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Day of Atonement

#0494

Study Given by W. D. Frazee—August 1969

Daniel the 8th chapter and the 14th verse. I presume that most of my audience can repeat this text. I hope so. Will you say it with me?

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

Now, to understand this, we'll need to know several things. We'll need to understand that “Unto 2,300 days.” In Ezekiel 4:6, we're told that, in prophecy, a prophetic day stands for what? A year of literal time. So here are 2,300 years.

In Daniel 8:15–16, the angel, in answer to the instruction of God to make Daniel understand the vision, told him that this vision would be at the time of the end (not the end of time, but the time of the end). So this great 2,300-year period reaches down across the ages and focuses in this last time—the time just before the coming of Jesus, the time of the Judgment.

Those of you who are not acquainted with that prophecy, if you would like information and literature dealing with it, we'll be glad to supply it. But most of this audience is well-acquainted with the fact that those 2,300 years began with the decree to restore and to build Jerusalem in the Autumn of B. C. 457, and reached down past the life, and death, and resurrection, and ascension of Jesus on into the year 1844. October 22nd is the exact day when that prophecy ran out—when the days came to an end. And at that time said the angel, The sanctuary shall be cleansed.

The next question we will need to know is: What is the sanctuary, and where is the sanctuary? The Bible brings to view two sanctuaries: one on earth that Moses made, one in Heaven that God made. And they have a relationship to each other. The one in Heaven is the great original. The one that Moses made was a copy.

Paul in Hebrews the eighth and ninth chapters makes this very plain. He gives us the description of the earthly sanctuary and tells us that Moses made this sanctuary after the pattern that he had seen, the tabernacle in Heaven which the Lord pitched and not man.

Now, not only the sanctuary itself, but the ministry of the priest in the ancient tabernacle was the example and shadow of heavenly things. So, by studying what was done in the ancient tabernacle, we get in shadowy outline a picture of what Jesus was to do as our High Priest in the sanctuary above. The cleansing of the sanctuary, what is this? We learn this by referring to the ancient service. In the

tabernacle Moses made, there was a service once a year called the cleansing of the sanctuary on the 10th day of the 7th month. It was called the Day of Atonement.

In 1844, when the great 2,300-year period was completed, there was only one sanctuary in the universe. The ancient tabernacle came towards the end of its work at the cross of Christ. And the temple was destroyed by the Romans in A. D.70. But this sanctuary of the New Covenant, where Jesus our High Priest ministers, was to be cleansed in the antitypical Day of Atonement beginning October 22, 1844.

The question is a natural one: How could there be in Heaven anything to be cleansed? Let us turn to Hebrews the ninth chapter. And we shall know that, in these verses, both the earthly and the Heavenly Sanctuary must be cleansed.

“And almost all things are by the law purged with blood; and without shedding of blood is no remission” Hebrews 9:22.

It was therefore “necessary.” What does that mean? It has to be, it must be, can’t get along without it. And whether our little minds fully grasp why there should be anything in Heaven to be cleansed, as we shall see, this verse says it’s *necessary*. Follow closely.

“It was therefore necessary that the patterns of things in the heavens...” Hebrews 9:23.

That is, this earthly tabernacle.

“...should be purified with these...”

That is, with the blood of animals of which is spoken in the 19th verse. It was necessary that the earthly sanctuary be cleansed with the blood of animals.

“...but the heavenly things themselves with better sacrifices than these” Hebrews 9:23.

So the heavenly things, the heavenly places, must be cleansed with better sacrifices, even the precious blood of Jesus.

“For Christ is not entered into the Holy Places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us...”
Hebrews 9:24

So this work He’s doing there in Heaven, who is it for? It’s for us. Thank God, friends. I’m glad He loves us that much, aren’t you?

The 25th verse:

“Nor yet that he should offer Himself often, as the high priest entereth into the Holy Place every year with blood of others;

For then must He often have suffered since the foundation of the world” Hebrews 9:25.

Paul says the ancient priest cleansed the sanctuary once a year with the blood of the bullock and the goat. But he says Christ won’t do it that way. How often will *He* do it?

“...but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself” Hebrews 9:26.

This expression “once in the end of the world” shows that Christ goes through the ritual of the sanctuary once for all. They had a yearly cycle back then. Day by day, they brought the sacrifices. And as we saw last night, the sins were transferred from the sinner through the substitute into the sanctuary. And once a year, the high priest went in to remove from the sanctuary those sins which had been placed in it through the blood of atonement. But this says that Christ will not do that over and over and over again. He does it once for all. And this expression “once in the end of the world” takes in a whole sweep of His work—from His offering on the cross, His entrance into the Holy Place after His resurrection, and His entrance into the Most Holy Place October 22, 1844.

