

1 Who Shall Be Able to Stand?

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2 Background

Today, one hundred and fifty-nine years and three months after October 22, 1844, we want to spend a little time reflecting on the significance of that date. Most who know anything of Seventh-day Adventists have heard of it, but how well do even Seventh-day Adventists understand what began then?

3

Our meetings are entitled,

Good News!

The Cross of Christ

& His Day of Atonement

4

The "cross of Christ" is a New Testament theme. The "day of atonement" is referred to by name only in the book of Leviticus. What connection do these widely separated phrases have in scripture?

5

In the sanctuary services, the sacrifice of the animals occurred in the courtyard. It was these sacrifices that pointed forward to the cross of Christ. The day of atonement focused on the Most Holy Place.

6

Observe how A. T. Jones described the process and meaning of this day:

"The course of service of the sanctuary was completed annually. And the day of the completion of the service, the tenth day of the seventh month, was especially 'the day of atonement' or the cleansing of the sanctuary. On that day service was concluded in the Most Holy Place.

7

"That day was the 'once every year' when 'the High Priest alone' went into the 'Holiest of all' or Most Holy Place.

8

"And of the high priest and his service that day it is written, '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.' Lev. 16:2-34; Heb. 9:2-8.

9

"Thus the services of the sanctuary, in the offering of the sacrifices and the ministering of the priests, and of the high priests alone, was for the making of atonement and for the forgiveness and sending away of the sins of the people.

10

"Because of the sin and guilt, because of their having 'done somewhat against any of the commandments of the Lord concerning things which should not be done,' atonement must be made and forgiveness obtained. Atonement is literally at-one-ment. The sin and the guilt had separated them from God. By these services they were made at-one with God.

11

"Forgive is literally give-for. To forgive sin is to give for sin. Forgiveness of sin comes alone from God. What does God give, what has He given, for sin? He gave Christ, and Christ 'gave himself for our sins.' Gal. 1:4; Eph. 2:12-16; Rom. 5:8-11.

12

"Therefore when an individual or the whole congregation of Israel had sinned and desired forgiveness the whole

problem and plan of forgiveness, of atonement, of salvation, was worked out before their faces. The sacrifice which was brought was in faith of the sacrifice which God had already made in giving His Son for sin.

13

"In this faith sinners were accepted of God, and Christ was received of them for their sin. Thus they were made at one with God, and thus God would dwell in the midst of them; that is, He would dwell in each heart and abide in each life to make that heart and life 'holy, harmless, undefiled, and separate from sinners.'

14

"And the placing of the tabernacle in the midst of the camp of Israel was an illustration, an object lesson and suggestion, of the truth that He would dwell in the midst of each individual. Eph. 3:16-19.

15

"Some of that nation in every age saw in the sanctuary this great saving truth. But as a body in all ages Israel missed this thought, and stopping only with the thought of His dwelling in the tabernacle in the midst of the camp, they came short of having His own personal presence dwelling in their individual lives.

16

"Accordingly their worship became only outward and formal, rather than inward and spiritual. Therefore, their own lives continued unreformed and unholy, and so those who came out of Egypt missed the great thing which God had for them and 'fell in the wilderness.' Heb. 3:17-19.

17

"The same mistake was made by the people after they had passed into the land of Canaan. They put their dependence on the Lord only as He dwelt in the tabernacle and would not allow that the tabernacle and its ministry should be the means of His dwelling in themselves through faith. Consequently their lives only increased in wickedness.

18

"Therefore God allowed the tabernacle to be destroyed and the ark of God to be taken captive by the heathen (Jer. 7:12; 1 Sam 4:10-22) in order that the people might learn to see and find and worship God individually and so find Him to dwell with them individually." (*The Consecrated Way to Christian Perfection*, pp. 64-68; 1905)

19

In another place Jones made this application:

"The heavenly temple, the most holy place, was opened in A. D. 1844. At that time the cleansing of the heavenly sanctuary began; and, in the very nature of the case, must soon close. We are now living in the great day of atonement.

20

"Now is the time when it is urgent upon everyone to confess his sins, to put away all his transgressions, to be a partaker of the intercession of Christ, to wash his robes, and make them white in the blood of the Lamb.

21

"For since 1844 the Seventh Angel has been sounding; soon the mystery of God will be finished, the work of the gospel will be closed, and the unmixed wrath of God and the Lamb will be poured upon all the wicked of the earth." (*Great Nations of Today*, p. 124; 1901)

22

So our questions are,

What does the cross have to do with the day of atonement?

What does the day of atonement have to do with our day?

What does the 1888 message have to do with the day of atonement?

