

Lessons from October 22, 1844

#0608

Study Given by W. D. Frazee—October 21, 1975

Through Moses, God said to Israel:

“And thou shalt remember all the way which the LORD
thy God led thee...” Deuteronomy 8:2.

As the sun sets this evening, we are entering into the anniversary of what took place 131 years ago. Tens of thousands of Adventists were looking heavenward on October 22, 1844, and expecting the coming of our Lord.

We are unique among the denominations of Christendom in that we celebrate as our birthday the Great Disappointment. But in that, we share with the early church, for the day when Jesus hung on Calvary, when He sealed with His own blood the new covenant was indeed the day of great disappointment, wasn't it? But it was the day of His appointment. And so it was in October 22, 1844.

I would like to review some facts with you, and then together, let us look at the implications of those facts as they bear upon our work, our program right here at Wildwood in 1975.

Will you repeat with me Daniel 8:14?

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

The time for the cleansing of the sanctuary was at the end of the 2,300 days. The angel Gabriel explained it to Daniel in the eighth and ninth chapters of his book.

“...From the going forth of the commandment to restore
and to build Jerusalem unto the Messiah the Prince shall
be seven weeks, and threescore and two weeks...”
Daniel 9:25.

And Jesus came in 27 A. D. fulfilling that; came on time. In the midst of the concluding week of the seventy allotted to the Jews, He was to be cut off, not for Himself [a paraphrase of Daniel 9:26]. He not only came on time, but He also died on time. The event that His enemies thought would put an end to His influence really sealed His mission, and proved that He was what He claimed to be.

After His resurrection, He ascended to the heavenly Sanctuary, there to enter upon His work of intercession and mediation. At the end of the 2,300 days in 1844, the angel said what would happen? The sanctuary would be cleansed.

To understand this, we must know what and where the sanctuary is. And the true sanctuary is where? In Heaven. That's what Paul teaches us in Hebrews, and John shows us this in Revelation.

The cleansing of the sanctuary, and what is this? Well, they expected 131 years ago that that would mean that Jesus would come and cleanse this earth. Will He will come eventually and cleanse this earth? Yes, but that's not the cleansing of the sanctuary. This earth is not the sanctuary. The true sanctuary is where? In heaven.

And how could there be anything in heaven to be cleansed? Referring to the ancient type, the Mosaic tabernacle, we learned that God's plan of salvation involves transferring sin from the sinner to a substitute and through the blood of that substitute to the sanctuary.

The repentant sinner brought his sin and placed it on the lamb, the bullock, the goat—the animal of sacrifice. And having transferred his sin by confession to that innocent substitute, he slew the sacrifice. Then the priest must minister the blood at the altar of burnt offering or in the altar of incense within the veil. In this way, sin was transferred to the sanctuary.

But those sins that piled up day by day must be cleansed *from* the sanctuary in the Day of Atonement. And it is *this* work that occupies the attention of the people of God at this time since 1844, for this is the cleansing of the sanctuary.

True, we must get our sins into the sanctuary as the people in all ages were required to do. But if we are in touch with our great High Priest, if we are heart to heart with Him in the work He is doing, we will be most interested in getting rid of sin forever, in sharing with Christ His concern, His burden, His yearning, His longing for sin to be eradicated. It is not enough for sins to be confessed and forgiven. They must be blotted out. And this is the work of the Most Holy Place.

Now, before those sins can be blotted out, there must be a work of investigative judgment to see whose sins have been not only confessed but overcome. For the promise in Revelation is to the overcomer, the one who not only begins the Christian life but continues and closes triumphantly.

The standard of this judgment is God's holy law, the Ten Commandments. And so, as the records in heaven are being compared with these ten precepts, the worshipers on earth, during this time of investigative judgment, are measuring their lives in these same scales, the balances of the sanctuary.

