

Waiting for Him

#0099

Study Given by W. D. Frazee—January 9, 1976

Annie Smith was a young girl at the time of the great disappointment, October 22, 1844. Shortly afterward, in the providence of God, she accepted this message. It's a wonderful story. To please her mother, she went to a meeting that Joseph Bates was holding in a home, explaining the disappointment. She had never met him before. The night before she went to this meeting, the Lord gave her a dream in which she saw Joseph Bates and heard him announce the text, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." She forgot about the dream. She went to the meeting and she got there just in time to hear Joseph Bates announce his text in Daniel 8:14. It made a great impression upon her heart. She gave her heart to Christ, accepted the message, and soon joined the little group of workers who were helping James and Ellen White in the little paper, the forerunner of the *Review and Herald* that we all love so much.

Annie Smith was a poet. One of her best-loved hymns is "How Far from Home."

[Elder Boykin sings.]

And now our text, the words of our blessed Lord, pointing forward to His Second Coming, and to our duty and privilege as we look for it.

"Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants" Luke 12:35–38.

The Lord pictures Himself as being away for a while. He has gone for the wedding. But the servants (you and I) are to be doing something while He is gone. Our job is to wait and watch—waiting and watching for Him.

I thought of the first vision given to Ellen Harmon in December of 1844. In writing about it, she says:

“As God has shown me the travels of the Advent people to the Holy City and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me”
Early Writings, pages 13–14.

What does it mean to wait for our Lord's return from the wedding? Or are we supposed to know?

“Jesus told the angels that all who found Him would understand the work which He was to perform. I saw that while Jesus was in the Most Holy Place He would be married to the New Jerusalem...” *Early Writings*, page 251.

I wonder what that means. I wonder what Jesus' marriage is about, and why does it take place in the Most Holy Place? The text we have just read says we are to be waiting for our Lord, and we will greet Him and welcome Him when He returns from the wedding. Then the wedding takes place before we see Him. We are to wait for the Lord while He is at the wedding and greet Him when He returns from it. Carrying through with the symbol, what is He going to do with us? He is going to take us to the reception. Would you like to go? You are invited.

If you would like to read more on this, take *Great Controversy* and read the chapter, “In the Holy of Holies.” It follows the chapter, “What is the Sanctuary?”

What was the text Joseph Bates was talking about?

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

The longest time prophecy in the Bible came to an end on October 22, 1844. What was to take place then? The cleansing of the sanctuary. Where is the sanctuary in the New Testament times? In Heaven. The cleansing of the sanctuary refers to the blotting out of the sins of God's people preparatory to the coming of our Lord.

This blotting out of the sins of God's people makes it possible for Jesus to receive His kingdom, which is to be given Him at the close of His work as mediator. And this is the marriage.

In ancient times in the Oriental countries, the reception by the king and the reception of his throne was spoken of as a wedding. This is what Jesus is doing in Heaven. He has been a priest now for a long time. He has been an intercessor, a redeemer, and a Savior. This is all preparatory to getting His people ready to enter in fully with Him into His everlasting kingdom. When the sin problem is settled, when sin has all been blotted out, He will receive His kingdom. That's the wedding. Then he is going to return from the wedding.

What is Jesus coming for? To get us; He wants us there at His reception.

So John wrote:

“...Blessed are they which are called unto the marriage supper of the Lamb...” Revelation 19:9.

This picture of waiting for the return of Jesus from the reception of His kingdom in the Most Holy Place is also brought to us vividly when we look at the type in the sanctuary service. The reason the high priest went into the Most Holy Place on the Day of Atonement was that, day by day, sins had been brought into the sanctuary through the blood of the sacrifice slain in the court. This was all to deal with sin. “...Without shedding of blood is no remission” (Hebrews 9:22). This is to teach us that sin is a tremendous problem and that it is a painful and expensive business to get rid of sin. It has cost Heaven long ages of agony, culminating in that great sacrifice at the cross. There on Calvary, in the broken heart of God in Christ, we may see something of the fearful cost of sin.

But that blood which was shed in the court day by day and ministered in the Holy Place for the forgiveness of sin and sprinkled on the mercy seat on the Day of Atonement tells us that the sin problem *can* be solved, that sin *can* be atoned for, that sin *can* be forgiven, that sin *can* be blotted out, that God's people *can* be *delivered* from sin in their lives. That's the message of the sanctuary.