23

First of all, remember that there were many sacrifices in the sanctuary system. All pointed to the pouring out of the life of Christ on the cross. There were sacrifices offered daily, and there were sacrifices offered with the yearly festivals, one of which was the day of atonement (which required 15 sacrificial animals; Harding, *With Jesus in His Sanctuary*, p. 508).

24

We need better to understand how the events portrayed in the day of atonement symbolized the reality of how God would deal with sin in that phase of salvation. While the sacrifices of "the day" all pointed to Christ's death 2000

years ago, the application of the blood to cleanse the sanctuary and the people typified the final events of salvation history.

25

Observe how this distinction is carefully made by Hardinge:

"This investigator does not believe that there is any Biblical evidence that Jesus entered into the services of the antitypical Day of Atonement at the time of His ascension. This Day of Atonement occurred centuries later at its predetermined date in the sacred calendar.

26

"Jesus died as the Paschal Lamb, at the time of the Passover, and also as the daily morning and evening sacrifices. His death fulfilled the reality typified by the Pentecostal offering, as well as the 199 sacrifices slaughtered during the Feast of Tabernacles.

27

"Jesus also died to carry out what was adumbrated by the red heifer, and the sparrow killed in the service of the leper's cleansing. Calvary's Sacrifice also included the deaths of the bull and the goat of the Day of Atonement.

28

"In short, the one death of Jesus on Calvary once for all embraced within itself the deaths of every sacrifice slain in the entire Hebrew religious economy. When, at His first ascension, He presented His blood to His Father before the mercy seat in the heavenly Sanctuary, it was accepted.

29

"This 'sprinkling' validated every typical use of blood required by God in the heavenly Sanctuary, and symbolically employed by Israel's priests in the earthly Tabernacle.

30

"This, however, does not mean that in the heavenly Sanctuary every service and feast reached its fulfillment at one and the same time. For instance, while Christ died as the true Passover, and rose at the time of the feast of First-fruits as its fulfillment, Pentecost was still to come exactly fifty days later, just as it always had in the spring cycle.

31

"Then the out-pouring of the Holy Spirit fulfilled its full requirements. The feasts of the spring cycle were thus perfectly carried through in both type and antitype.

32

"This gave students of Scripture confidence to believe that the feasts of the fall cycle, as prophetic as were the types of the spring cycle, would also occur at their appointed times and places in the Hebrew religious calendar, and ultimately on time in the prophetic almanac, to satisfy the cosmic scope of the celestial Tabernacle.

33

"It was to fulfill the Day of Atonement type of the priest's presenting the bull's blood in the most holy place to validate His own position and qualifications that Jesus presented His blood to His Father on the day of His resurrection. Its acceptance by God was His endorsement to serve mankind as Victim-Judge.

34

"The 'true' application of His blood during the eschatological Day of Atonement would have to wait its time in the calendar of redemption." (Leslie Hardinge, *With Jesus in His Sanctuary*, pp. 513, 514)
This time began October 22, 1844.

35

So then began the final application of the blood!

Today the cross of Christ is to see its end-time application. It is occurring in heaven above, at the "command center" of the universe, from where the sin problem is being handled.

36

The question for you and me is whether we are entering into that which the people were to do when the High Priest was carrying out His work.

37

Recall that Ellen White describes the complete picture in a concise phrase.

She wrote that one of the landmarks of the Seventh-day Adventist movement was "the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth" (*1888 Materials*, p. 518; also *CWE30*)

38

So what is our "relation" to what is "transpiring in heaven"?

And if this is the final phase of salvation, how do the inhabitants of the world get to know what is taking place?

39

I am convinced that this activity also describes the necessary preparation for Christ's second coming.

Never before has any lived through what will come to pass. There have been times similar (specifically Noah and Lot), but they were not the same.

40

In a practical sense, how does one prepare for the end of this world order, and the beginning of God's everlasting kingdom?

This is what the day of atonement is all about.

The elements of the process are profoundly simple, but in application to all dimensions of our life, they appear complex.

41 **The Bible Instruction**

For the people, this is what the Bible instructed them to do on the day of atonement:

42

Lev. 23:27 Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

43

28 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.

44

So the instruction was:

1. Holy convocation
2. Afflict your souls
3. Offer an offering
4. Do no work

45

These included:

1. Holy convocation: gather at the sanctuary

We are doing that this weekend. Are you doing that daily?

46

2. Afflict your souls: humility, repentance, confession

Receiving the law and gospel combined are the only way this experience is possible.

47

3. Offer an offering: present the sacrifice of Christ

Are we claiming only Christ's merits?

48

4. Do no work: trust not in what you do; rest in Him

Are we trusting in our own work?

49

There is a bible passage that outlines the end-time sequence that embodies this day of atonement experience. I have used its verses to title what I want to cover in my series this weekend. It is Malachi 3:1-5. (See GC424-426.)