This is the basis of all our reforms in this message. The Sabbath reform, health reform, dress reform, educational reform, reform in recreation and amusements, in the understanding of courtship and marriage, music, reading. Everything that reforms the life has its foundation in these Ten Commandments.

And the reason that we're studying them is this. The judgment is in session in heaven, and our lives are being measured by that law. And we believe that through

the blood of Jesus, not only can sin be forgiven, it can be overcome. Not only can there be pardon, but there can also be a blotting out of transgressions. And this must happen in the lives of God's people else, it can never take place in the books of record above.

Now, you will remember In Leviticus 16 and 23, the Scripture shows us that while the high priest was there in the Most Holy Place sprinkling the blood upon the mercy seat while the cloud of fragrant incense covered him, while the priest was engaged in that mediatorial ministry within the second veil, the whole congregation of Israel was gathered in the court and around the court. And they were engaged in a special work.

On that day, while the priest was making the atonement, they were required to gather there and afflict their souls, the Bible says, which included sorrow for sin, fasting, and they also were to do no work on that day [a paraphrase of Leviticus 23:27–29].

I wish you would turn, please, to Leviticus the 23rd chapter the 27th verse, and I want you to notice several statements there because this is the type, and we're in the antitype. This was the earthly shadow, and we are dealing with the final reality:

“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 does “convocation” mean? Coming together, or gathering.

“...And ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day...” Leviticus 23:27–28.

Why not?

“...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” Leviticus 23:28–29.

If they didn't afflict their souls, they were cut off from the congregation of Israel. The same thing happened (30th verse) if they did any work that day. So, you notice that that was a day that stood out from all the other days of the year. It was the only fast required.

Great Controversy says concerning this in page 419:

“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” *Great Controversy*, page 419.

So, it was a day that stood out as a day of sorrow for sin.

Now, I raise this question, friends. Why was it that when the Israelites had already brought their sins into the sanctuary through the daily service, why were they required to come there in that yearly service and engage in a special service of sorrow for sin? Does that have significance? Yes, friends.

God has found no way to cure people of sinning unless two things happen. Unless they sense the pain that sin brings to God, and unless something of that pain becomes a part of *their* experience so that sin hurts them as it hurts God. There is no other way to cure people of sinning.

And the cross is a revelation to our dull senses of that pain that sin has brought to God’s heart from the time it began, and it has never stopped and never can stop till sin is eradicated [a paraphrase of *Education*, page 263]. It is entering into those facts and that experience that makes it possible for the people of God to reach the place where sin no longer captivates them, enchants them, deceives them, holds them.

Do you want to be free from sin? Oh, my dear friends, somehow as I’ve thought of this service tonight, this special memorial service, I long that the reality of what’s going on in Heaven shall grip our hearts and that we shall understand something of the controversy we are in. Because let me tell you, the Devil has laid his plans that this work of getting a people ready, whose hearts are cleansed from sin, the Devil has laid his plans that that will never happen.

And after 131 years, don’t you know he’s taunting Christ and the angels with the fact that already it’s taken more than three times what Israel took in the desert? And it isn’t done yet.

In *Testimonies to Ministers*, page 411, I read:

“Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us to put away our errors” *Testimonies to Ministers and Gospel Workers*, paged 411.

The Devil has laid his plans. Oh friends, he’s succeeding far too well, far too well.

I want to ask you something. If you were out here on a river and you could row in the boat, we’ll say two miles an hour, but suppose the river is running three miles an hour, and you’re going upstream two miles an hour. What’s happening? You’re going down, and yet you may be putting forth a lot of effort.

Careful, prayerful students in this denomination are afraid that something like that is happening in many lives and in many institutions. Could it happen here? Could it? Oh, my friends, God pity us. God help and inspire us.