On the Day of Atonement, which came on the 10th day of the 7th month, all Israel gathered around the sanctuary. Some gathered in the court, and the rest gathered around the camp, watching and waiting while their high priest was in the Most Holy Place. This is the picture of our text. Jesus says, wait for your Lord when He shall return from the wedding. Here we see Israel gathered around the sanctuary while the high priest is in the Most Holy Place sprinkling the blood upon the mercy seat to blot out sin and to remove it from the sanctuary, to place it on the scapegoat who is led off into the desert, nevermore to come into the camp.

On the Day of Atonement, the high priest changed his garments at various times. Ordinarily, he was attired in the most beautiful robes, but when it came time to slay the sacrifice in the court for the atonement, the high priest went in and laid aside his beautiful robes and clothed himself in the white linen garments of the regular priest.

This represents Jesus. He laid aside His *royal* robes, took our humanity, and at the cross He offered the sacrifice—Himself the priest, Himself the victim.

But when He rose from the dead and went to Heaven and entered upon His priestly work, He attired Himself in those beautiful High Priestly robes, prefigured by Aaron in the wilderness sanctuary. So, down here today, Jesus is represented as

standing before the mercy seat in the beautiful robes with the bell and the pomegranate around the edge of that robe, at the bottom.

Now, when the high priest back there in Aaron's day, finished the work on the Day of Atonement, he laid aside those white garments in which he had officiated during the day and clothed himself with the golden robe. And so as he came out from the sanctuary, the people heard the tinkling of those golden bells, and they knew that the high priest had finished the work of atonement, and that they had been accepted in the offering that he had brought, and that he was coming forth to bless his people. This is a picture of the experience that's to be ours today. Like Israel, we are waiting while our High Priest is in the Most Holy Place. Like Israel, we are waiting for the sound of those golden bells which tell us that He is on His way.

Will you turn in your Hymnal to #196. Notice these beautiful words. These words were written over a hundred years ago. They fix our minds upon the coming of our Lord. Notice the symbolism of what we've been studying:

Thou art coming, O my Savior,
Thou art coming, O my King,
In Thy beauty all resplendent,
In Thy glory all transcendent;
Well may we rejoice and sing:
Coming! in the opening east
Herald Brightness slowly swells;
Coming O my glorious Priest,
Hear we not Thy golden bells.

As Jesus finishes His work in the Heavenly Sanctuary, blots out the sins of His people, clothes Himself in kingly garments, and comes to redeem us, we shall be guests at His wedding feast in the New Jerusalem. I want to go, don't you?

What are we to be doing? We find that the hosts of Israel on the Day of Atonement were to afflict their souls. While the high priest was sprinkling the blood on the mercy seat, they were to enter into an experience of deeper repentance and sorrow for sin and a deeper experience in being like their Lord.

The prophet to the remnant wrote:

"Jesus is our Advocate, our High Priest, our Intercessor. Our position is like that of the Israelites on the Day of Atonement. When the high priest entered the Most Holy Place, representing the place where our High Priest is now pleading, and sprinkled the atoning blood upon the mercy seat, no propitiatory sacrifices were offered without. While the priest was interceding with God, every heart was to be

bowed in contrition, pleading for the pardon of transgression”
Signs of the Times, June 28, 1899.

They were not only *waiting*, they were *participating*. This is what God wants you and me to do. While the high priest was sprinkling the blood, they were, in effect, to have that blood sprinkled on their hearts. On the Day of Atonement, they were to go deeper into that experience of sorrow for sin.

There is a piece of a Gospel which is running around today in which multitudes of people have the idea that if they only repeat the name of Jesus, there is something magical about that—that it doesn't make too much difference what's done in their lives, but if they just repeat that name, they are assured of a ticket to Heaven.

I want not only a ticket to Heaven; I want a fitness so I will feel at home when I get there. What do you say? I want not only for my name to be written in the book of life as I accept Jesus as my Savior, but I want my sins blotted out of the other books so there will be nothing against my name when I go there to meet my King.

Heaven's books are accurate. As long as sin continues in the life here, it must be recorded in the books there. So Jesus is waiting until you and I experience a deep enough repentance to quit the wicked thing that crucified Him on Calvary and keeps Him presenting His wounded hands in the sanctuary above. This is why He wants us, while we wait for His appearing, to watch what He is doing, to be in sympathy with Him in sorrow for sin.

How does sin make Jesus feel? It makes Him feel bad. Does sin make Him laugh? No, it makes Him weep. He does not get any fun out of sin. If I get any fun out of sin, then I need to be converted. Sin makes Him weep. If I'm heart to heart with Him, how will it make *me* feel? It will make me weep. Whether it's in somebody else or whether it's in my own heart and life, sin is to make me weep. I'm to seek for that day by day.