50 ☐

3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

51 ☐

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap:

52 ☐

3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

53 ☐

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

54 ☐

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

55 ☐ **The Coming**

3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

56 ☐

This verse refers to the coming also described in Daniel 7:13, the coming of Christ, the messenger of the covenant, to the Ancient of Days, that is, to Father in the Most Holy Place.

57 ☐

This sudden coming was missed by all who were looking, who instead expected Him to come to this earth. However, prior to this coming and following it God sent message after message to announce it. Do we know what they are? Have we heard them, received them, and repeated them to others?

58 ☐

Only if we thus receive the messages God has sent will we be enabled to endure what is taking place. So I have entitled my first section, "Abiding the Coming: Messages in Their Order". The idea of abiding comes from the next verse.

59 ☐

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap:

60 ☐

3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

61 ☐

This verse describes the work that Christ will do. Refine, purify, and purge here parallel the cleansing, restoring, vindicating that Dan. 8:14 describes. This is a final work, that has "decided relation to God's people upon the earth." But we must consent to it. Have we?

62 ☐

So I entitled my second section, "The Refiner's Fire: The Work in Progress". We will look at several ways this work is described in Scripture.

63 ☐

The goal of this work was stated in the verse: "that they may offer unto the LORD an offering in righteousness." The success of this phase of Christ's work is described in the next verse.

64 ☐

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

65 ☐

There are multiple ways this goal and result are described in Scripture. All themes in the Bible lead to this one accomplishment, to be realized at the close of human probation.

We will examine some of these themes in my third section, "An Offering in Righteousness: Result of Cleansing". What follows is another coming, in the next verse.

66 ☐

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

67 ☐

This verse points to the coming in executive judgment, where Christ is pictured as "against" all those who refused to submit to the work of His prior coming to the temple for the work of purifying.

This is what we call the second coming of Christ to this earth.

68 ☐

Unless we understand this sequence of Christ's comings, believe it, enter into Christ's work in it, and tell others of it, I wonder if we are really "Adventists".

69 ☐

70 ☐ Abiding the Coming: Messages in Their Order

71 ☐

What then are the messages God sent to enable us to abide the coming of Christ to the Holy of Holies?

Consider the following statements made 32 years apart.

72 ☐

1858: "Many who embraced the third message had not had an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but the third angel was pointing them to the most holy place, and those who had had an experience in the past messages were pointing them the way to the heavenly sanctuary.

73 ☐

"Many saw **the perfect chain of truth in the angels' messages**, and gladly received them **in their order**, and followed Jesus by faith into the heavenly sanctuary. These messages were represented to me as an anchor to the people of God.

74 ☐

"Those who understand and receive them will be kept from being swept away by the many delusions of Satan."
{EW 256.2} (emphasis supplied)

75 ☐

Feb. 4, 1890: "We must take our hands off the ark of God. I mean to stand faithfully at my post of duty. I mean to do my work for time and for eternity. It is only those who are faithful that are great in the sight of the Lord.

76 ☐

"Suppose that you blot out the testimony that has been going during these last two years proclaiming the righteousness of Christ, who can you point to as bringing out special light for the people? This message as it has been presented, should go to every church that claims to believe the truth, and bring our people up to a higher stand-point.

77 ☐

"Where are the builders that are carrying forward the work of restoration? We want to see who have presented to the world the heavenly credentials. God gives every man a chance to take his place in the work. Let the people of God tell what they have seen and heard and handled of the word of life.

78 ☐

"Every worker has his place; but God does not want any man to think that no other message is to be heard but that which he may have given. We want **the past message and the fresh message**. Let the Spirit of God come into the heart.

79

"O that we may realize the value of the price that has been paid for our salvation! I entreat of you to come nearer to God, that you may take hold of the message for yourselves. " {1888 545.9}. (emphasis supplied)

80

These statement clearly tie the early 3 angels' messages (included in "the past message") to the Minneapolis message ("the fresh message" in 1890).

We need to see the connection between these messages, and other key ones that came, how important they are, and in light of our theme, how they point to the cross and to the Most Holy Place.

81

Sixteen years later, after the rebellion the angel described at Minneapolis (*1888 Materials*, pp. 1067, 1068) was maturing and bearing fruit, even in the loss of the messengers to the church, the need for the messages was repeated in powerful words.

82

July 4, 1906, this was the burden:

"The interests of the cause of present truth demand that those who profess to stand on the Lord's side shall bring into exercise all their powers to vindicate the advent message, the most important message that will ever come to the world.

83

"For those who stand as representatives of present truth to use time and energy now in attempting to answer the questions of the doubting ones, will be an unwise use of their time. It will not remove the doubts. The burden of our work now is not to labor for those who, although they have had abundant light and evidence, still continue on the unbelieving side.