Each of those experiences is once for all. Once for all, He died upon the cross. Calvary need never be repeated. Once for all, He goes into the Holy Place, there to present the atoning blood to cover our sins. And once for all, when the Day of Atonement arrives, He goes into the Most Holy Place to appear there before the mercy seat, and to present His blood that sins may be blotted out. It is “once for all” all the way through.

Now notice this expression:

“...but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself” Hebrews 9:26

Are you with Him in that? Would you like to get rid of sin? Would you like to see the universe rid of sin? That’s the only cure for all the crime and the riots and the wars and disease. That’s the way to close up all the hospitals and the jails. We won’t need any more cemeteries. All that goes when sin goes out, my friends. For all these things are the fruits, the results, the consequences of sin. And Jesus is in the business in the sanctuary above of putting away sin. But who is it that needs to be *cured* of sin? You and me. How can anything in Heaven, how can anything done up there, have any effect on you and me? How can it affect the putting away of sin in our lives? This must be learned by reference to the type.

And now let’s look at this. the reason, my dear friends, that there is something going on in Heaven that has to do with the putting away of sin is this: Our sins can be *transferred* there in order that they may first be covered and later blotted out. If sin lingers with it, it will destroy us. Unless sin is separated from us, it will sink us to hell. The only chance of getting out of the quarantine that this planet is in, is for sin and sinners to be separated. There is only one *place* that this can be done—only one *way* that this can be done. This is through the precious blood of Jesus shed for

us on Calvary, ministered for us in the sanctuary above. The law which condemns us, which points out our sin, this is in Heaven. The priest who ministers his blood for us that these sins may be covered is in Heaven. This is where the work of atonement is now going on. And I ask again, are you with Him in this matter of getting rid of sin? God grant that every one of us may be.

As we shall see this morning, there is a work that only the priest can do, and there is a work that only the people can do. We need to understand the work of the priest that we may cooperate with Him. We need to understand our part in the work that we may participate—that we may share. For no matter how much He's done, and no matter how much He's doing, unless you and I cooperate with Him, it's all in vain. But oh, but if we'll give Him our hearts, if we'll come to the sanctuary and understand what He's doing there, and share in the experience with Him, His goal will be accomplished and sin will be taken away, put away, eradicated. I want that experience, don't you?

Now let's go back to Leviticus, the 16th chapter. This is the chapter that deals with the Day of Atonement, the 10th day of the 7th month when the high priest alone went into the Most Holy Place. And remember what was done in type in the ancient service is done in reality in the Heavenly Sanctuary. Day by day, the repentant sinner brought his offering, confessed His sin upon the head of the substitute, slew the sacrifice, and the priest ministered the blood. Through this service, the sins were transferred from the sinner to the sanctuary. In your imagination, see upon the golden horns of that altar of incense the drops of blood. See before the veil the sprinkled blood. What does that mean? It means that somebody has died so the sinner won't have to die. But it means more than that. It means that, in that blood which stands for the life, the sin of that sinner has been transferred from the sinner to the sanctuary. The drops of blood would not be there had there been no sin. That blood staining the sanctuary tells the story of sin. And sin is the transgression of the law. But repented for sin, confessed sin, sin that has been surrendered, sin that has been turned over to the substitute, I ask you: Where are your sins this morning? They are in one of two places: they are either on your guilty soul or they have been transferred by confession to Christ and through His blood ministered in the sanctuary, transferred to the Heaven of Heavens.

“As far as the east is from the west, so far hath He removed
our transgressions from us” Psalm 103:12.

The past of all of us represents thousands of sins. Every one of those sins is either remaining with the sinner who sinned, or it has been transferred through the blood of Jesus in confession to the heavenly sanctuary. But it is not to linger there in the presence of God forever. The purpose of transferring those sins into the sanctuary is that ultimately they may be taken out of the sanctuary. This period of grace between the time a man surrenders his life to Jesus and the blotting out of sins in the investigative judgment is for the development of character. The forgiveness of sins when we come to Jesus at the beginning of our Christian life, that forgiveness is provisional. And why so? Because it respects our power of choice.

You know, my father was a grown man before he accepted this message. He had a terrible habit of chewing tobacco. When he gave his heart to God, he gave up the tobacco. But he had a battle with it.