As I study the prophecies that relate to this hour, and as I read the great price that it costs Jesus to make this provision, my sorrow for sin is to get deeper and greater. My hatred for sin is to increase. This is to continue until I would no more sin than Jesus would. I want that experience. God grant that such may be our lives in this closing hour of the Day of Atonement.

Before sins can be blotted out, they must be forgiven. Before they can be erased, they must be covered.

“Blessed is he whose transgression is forgiven, whose sin is covered” Psalm 32:1.

Every sin that is covered, if we will leave it with Jesus, He will blot it out when our names are called in the judgment. But we do not have to wait until Jesus comes the

second time to rejoice over that. We don't have to wait until our names are called in judgment. The moment we give our sins to Christ, He forgives them and covers them with His life. If we leave them with Him, they will remain covered and eventually be blotted out.

But if I choose to smoke again after I have given it up, I can get a cigarette. If I choose to go back to the whiskey, I can get some more. If I choose to go back to the evil temper, lying, lust, indulgence of perverted appetite, gossip, or any other sin, I can get it back.

Aren't we sorry we ever went back to it? Like the pig going back to the wallow. Thank God, Jesus has called us to come to the sanctuary and see what sin *has* cost and *is costing* Him that we may cease to want to go back to sin. This is the cure.

But we do not have to wait until that final work is affected in our lives in order to rejoice. The moment that we come to Jesus and give Him our sins, He forgives us and does what with the sin? He covers us with His blood, and His blood represents the life of Jesus. "Blessed is he whose transgression is forgiven, whose sin is covered."

I am so thankful for this joy of forgiveness. There are three things about forgiveness that I want you to notice:

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you"
Ephesians 4:32.

God has forgiven you. Why did He do it? For Christ's sake. Jesus is the lamb that was slain in my stead. He carried my transgression. The Lamb of God carries away the sin of the world. So as I bring my sin to Jesus and turn it over to Him, He dies in my stead as my substitute, and I am forgiven. For whose sake? For Christ's sake.

In my hands no price I bring,
Simply to His cross I cling.

God forgave me for Christ's sake. That is a lot to be happy over. Are you happy tonight because your sins are forgiven?

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." As I look at that, I see something else I'm happy for. I'm not only happy God has forgiven me, I'm happy my brothers and sisters have forgiven me.

Why do your brothers and sisters forgive you? Even as God, for Christ's sake, has forgiven you. They haven't forgiven you because you are good. They forgive you because *Jesus* is good. They haven't forgiven you because you deserve to be forgiven.

You don't. You deserve to die. That is how bad your sins are. But your brothers and sisters have forgiven you even as God, for Christ's sake, has forgiven you.

The same God who forgives me for Jesus' sake and puts it into the hearts of my brothers and sisters to forgive me for Jesus' sake puts it into my heart to forgive my brothers and sisters for Jesus' sake. Cherishing an unforgiving spirit doesn't make people happy. Oh, the joy of knowing in our hearts the spirit of forgiving our brothers and sisters! The Lord tells us to pray, "Forgive us our debts as we forgive our debtors." He isn't talking about money. He is talking about the matter of forgiving those who do something against us. Bless the Lord who forgiveth all thine iniquities.

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

I don't propose to go chasing after them, either my own or other people's. Let's leave them where Jesus has put them—under His blood in the sanctuary, covered with His life, soon to be blotted out, put on the scapegoat, and carried off into oblivion. I never want to see them again. I want to see Jesus. I am watching and waiting for His appearing.

Oh, you who bear the royal sign,
The King commands arise and shine;
No longer then in slumber lie,
But rouse yourselves, the day is nigh.

In this the last watch of the night,
Let every lamp be burning bright;
Let every voice with clearness say,
The King doth come, prepare the way.

What a great privilege we have to tell the world—in darkness, in sorrow, in pain, in perplexity—that Jesus is on His way. We have the privilege to tell them what He is doing right now. He is in His most holy place engaged in making an end of the sin problem. He has asked all of us to gather about the sanctuary and watch while we wait and behold what He is doing and share with Him in sorrow for sin, that it may be covered in our lives and blotted out forever.

Let's spread the good news. Let us enter in day by day deeper and deeper into sorrow for sin and deeper and deeper into the joy of forgiveness. "Blessed is he whose transgression is forgiven and whose sin is covered."

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W. D. Frazee Sermons
435 Lifestyle Lane, Wildwood, GA 30757
1-800-WDF-1840 / 706-820-9755
www.WDFsermons.org
support@WDFsermons.org