84

"God bids us give our time and strength to the work of preaching to the people the messages that stirred men and women in 1843 and 1844.

85

"We are now to labor unceasingly to get the truth before Jew and Gentile. Instead of going over and over the same ground to establish the faith of those who should never have accepted a doubt regarding the third angel's message, let our efforts be given to making known the truth to those who have never heard it.

86

"God calls upon us to make known to all men the truths that have made us what we are--Seventh-day Adventists. "For more than half a century the different points of present truth have been questioned and opposed. New theories have been advanced as truth, which were not truth, and the Spirit of God revealed their error.

87

"As the great pillars of our faith have been presented, the Holy Spirit has borne witness to them, and especially is this so regarding the truths of the sanctuary question. Over and over again the Holy Spirit has in a marked manner endorsed the preaching of this doctrine.

88

"But today, as in the past, some will be led to form new theories and to deny the truths upon which the Spirit of God has placed His approval.

"Any man who seeks to present theories which would lead us from the light that has come to us on the ministration in the heavenly sanctuary should not be accepted as a teacher.

89

"A true understanding of the sanctuary question means much to us as a people. When we were earnestly seeking the Lord for light on that question, light came. In vision I was given such a view of the heavenly sanctuary and the ministration connection with the Holy Place, that for many days I could not speak of it.

90

"I know from the light that God has given me that there should be a revival of the messages that have been given

in the past, because men will seek to bring in new theories and will try to prove that these theories are Scriptural, whereas they are error which if allowed a place will undermine faith in the truth.

91

"We are not to accept these suppositions and pass them along as truth. No, no. We must not move from the platform of truth on which we have been established.

92

"There will always be those who are seeking for something new and who stretch and strain the Word of God to make it support their ideas and theories. Let us, brethren, take the things that God has given us, and which His Spirit has taught us is truth, and believe them, leaving alone those theories which His Spirit has not endorsed." (Ms125, 1907; MR760, pp. 29-31)

93

What is encompassed in "the messages that have been given in the past"?
What were "the messages that stirred men and women in 1843 and 1844"?
Do we grasp "the advent message, the most important message that will ever come to the world"?

94

The context of these counsels was the impact the teachings of Kellogg and Ballenger was having on the very foundations of our identity, "the truths that have made us what we are--Seventh-day Adventists."
It is explicit that "the light that has come to us on the ministration in the heavenly sanctuary" is at the heart of this identity.

95

But where is the cross in all of this? As we noted earlier, the Most Holy Place is the location for the final application of the blood of the Sacrifice.
Five months before the previous document, Ellen White, in addressing the same needs of the church, penned these words:

96

February 7, 1906: "What we need is truth, present truth. Let the truth shine forth in its unmeasured superiority, in all the dignity and purity that distinguishes true religion. An acquaintance with the Word of God will strengthen us to resist evil.

97

"Hold up the cross of Calvary. This will rebuke heathen philosophy and pagan idolatry. Lift up the cross of Calvary higher and still higher as the identified reality of Christianity. Let all our works, our every enterprise, show forth the sacred principles of the gospel." (Ms20, 1906; MR760, p. 25)

98 Cross and Day of Atonement

Let's consider the messages "in their order," the ones who together should be considered "the advent message," and consider how they lift up the cross as they take us into the Most Holy Place.

99

A key in understanding this is to realize the following: The cross must be seen as the culmination of His incarnation and life as a human being. And the cross was confirmed and validated by His resurrection. So when we speak of the cross, it must be understood that the events at Calvary do not stand alone, but are part of this whole--His birth, life, death, and resurrection.

100

What the cross accomplished was complete and perfect in Christ. The cross was the complete mystery of God revealed, the reuniting of humanity with divinity. But the mystery of God was not finished at that time. That takes place during the ministry of Christ in the Most Holy Place.

101

It is thus that the messages God sent to call people throughout the entire earth into the Most Holy Place are messages that uplift the mystery of the cross, and bring about under the power of the Spirit the finishing of that mystery.

102

Let examine the messages and consider the cross truth in them, and the same truth in the final atonement.