My dear friends, did you ever do that with God? Did you ever give Him something one day, and even before the day was over be picking it up again? But God respects your power of choice the second time just as much as He does the first time. If you give Him your sins and mean it, He'll take them. but they are covered provisionally. They are forgiven provisionally. And they will never be blotted out of the sanctuary above until they're blotted out of your life. The bookkeeping of Heaven is accurate; there are no mistakes. And when God says your sins are covered, thank God they're covered by His precious blood. But when God finally says they're blotted out, thank God there will be nothing left in your life. Oh, I praise God for the fullness of the plan of salvation. What do you say?

All right. Now we'll look in the 16th of Leviticus. Just briefly referring to the story. On the morning of that ancient Day of Atonement, the entire congregation were gathered together. We'll see that presently. Two goats were brought to the door of the sanctuary, and lots were cast upon them—one lot for the Lord's goat, the other for the scapegoat representing Satan. The Lord's goat was slain, and the priest took that blood into the Most Holy Place to sprinkle on the mercy seat. That blood sprinkled on the mercy seat represented the final atonement. And when the high priest came out of the sanctuary, near the end of that day, he brought with him in type all the sins of Israel and put them on the scapegoat. You'll find that in the 20th and 21st verses.

“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”
Leviticus 16:20–21.

Now watch. Aaron has come out of the sanctuary. He's got his hands on the head of the scapegoat. His lips are moving. What is he doing? What does the Bible say? He confessing all the sins of Israel. And as he does that, he says he puts them where? He puts them on the head of the goat. Where were they before the goat got them? The priest had them, else how could he put them on the goat? Where did the priest get them? He got them from the sanctuary. How did they get into the sanctuary? Through the daily service of confession and the slaying of the sacrifice. This completes the service as the scapegoat is led away out into the desert, carrying that burden of sin.

Some people are troubled because that represents Satan. Satan does not carry our sins in the sense of saving us, my friends. But Satan is the arch criminal who has been a party to every sin that's ever been committed. And I leave it with your own good judgment and sense of justice. If some old, gray-headed criminal here in this community should be found teaching boys to steal, if those boys were brought into court and sentenced, but because of their final reformation of life, they

should be pardoned, do you think the judge would pardon the old criminal that taught them all that meanness? Not a bit of it. the blood of Jesus shed upon the cross and ministered in the sanctuary is not to release the Devil from his responsibility. Not a bit of it. and so, sin goes back to its source. And in the closing of the Day of Atonement, we see the scapegoat representing Satan as he's led off there. In my imagination, I can see him—the scapegoat and the man leading him, in silhouette—there they go towards the setting sun. And the eyes of all Israel are on that scene. There go their sins—those sins that, through the years, they have transferred to the sanctuary by bringing their offering and confession their sins, those sins which the priest has borne through the year in the sanctuary, those sins which the priest has made the final atonement for, the Day of Atonement, by sprinkling the blood on the mercy seat, those sins which have been brought out and put on the scapegoat, now they're going, going, going, forever. And when the Day of Atonement is over, there is a clean sanctuary, a clean people, a clean camp—Israel is clean.

Let's read it:

“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.

And the 33rd verse shows that the sanctuary was clean, the Holy Place was clean, the altar was clean, the priests were clean, the people of the congregation were all clean. That was the type. So will it be in reality in the antitype. Now the sad thing is that the next morning in this sanctuary they opened up and started business again. And the sins started coming in. And a year later, they had it all to do over again. Do you know why? Paul tells us in Hebrews in 10:

“It is not possible that the blood of bulls and of goats should take away sins”
Hebrews 10:4.

It could only represent the real work that Christ was to do through His offering on the cross and through His priestly work in the Heavenly Sanctuary. It takes more than the blood of an animal to loosen the bonds of sin in the human heart. But I ask you a question: Can the blood of Jesus do that? Do you think so? Well, if it can't, in what way is the New Covenant better than the Old Covenant? If the blood of Jesus cannot avail to separate sin from sinners, then I ask, How much better is what is going on in Heaven compared with what went on back there? They went through the motions.

Oh, my friends, that God may help us to let this sprinkled blood do its appointed work in cleansing us from sin. We're in the Day of Atonement.

Now while the high priest goes in to the Most Holy Place, what is there for the people to do? Should you and I be interested in that? We're the people aren't we? We're certainly interested in what our High Priest is doing, as He conducts the work of investigative judgment there within the second veil, preparatory to blotting out from the records of Heaven the sins of His people forever. But oh, what is there for *us* to do?

Well, let's look at this 16th chapter and the 29th verse. Here is something for the people to do:

“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”
Leviticus 16:29.