There is only one prevention of this, only one cure if we've gotten into that. And that's looking where Jesus is in the Most Holy Place. All Heaven is engaged in this work of helping the remnant to get rid of sin. To get rid of sin, we must know what sin is. To get rid of sin, we must be sorry for it. Looking at God's law as it's magnified in the Bible and the Spirit of Prophecy will teach us what is sin so that we may put it away. Looking at the sacrifice of Christ, as represented in the sprinkled blood in the court, in the Holy Place and the Most Holy Place, looking at what Jesus has done and what sin has cost Him, this will make us sorry for sin and cause us to put it away, God grant, forever.

Now with this background, I want to deal with some practical things this Memorial Day. *Volume 5* of the *Testimonies* has a chapter on the "Seal of God." It begins on page 207. It's a commentary on the ninth chapter of Ezekiel, where God sends the angel to put a mark on the foreheads of those that do what?

"...That sigh and that cry for..." Ezekiel 9:4.

What?

"...all the abominations that be done in the midst thereof"
Ezekiel 9:4.

In the midst of Jerusalem, and Jerusalem represents what? The church.

Commenting on this, page 209 of *Volume 5* says:

"The leaven of godliness has not entirely lost its power"
Testimonies for the Church, Volume 5, page 209.

Isn't that encouraging? Still some yeast at work.

"At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church because its members are doing after the manner of the world. The earnest prayers of this faithful few will not be in vain" *Ibid*.

I want you to notice these expressions that there is a "little company who are standing in the light." Where is that little company? Well, they're in the light all right, but where are they? They're in the church. Do they comprise the entire church? No, no, that's evident because it says:

"...Their prayers arise in behalf of the church because its members are doing after the manner of the world" *Ibid*.

Are all the members of the remnant church sighing and crying for the abominations that are done in the church? If they were, they wouldn't be doing them, would they? No.

Let me ask you something. Are there any members of the remnant church that use tobacco? Does it ever happen? I suppose there are a number of people here tonight that somewhere you know of some member of the church that is using tobacco. Is that contrary to God's law? Is it something to sigh and cry for? Does it make you feel bad? If it makes you feel bad enough, will you ever use tobacco? No, you won't; no, you won't.

Are there some types of music that make the angels weep? Well, if instead of making you weep, they turn you on, those types of music, you won't be doing what? You won't be sighing and crying, according to Ezekiel 9.

Is there music in the world that has seeped into the church socially, even religiously? And what do the angels do about it? They weep. Do you weep? Or is it all you can do to keep from enjoying that music?

Somewhere along the line, my dear friend, God wants to lead you and me into an experience where the music of this world, call it by what name you will, instead of turning us on, causes us to turn it off. And any contact with it makes us sigh and cry.

What about worldly reading? Is it all you can do to keep from reading novels, love stories, fiction, or a lot of true things that aren't helpful? Is it all you can do to keep from it? Or is God helping you to come to the place where you feel sorry for anybody in the church that's captivated by that stuff?

What about the worldly TV programs? Does the fact that you have relatives, friends in the Seventh-day Adventist Church that regularly fill their minds and the minds of their children with these worldly TV programs that lead the mind away from the sanctuary, does that make you feel bad?

Or do you say, "Oh, I wish we could afford a TV."

Let me tell you, friends, there's more in what I'm talking about tonight than meets the eye. The people of God at this time in this solemn Day of Atonement, they're either going to get in there with Christ in the sanctuary, or they're going to be cut off from Israel.

But do you know the thing that's going to cut off these people from Israel, from the church? It's the persecution. Most of them will continue right on in good and regular standing. They may even keep the Sabbath and pay their tithe. But when the persecution comes (read about it in *Great Controversy*, 608; read about it in *Volume 5*, pages 81-82), they will be blown out like chaff before the wind, shaken out, sifted out.

But when that time comes, it'll be too late to change. Harvest time doesn't make chaff into wheat. The time of harvest and the threshing floor experience simply reveals what has already been developed. And my dear friends, it's because

God's people are not yet ready for that supreme test; this is why Jesus is still there in the Most Holy Place, holding up His wounded hands on this Memorial Day of October 22, 1844. A hundred thirty-one years later, we're thinking of it.