- 103 **First Angel's Message**
 Rev. 14:6, 7; began 1830's; see EW229-232
 Cross: "everlasting gospel to preach"; the cross is the gospel
 Most Holy Place: "the hour of His judgment is come"; at the cross "the judgment of this world" (John 12:31) confronted the Jewish people; now it confronts the entire world; the results are parallel, but on a global scale
- 104 **Second Angel's Message**
 Rev. 14:8; began summer 1844; see EW237
 Cross: unmasked Babylon and its fornication (union of truth and error) which Jews had adopted
 Most Holy Place: declaration of warning goes to the world which is drinking the same mixture
- 105 **Midnight Cry**
 Matt. 25:6; began late summer 1844; see EW238
 Cross: Bridegroom in Himself reveals union of divinity and humanity
 Most Holy Place: Wedding takes place between this Bridegroom and His bride (corporate picture of all who are willing to be united to Him)
- 106 **Third Angel's Message**
 Rev. 14:9-12; began fall 1844; see EW254
 Cross: the only place the wrath of God has been revealed
 Most Holy Place: final message of the wrath of God at the cross ("the wages of sin") goes to the world confronting those who would worship anything other than the Creator God
- 107
 More on Third Angel's Message:
 Cross: commandments of God revealed, affirmed, carried out, kept
 Most Holy Place: law of God seen in heart of ark of covenant, proclaimed to the world as the foundation of God's government
- 108
 Cross: faith of Jesus was victorious
 Most Holy Place: people prepared to keep this faith unto the end
- 109 **Laodicean Message**
 Rev. 3:14-22; began early 1850's; see EW107
 Cross: the Faithful and True Witness lifted up; the witness He gave of the human condition and God's dealing with it was faithful and true
 Most Holy Place: worldwide all who are willing accept His witness in the final court scene, buy of Him faith in its three-fold dimensions
- 110
 More on Laodicean Message:
 Strongly recommend "A Lesson from the Sanctuary" article in RH December 22, 1896, where she ties Isaiah's experience in Isa. 6 with Rom. 7 (which has parallels with Rev. 3), and connects them with God's people in the last days (the work in the Most Holy Place).
- 111 **Loud Cry**
 Rev. 18:1-8; began late 1880's; see EW277
 Cross: authority and glory of God revealed in Palestine in Jesus
 Most Holy Place: God's glory and authority radiate to the world as cross is uplifted in final, global way; blood brought in Most Holy Place = self-sacrificing love (agape) shown to be God's character (glory) and basis of government (authority)
- 112
 More on Loud Cry:
 Flood of heavenly light pouring upon the earth (*1888 Materials*, p. 27); earth being lightened with glory (angel of Rev. 18:1)
- 113

1888 message being given (Luke 24 experience, leading to Acts 2; that is, entering into present truth, followed by outpouring of Spirit without measure; instead, "Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit" (see *1888 Materials*, p. 1575; also 1SM234, 235)

114 ☐

See also RH July 21, 1896 "Why the Lord Waits"

115 ☐

Gospel of love enduring against lawlessness, preached as witness to all world, all nations (Matt. 24:12-14)

116 ☐

Are you willing to commit your life to receiving, living, and thus sharing these messages?

117 ☐

118 ☐ **Review From Previous Talk**

1. Where were all of the sacrifices of all the sanctuary services fulfilled?
2. Does that mean all of the feast days were fulfilled at that time?
3. How does Malachi picture the beginning of the day of Atonement?
4. Where does the Bible portray the cleansing of the sanctuary transpiring?

119 ☐

5. Does this cleansing have a connection to God's people on earth?
6. What four things are the people to do during this day of atonement?
7. What were the messages "in their order" sent to announce the cleansing?
8. These messages regarding "the day" are the final application of what central truth?

120 ☐

9. To what event do all of these messages, prophecies, and sanctuary services lead?
10. What if the messages are not believed, received, and shared?
11. Can the purpose of God be met without these messages?
12. In addition to "prepare", how does Malachi picture the work to be accomplished?

121 ☐

**The Refiner's Fire:
The Work in Progress**

122 ☐

Judgment (Investigative)

Cross: intercession (Luke 23:34); judgment of this world, prince cast out (John 12:31)

Most Holy Place: final decision of heaven from intercession and judgment; judging, in favor of the saints, against little horn (Dan 7:9, 10, 22, 26, 27)

123 ☐

(1) Investigating, examining (GC 425; Ev 224; cf. 2 Cor. 13:5; till last case decided GC613)

Cross: those in Palestine faced question: do you want Jesus?

Most Holy Place: final investigation for world: what do you want to do with Jesus?

124 ☐

Final work of this nature: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2Cor. 13:5)

125 ☐

"Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling.

126 ☐

"Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth.

127 ☐

"This work is more clearly presented in the messages of Revelation 14." (GC 425)

"While Christ is cleansing the sanctuary, the worshipers on earth should carefully review their life, and compare their character with the standard of righteousness." --Review and Herald, April 8, 1890. {Ev 224.1}

128 ☐

"When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received 'the latter rain,' 'the refreshing from the presence of the Lord,' and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven.