They were to afflict their souls and do no work at all. Let's see what that has to do with the Day of Atonement. Why were they to do no work on that day? I'll tell you, friends—so there could be no excuse for staying away from the sanctuary. Father couldn't say, “Well, I'd love to go to the sanctuary today, but I've got to keep my shop open.” No, the shops were all closed. The farmer couldn't say, “This is a good day for plowing; a farmer has to plow when weather's right.” No. Do what? Do no work *at all* on that day. Everybody come to the sanctuary. Mother couldn't say, “I'd love to go but I've got to cook a big dinner for everybody today.” No dinner. That's part of this afflicting the soul. You can read that in *Great Controversy* page 419–420.

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

No breakfast to get; no dishes to wash. No dinner to get; no dishes to wash. All work ceased when the sun went down on the ninth day of the seventh month. And from there till the sun set on the tenth day of the seventh month, no work, no eating—a day of fasting, a day of rest, and coming to the sanctuary to unite with the priest in this solemn work of atonement because it was for them that the atonement was made.

Anybody here this morning who is going to have an atonement made for you? Does this work in the Most Holy Place concern us, my friends? If it does, if the final atonement and blotting out of sins is accomplished for us there, then you and I will be doing in the antitype what those people did back then—we will be coming to the sanctuary. Day by day in our imagination, we will be living at home with Christ in the heavenly temple.

You know, the Lord has given us a wonderful gift in this gift of imagination. Let me illustrate it. I wish everybody would close your eyes. Now I want to say one word. See what your imagination does. This one word is Home. H-O-M-E. Open your eyes. Did anybody see anything? Why yes. Some of you saw something in Michigan, some of you saw something in Tennessee, Illinois, Colorado, Canada. In your imagination, where were you for the moment? Home. But if I should say to you, Istanbul, not very many of you would get much imagination picture. Why? You don't know much about it. You've never been there, and you've never read much about it, correct? But there is a city over there. And if there was a Turkish man here this morning, he'd at once get a great vision when I say 'Istanbul.'

Oh, my friends, I ask you: When you hear the expressions Most Holy Place, Day of Atonement, Mercy Seat, the sprinkled blood, does a throng of precious memories go through your mind? Are these things more real to you than that journey to the moon that some men took the other day?

It is only by active effort on our parts that our minds will come to the place where the things in Heaven are real to us. It is those things we dwell upon which become real to us. And so on the Day of Atonement, God says Leave everything else and come to the sanctuary and enter in with the priest. Your feet may not be able to go in there, but it isn't the feet that are important; it's your mind, your head, your heart, your soul. by faith, we can enter in with Jesus. That's why God gave us books like the book of Hebrews, the book of Leviticus, the book of Daniel, the book of Revelation, to help us to understand what's going on there. That's why He gave us this wonderful book *Great Controversy* with its chapters on the sanctuary and the investigative judgment, this wonderful book *Early Writings* with those vivid descriptions of what's going on there in Heaven. Have you read them? How many times? Once? Twice? A dozen times? A score of times? A hundred times? I want to tell you, friends, it takes time to get these things deeply engraved in the tablets of our hearts. But this is what our time is for.

Somebody's wondering what those expressions mean *antitypically*. Do no work in that day, and have a fast. Don't eat in that day, and afflict the soul in that day.

Now obviously it doesn't mean that we're not to do any manual work from 1844 on to the coming of Jesus. Neither does it mean that we're not to eat any food from 1844 on to the coming of Jesus. But wait a minute. Don't be too quick to shove it all away and say, "Well, it doesn't mean that." It means something is much more important than that, as heavenly things are more important than earthly.

Do you know what happened to the people back then who did not enter into this fast and afflicting the soul and coming to the sanctuary? Come to Leviticus the 23rd chapter and read:

"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 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 16:28–30.

Do you see, friends, that unless they entered in to this afflicting the soul, the fast, the no work, and coming to the sanctuary, unless they entered into that program when the Day of Atonement closed, they were cut off. They were no longer a part of Israel. My dear friends, no matter if your name is on the church books here, your name will be blotted out of the Book of Life in this closing work of the Day of Atonement unless you enter into this program. Nothing that the priest can do for you there can take the place of what you do *with* him here.

So let us look at these. Take this matter of the fast. It took control of appetite, didn't it, to not eat anything for 24 hours. But I'll tell you a secret, friends, if you don't already know it: it takes more control of the appetite to sit at a table day by day and eat the proper amount of the proper foods and quit than it does to fast for 24 hours. That may give some of you a little light on why you've had such a struggle with appetite. Victory over the appetite is an essential part of the work of the Day of Atonement. I'm going to read you a sentence from *Counsels on Diet and Foods*:

"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.