I'd like to look at this thing a little more. How does worldly dress affect you, dear sisters and brethren too? When some style comes along that's immodest, or ministers to pride, or is unhealthful, is it hard for you to keep from following those styles? How do you feel when you see other members of the church in other places or on campus following these immodest, or unhealthful, or artificial customs and fashions?

Those who get the seal are those that do what? Sigh and cry for the abomination. And that doesn't mean spreading a lot of gossip. Read the chapter. It's getting down on our knees in the place of prayer and interceding for Israel. It's getting down on our knees in the place of prayer and interceding for Israel. It's doing on earth what Jesus is doing in Heaven. What's He doing? He's praying; He's interceding. He takes upon His lips the names of the remnant.

May I be very frank and very honest with you? There are two trends in the church at the present time. Thank God we have leaders, and we had one here just the other day, dear Elder Piersen, the president of the general conference; we have leaders that are giving the trumpet a certain sound and seeking to awaken our people to repentance and revival and reformation.

But I want to tell you something. We have multitudes of people, including ministers that are not heart to heart with that deep work of repentance and true reformation. And the proof lies in the fact that on many points in many matters, we get more worldly every year when we ought to be getting farther from the world and closer to Heaven.

And our problem is, brothers and sisters, you and I who are here tonight, our problem is not that we want to go out and play the ponies and gamble and get drunk. It isn't even that we want to go to the great ball games of the world and stamp and shout while people kick balls or bat balls around. That isn't the problem of most of us here.

The problem of most of us here is that we have not yet fully embraced the fullness of reform that God wants us to enter into in all these matters. Too many are content to not be as far in worldliness as somebody else.

Do you think that will save us when the sifting comes? Do you think it will? Not a bit of it, my friends. The disciples were certainly better than the scribes and the Pharisees, but when the test came there in Gethsemane, they all did what? They forsook Jesus and fled. Sure. They did. Why? They weren't ready. They weren't ready.

And Jesus tried to get them ready. He tried hard for three years. He tried that last night earnestly. And if they'd listened, He'd have gotten them ready. But the reason they didn't listen, they didn't think that it was necessary. They didn't think that it took that much prayer and intercession and sorrow for sin to get away from it.

They were so sure that *they* would be true that they relied upon their determination, and they slept while Jesus prayed.

What's Jesus doing now? He's praying. And what are multitudes in the church doing? Sleeping. Are you and I asleep? God help us, my friends. You know, we're told those disciples in Gethsemane they weren't in a sound sleep all the time. They were half awake. When the angel came, they knew something was happening. They saw him come, heard him talking to Jesus, and went on back into their doze. Isn't it pitiful, friend? Oh, I pray that you and I may be in earnest.

Now, listen, let's get down to business right here on this campus. You know, one of the great problems on this campus is a question of loyalty to the law. You see, I'm perfectly willing to cooperate with most things in the church and on campus. Why? Because I see light in it. I don't want anybody to kill me, and I don't want to kill anybody. That's fine. I don't want anybody to steal from me, and I don't want to steal. So that's fine.

But my dear friends, if God in His providence has given us regulations, rules, guidelines concerning the association of men and women of all ages, if He's given us instructions to teachers concerning their students, and parents concerning their children and youth, in this matter of courtship and associations leading to courtship, do you see that those things become, along with all these other things I've mentioned, they become matters in which we either edge toward the world, or come out clearly and boldly for total reform?

The standards for which Wildwood stands in these matters once were stood for by many of our institutions. If you doubt that, read *Volume 5*, the first 120 pages. But the world has gotten looser and looser on all these matters. In the world, it's a popular thing to evade restrictions. It becomes a smart thing to see how much I can get by with. But nothing like this will get the seal of God, my friends.

