? The work of the final atonement. What has to happen before our names are retained in the book of life, and our sins blotted out, what has to happen? The investigative judgment. When our names are called in judgment, what is it that Jesus must show? Two things: first that we have confessed our sins, and that they're in the sanctuary covered with His blood, and not on us. Is that right?

Do you see, friends that He couldn't blot out those sins in the sanctuary if we hadn't sent them in? Now the other thing that's necessary, I'm going to show you tomorrow night, and this is equally important.

But for tonight friends, I want to know, have you sent your sin all in? Sin is what? The transgression of the law. To break one point is to be guilty of all. And God's commandment is exceeding broad; it reaches even to the thoughts and intents of the heart. The lustful look is a violation of the Seventh Commandment. The hateful thought is a violation of the Sixth Commandment. The covetous thought that nobody knows about is a violation of the Tenth Commandment, so with all the commandments.

You know, I'm so glad that Jesus is in the business of taking our sins away, aren't you? Now it's cost Him everything. All these sin offerings we've been studying show us something of the cost; because every offering as we've seen, represented the offering of Jesus on the cross. Did Jesus die on the cross so that our sins might be covered in the Holy Place? Yes. Did He die on the cross so that the sins might be blotted out in the final atonement? And He's pleading there for us there tonight.

But remember, the only clothes He can wash are those that are turned in. Let's be looking over our lives every day in the light of this law so that when sin is discovered under the searchlight of the Holy Spirit we may put it away, what do you say?

Now listen, remember we can't do this of ourselves. Of ourselves, we won't be able to see all that's wrong with us. And even if we do, of ourselves, we can't take sin away. But we can bring our Lamb. We can come with Jesus, and we can place those sins on Him, and watch as He suffers, the Just for the unjust. And watch as the sacrifice is slain on the cross, and the blood ministered in the sanctuary. All this is to teach us the cost of sin. When we realize what it has cost and is costing, we won't want it to keep on.

In closing tonight, I want to read you a little statement. Oh, it's a big statement, but just a few words. From the book *Selected Messages*, Book 1:

"As you near the cross of Calvary there is seen love that is without a parallel. As you by faith grasp the meaning of the sacrifice, you see yourself a sinner, condemned by a broken law. This is repentance. As you come with humble heart, you find pardon, for Christ Jesus is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world" *Selected Messages*, Book 1, pages 343–344.

You mean He's still presenting His sacrifice for our sin? Why, yes, that's our only hope. When I knell down to pray tonight and confess my sins, as I look over the day's record, and the week's record, if I see where I've broken this law, and I confess that sin, Jesus must present His blood as the sacrifice that covers that. Is that right? Yes, that's right.

Now on the next page, notice what it says:

"...the atoning sacrifice through a mediator is essential because of the constant commission of sin" *Ibid.*, page 344.

Did you sin any yesterday? Somebody says, "Why, sure, I sin everyday—everybody does." Do you? What do you do about it? Oh, we confess our sins, don't we? What does that mean? That means Jesus must cover those sins with His blood in the sanctuary. How long has that been going on? A long time, hasn't it? Is it going to keep on going on? Or some day, is the blood going to be sprinkled on the

mercy seat, and the sanctuary cleansed once for all. I'll study it with you more, tomorrow night.

[Testimony service follows]

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