129 ☐

"An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received 'the seal of the living God.' Then Jesus ceases His intercession in the sanctuary above." (GC613)

130 ☐

(2) Sin going before hand to judgment, becoming open, manifest (1Tim. 5:24, 25)

Cross: sin of the human race revealed

Most Holy Place: my sins revealed, if I agree

131 ☐

1Tim. 5:24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

If your sins "follow after," when will you face them?

132 ☐

Sanctuary

(1) House, building finishing (1 Pet. 2:5; Eph. 2:19-22)

Cross: Christ was a house finished

Most Holy Place: God's people will be a house finished

133 ☐

1Pet. 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

134 ☐

Eph. 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

135 ☐

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

136 ☐

(2) Temple cleansing, restoring, vindicating (Dan. 8:14; Eph. 5:25-27; *1888 Materials*, p. 27; GC425)

Cross: sin condemned in flesh, temple restored in glorious body, vindicated in resurrection

Most Holy Place: people identify with Christ in His experience; also result in glorification

137 ☐

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

138 ☐

Eph. 5:25 Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

139 ☐

"There must be a purifying of the soul here upon the earth, in harmony with Christ's cleansing of the sanctuary in

heaven." (1888 Materials, p. 27)

"a special work of purification" (GC425)

140

(3) Door shut, door open (Matt. 25:10; Rev. 3:7, 8; GC429, 430)

Cross: door shut to Satan in a new way

Most Holy Place: door shut to continued sinning, mixing truth and error, counterfeiting

141

Matt. 25: 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

142

Rev. 3: 7 ¶ And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

143

"All this [events after passing of the time] confirmed them in the belief that probation had ended, or, as they then expressed it, 'the door of mercy was shut.'

"But clearer light came with the investigation of the sanctuary question. They now saw that they were correct in believing that the end of the 2300 days in 1844 marked an important crisis.

144

"But while it was true that that door of hope and mercy by which men had for eighteen hundred years found access to God, was closed, another door was opened, and forgiveness of sins was offered to men through the intercession of Christ in the most holy. One part of His ministration had closed, only to give place to another.

145

"There was still an 'open door' to the heavenly sanctuary, where Christ was ministering in the sinner's behalf.

"Now was seen the application of those words of Christ in the Revelation, addressed to the church at this very time.... [Rev. 3:7, 8 quoted] (GC429, 430)

146

(4) Day of atonement beginning; final applying of blood of Calvary (Lev. 23); RH12/22/1896 "A Lesson from the Sanctuary"

Cross: blood shed

Most Holy Place: final application of blood

147

Is it your desire to cooperate with God in this refining work?

148

149 **Review of Work in Progress**

Judgment

(1) Investigating, examining

(2) Sin becoming open, manifest

Sanctuary, house

(1) Building finished

(2) Cleansed, restored, vindicated

(3) Door shut, door open

(4) Day of Atonement in Most Holy Place

150 **An Offering in Righteousness: Result of Cleansing**

151 **Preparation**

(1) Ready for the Lord: compare John 14:2 & Heb. 11:16 for work in heaven; Luke 1:17; GC424

Result: Be like Him

152 ☐

1Jo 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

153 ☐

Work in heaven; is there a parallel on earth?:

John 14:2 In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

Heb. 11:16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

154 ☐

Luke 1:17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

155 ☐

"But the people [in 1844] were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in His ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church." {GC 424.4}

156 ☐

(2) Sealing (Rev. 6:17 - 7:3; LDE220)

Result: Cannot be Moved

157 ☐

Rev. 6:17 For the great day of his wrath is come; and who shall be able to stand?

7:1 ¶ And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

158 ☐

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

159 ☐

"Just as soon as the people of God are sealed in their foreheads--it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved--just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already."--4BC 1161 (1902). {LDE 219.4}

160 ☐

(3) Work of instruction (Prov. 4:13; *1888 Materials*, p. 27)

Result: Instructed

161 ☐

Final result of: Pr 4:13 Take fast hold of instruction; let *her* not go: keep her; for she *is* thy life.

162 ☐

"From the Holy of Holies, there goes on the grand work of instruction. The angels of God are communicating to men. Christ officiates in the sanctuary. We do not follow Him into the sanctuary as we should. Christ and angels work in the hearts of the children of men.

163 ☐

"The church above, united with the church below, is warring the good warfare upon the earth. There must be a purifying of the soul here upon the earth, in harmony with Christ's cleansing of the sanctuary in heaven. There we shall see more clearly as we are seen. We shall know as we are known." {1888 27.1}

164 ☐

(4) Knowing as we are known (1 Cor. 13:12; *1888 Materials*, p. 27)

Result: Know God

165 ☐

1Cor. 13:10 But when that which is perfect is come, then that which is in part shall be done away.

12 ... now I know in part; but then shall I know even as also I am known.