There it is, friends; there's health reform all in one sentence. And it fits right in to the Day of Atonement because it *belongs* to the Day of Atonement. God gave us health reform not just so we could keep from having a heart attack; it will help us with that. Not so we could just avoid cancer of the lungs; it will help with that. But so that our bloodstreams and our brains could get in shape so that our minds could think the thoughts of God and have sin taken out of our lives. And this is a powerful incentive, my friends. This will help you to keep from eating that second piece of that which you know you don't need. This will help you to keep from eating between meals. This will give you victory over appetite in a hundred ways. When you see that the High Priest is there at the mercy seat holding up His wounded hands for you and that He's asked you to come to the sanctuary and enter into the true fast which is using only those food which are the best and using them in moderation. Doesn't this make health reform glorious?

No don't misunderstand. Someone has well said, "You can't eat your way into Heaven." But friends, you can sure eat your way *out* of Heaven. Adam and Eve did. They ate their way out of paradise. Health reform in itself will not save anybody. But a failure to carry out health reform will cause the loss of multitudes of souls. These things are *aids* to holiness; they are not in themselves holiness. But remember, just as work is the function of the muscles, so thinking is the function of the brain. And the same blood coming from the same stomach bathes the muscles and those 10 billion brain cells. Once a man gets hold of this, he's going to recognize that the Day of Judgment calls for a particular health program. And thank God for every ray of light He's given us.

Now notice that expression, "And do no work in that day." And what will we learn from that? My friends, notice this: the purpose of that was to keep work from interfering with the Day of Atonement. And I say to you: There's somebody here who's going to get more practical help from this next sentence I'm going to give than all the rest of my sermon. If the work you're in is work that's keeping you from the Day of Atonement experience, stop it. And I don't mean just gambling or running a nightclub. I don't mean just making whiskey. There are 10,000 things in this world today that if you get into them you'll become so involved that you'll have neither time nor brain energy to come to the sanctuary and enter in with the High Priest. And if that's the program you're in this Sabbath day, when you can put those things away, get down on your knees and say, "Lord, what's the matter? Am I in the place you want me?"

This relates not only to the involvement, but it relates to the *kind* of work we're in. There are some kinds of work that, while they're perfectly legitimate, they don't belong to the man who is involved in the Day of Atonement. There are some lines of business that God, through His chosen messenger, has warned us against. Some lines of business that develop to a keen edge the competitive spirit, some lines of business that are full of shady practices and not necessarily dishonest but they're a long way from being unselfish. I ask you friends: Is the work you're in helping you to get ready for Heaven? If it isn't, stop it. Ah, but somebody says, "I have to make a living." No, no. You have to make a life. And it is written:

"Seek ye first the kingdom of God, and His righteousness, and all these things will be added unto you" Matthew 6:33.

Now friends, I believe in the self-supporting work; that's why I'm in it. But I don't believe that the Lord has called everybody into the particular kind of work that is represented in self-supported institutions. There is only one line of work for a blood-bought soul today, and that's the work that will help him and his family to get ready for the blotting out of sin in his life. This is very practical. When Jesus came down here and took our flesh and lived our example, He spent more time in healing than He did preaching, but He spent more time in the carpenter shop and the home at Nazareth than He did preaching and healing put together.

And the kind of carpenter work that Jesus did wasn't just to get some houses built or tables or chairs. He did that. But it was to build character in that human body He had taken. There are lines of work that will build character in you if you'll take part in them. But not scheming how to get the better of your neighbor in a business deal. That won't do it; that will build the other kind of character. And if the kind of work you're in is scheming, scheming, scheming, better get out of it. You'd better get in to doing something with your hands where you have to work and sweat. Not to compete with the other fellow, but to do something productive. You had better be in some line of work that is ministering to other people instead of undercutting them. You had better be in something where you are thinking of how to help people instead of how to get the best of them. This is fundamental.

Oh friends, we'd better go into the Most Holy Place by faith with Jesus, and let the x-ray of this law be turned upon our lives and practices and homes, and be sure that everything in our homes is worthy of our profession as those who believe that judgment is going on.

And what about that expression "afflict the soul"? From 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 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*, page 489.

Oh friends, I plead with your hearts this morning: there is far too much a spirit of fun, fun, fun among the professed people of God.

This is the Day of Atonement—a day for a man to afflict his soul. this is the Day of Judgment—our names are being called in review before God. The High Priest is holding up His wounded hands with the marks of Calvary. And He's calling for a fast, and some people want a feast. He's calling to afflict the soul, and some people want a party. They've got to go somewhere, have some fun. Well friends, let the world have their fun; it won't last long.

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