And when you see some young person, or some older person evading the restrictions that God has given us in the Spirit of Prophecy, and that He's laid on the hearts of this administration and our home heads and our teachers to carry out, I say when you see somebody that seems to be evading them, how does it make you feel? Where do your sympathies lie? With the one who is evading the restrictions? Or do your sympathies lie with Jesus?

What are we trying to do here? Well, I'll tell you one thing we're *not* trying to do. We're not trying to run a police station. If there are people that want to smuggle in some hamburgers here and some chicken bones, no, no, and feed on them, I don't think we're going to appoint some detectives to hunt it out.

If there are those that find their pleasure in seeing how *far* they can go in carrying on according to worldly dress and worldly customs, I'm not sure that there'll be enough time to supervise all those people and bring them into line.

And so with these matters in courtship, and so with this matter of music, and so with this matter of literature, and reading, and radio, and Sabbath-keeping, and

the use of our money, oh, my dear friends, the answer is not in spending a lot of time arguing, “What’s wrong with this, and what’s wrong with that?”

The answer is:

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

What?

“...cleansed” Daniel 8:14.

It’s got to be cleansed on earth before it can be cleansed in Heaven, and that means getting an experience—don’t miss it—*beyond* what the advent people had on October 22, 1844.

Many of them were ready to *die* in the Lord, but they weren’t ready for translation. God took Elder Fitch and Elder Stockman and laid them in the grave to save them. You remember? They were ready to die in Christ, but they weren’t ready to meet the test, the final test that you and I must meet.

To be judged while we stand upon our feet, to live in the sight of a holy God without a Mediator, to be judged in the scales of the sanctuary, and to reach that experience where Heaven finds us with every choice of our heart in full harmony with everything God has said in the Bible and the Spirit of Prophecy.

Somebody says, “Well, Brother Frazee, do you think that’ll ever happen?”

Well, I read you here somebody that doesn’t think it’s going to happen, *Testimonies to Ministers*, 411:

“Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us to put away our errors. But there is a people who will bear the Ark of God” *Testimonies to Ministers and Gospel Workers*, page 411.

Which will you be? Will you be working with Satan to see that the voice of reproof does not accomplish anything, or will you work with Jesus to bear the ark of God?

What’s in the ark? The law. Is it in your heart? God grant it.

“I delight to do Thy will, O my God: yea Thy law is within my heart” Psalm 40:8.

Oh, I want that experience, friends, I want that experience.

I want to ask you something. When you read the *Review and Herald*, and I hope you all read it. If you don’t have it, I hope you’ll subscribe for it. And when you

read it and the letters to the editors, do we ever notice these two trends that I'm talking about? Which one do you sympathize with?

When you see somebody that criticizes some strict article in the *Review*, do you say, "Well, maybe that was a little too strict"?

Or when you see something that seems to let the standard down a bit, do you say, "Well now, I guess maybe it wasn't as strict as I thought it was"?

How does your mind operate? Are you glad for opportunities for things to be a little more like the world, a little more like what's done in general? Or are you anxious and glad for every opportunity to get farther from the world and nearer Heaven?

Somebody says, "Brother Frazee, don't you think there's danger of extreme in that?"

Yes, I do. I think there's great danger of extreme in it. But I want to tell you something, friend. We've got to at least get in the middle of the road before we're in danger of getting in the ditch on the opposite side from the one we started in. No, I mean that. And most of us are so far from extremes in strictness on *any* of these points that we're going to have to go a ways just to get into the middle of the road. God's road, you understand. Not the broad road. We don't want the middle of *that* road. We don't want to be on it at all, do we? No, no.

Now, I'm not seeking tonight to study all the details of *any* of these subjects. This is a memorial service, remembering what Jesus did in 1844, 131 years ago. And remember, the whole purpose of Christ's ministry since 1844 is to get rid of sin, make an end of sin, eradicate it, blot it out. Get rid of it forever. Are you with it? All right.

Now, if you'd like to do a little more studying on this, or a lot more, study this chapter in *Volume 5*, from which I've read.

[Recording ended in progress]

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