"There [in the Holy of Holies] we shall see more clearly as we are seen. We shall know as we are known." {1888 27.1}

166 ☐

A. T. Jones, "Who Shall be Able to Stand," *Signs of the Times*, November 3, 1887

"Paul was able to stand unmoved amidst all earth's vicissitudes because he was able to say from the heart, 'I know whom I have believed.'... It was a living experience with him.

167 ☐

"As he expressed it in other words, 'I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.'

168 ☐

"Such as these shall abide the day of Christ's coming; they shall stand when He appeareth. *And none others can.* Are you looking and waiting for that day? Do you *know* whom you believe?"

169 ☐

(5) Growing up to the measure of the stature of the fulness of Christ (maturing as a group) (Eph. 4:11-16)

Result: Grown up

170 ☐

Eph. 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

171 ☐

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

172 ☐

15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

173 ☐

Eloquent plea to grow up (in historical context of Minneapolis): RH, April 8, 1890 "Constant Improvement Required"

Sample:

"All heaven has been looking on with interest, ready to do whatever God might appoint, to help fallen men and women to become what God would have them.

174 ☐

"God will work for his children, but not without their co-operation. They must have indomitable energy, and a constant desire to become all that it is possible for them to be. They should seek to cultivate their powers and develop characters that will be meet for a holy heaven. Then and then only will the servants of God be bright and shining lights in the world.

175 ☐

"Then they will bring energy into their Christian life, for they will put all their powers to the task, and respond to the efforts that have been made to uplift, refine, and purify them, that they may shine in the courts above.

176 ☐

"They will bring all their powers under the control of the Spirit of God; they will study his word, and listen for his

voice, to direct, encourage, strengthen, and advance them in their religious experience. They will not be childish and be turned aside by the temptations of Satan.

177 ☐

"They will deny themselves, not appealing to their own sympathies, for they will be of a heroic spirit. They will hoard up the great and precious truths of God's word; they will feed upon them, and grow into strong, well-developed men and women in Christ, sons and daughters of God. The greatness of the truth which they contemplate will expand the mind and elevate the character.

178 ☐

"They will not be novices in the understanding of God's word, nor dwarfs in religious experience. Conflict with the enemies of truth will not shatter them nor weaken their energies; it will only serve to drive them nearer to Him who is mighty to save. They will receive the discipline that will give efficiency to all their faculties.

179 ☐

"Heaven will be brought near to them in sympathy and co-operation, and they will be indeed a spectacle to the world, to angels and to men; for they will be marked characters on account of their purity, their strength of purpose, their firmness, their usefulness in the world." {RH, April 8, 1890 par. 4}

180 ☐

(6) Ripening of harvest of earth (global; Rev. 14:15; as Enoch and Elijah for translation 3SM146)
Result: Ripe

181 ☐

After the work of the three angels' is done (with the accompanying messages):

Rev. 14:15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

182 ☐

"Some few in every generation from Adam resisted his [Satan's] every artifice and stood forth as noble representatives of what it was in the power of man to do and to be--Christ working with human efforts, helping man in overcoming the power of Satan.

183 ☐

"Enoch and Elijah are the correct representatives of what the race might be through faith in Jesus Christ if they chose to be. Satan was greatly disturbed because these noble, holy men stood untainted amid the moral pollution surrounding them, perfected righteous characters, and were accounted worthy for translation to heaven.

184 ☐

"As they had stood forth in moral power in noble uprightness, overcoming Satan's temptations, he could not bring them under the dominion of death." The Review and Herald, March 3, 1874. {3SM 146.5}

185 ☐

(7) Marriage (light of Midnight Cry; Matt. 25:10; Rev. 19:7, 8; white raiment: righteousness = faith and love Eph. 6:14 cf. 1Th 5:8; GC426)
Result: Intimate Oneness

186 ☐

Matt. 25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

187 ☐

Rev. 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

188 ☐

Eph. 6:14 having on the breastplate of righteousness

1Thes. 5:8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

189 ☐

"In the summer and autumn of 1844 the proclamation, 'Behold, the Bridegroom cometh,' was given. The two classes represented by the wise and foolish virgins were then developed--one class who looked with joy to the Lord's appearing, and who had been diligently preparing to meet Him;

190

"another class that, influenced by fear and acting from impulse, had been satisfied with a theory of the truth, but were destitute of the grace of God. In the parable, when the bridegroom came, 'they that were ready went in with him to the marriage.'

191

"The coming of the bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of His kingdom." (GC426)

192

(8) Receiving a kingdom, dominion, glory (Dan. 7:14; Luke 1:32 throne of David; people crowning Him King)
Result: Glory and Authority to Him

193

Dan. 7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

194

Luke 1: 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

195 **Review**

Result of Cleansing

(1) Prepared: Be like Him

(2) Sealed: Cannot be Moved

(3) Work of Instruction: Instructed

(4) Know as Known: Know God

196

(5) Growing Up: Grown Up

(6) Ripening of Harvest: Ripe

(7) Marriage: Intimate Oneness

(8) Receive a Kingdom, Dominion, Authority: Glory and Authority to Him

197

Are you willing to enter into the preparation, and not leave it, until the work is done?

Do you want to be part of that kingdom that is given to the Son of Man, in which you will take the crown off your own head and crown Him King forever?

198

199

200

201

202 **Overview**

Consider this overview of the day of atonement, written by Leslie Hardinge:

"The morning and evening congregational sacrifices were offered without interruption every day, including sabbaths and all festivals which might include a sabbath (Ex 29:38-44; Num 28:2-8). In addition to these national offerings, individuals presented their personal sacrifices.

203

"Ellen White succinctly described them in these words: 'Day by day the repentant sinner brought his offering to the door of the Tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. The animal was then slain....

- 204 ☐
"The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the Sanctuary.
- 205 ☐
"In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest. . . . Both ceremonies alike symbolized the transfer of sin from the penitent to the Sanctuary' (GC 418).
- 206 ☐
"These two kinds of sin-offerings for individuals, one for Israelites, and the other for believing Gentiles, have already been considered in some detail. The Lord's purpose was that these crimson records of sins should remain untouched in the Tabernacle throughout the year.
- 207 ☐
"They were the final and irrefutable testimony that the sins which they registered had been confessed, and stood forever forgiven before Him. This evidence was safely guarded in the very presence of God in case 'the accuser of the brethren' (Rev 12:10; Zech 3:1, margin) ever brought them up.
- 208 ☐
"However, God also considered that these blood records, which ceremonially represented forgiven sins, were a defilement of His Sanctuary. When their usefulness as evidence ceased, He provided rites for their removal, and thereby brought about the cleansing of His shrine.
- 209 ☐
"God designed that this purification should be carried out on the Day of Atonement, which He decreed should fall on the 10th day of Tishri, Israel's seventh month (Lev 23:26-32). During this day He required ceremonies for the 'annual reminder [or identification] of [those] sins' (Heb 10:3, Moffatt) which were to be blotted out.
- 210 ☐
"In the Greek Old Testament Paul's term 'reminder' or 'remembrance' (anamnesis) is used to describe the purpose ('memorial,' zakar) of 'the breastplate of judgment' (Ex 28:29; 39:7), as well as that of the two onyx stones on the high priest's shoulders (Ex 28:12).
- 211 ☐
"This word is used of 'the book of remembrance' employed by the Judge (Mal 3:16) when completing His collection of jewels. This is an allusion to the classes of persons represented by the gems on the high priest's breastplate. The overruling idea in this term has to do with supplying evidence on which the judgment might be based.
- 212 ☐
"These complicated Day of Atonement rites 'cleansed' (Lev 16:19, 30) both the Sanctuary and God's people, while all who refused to participate were 'cut off' (Lev 23:29) from His covenant people.
- 213 ☐
"These twin decisions are of vital importance, for they were juridical and final: the first vindicated the conduct of the worshipers whose sins had been registered as forgiven, 'open beforehand, going before to judgment' (1 Tim 5:24), and which were covered by the blood of the daily sacrifice,
- 214 ☐
"while the second validated the just doom of the indifferent and finally rebellious, whose sins were not confessed, and consequently unforgiven.
- 215 ☐
"The first group was 'cleansed,' while the second was 'cut off.' These sentences were symbolically pronounced by the specific acts of the high priest who played the role of both the mediator and the judge during the Day of Atonement." (Leslie Hardinge, *With Jesus in His Sanctuary*, pp. 505, 506)
- 216 ☐
217 ☐
218 ☐

219 ☐ **Impact of 1888 Message**

1. "Matchless charms of Christ" (*1888 Materials*, p. 348); "turning from man and every other model with open face we behold Jesus in all his glory" [Most Holy Place experience] (*1888 Materials*, p. 447; compare p. 831 for reference to light from open door in sanctuary)

220 ☐

I have seen Him revealed and exalted as never before, and I have been constrained to contribute what I can to continue that.

221 ☐

2. "justification by faith" (*1888 Materials*, p. 211, 447, 461); "a flood of light in this subject of faith and the righteousness of Christ" (*1888 Materials*, p. 291)

222 ☐

I have seen His attitude toward all is justification not condemnation, (that the cross that condemns sin in the flesh, and justifies sinners), and I have been convicted that I must have that same attitude of His, of faith, seeing and treating people as they can be, not as they are.

223 ☐

3. "a special work He is doing at this time" (*1888 Materials*, p. 414); "wake up the mighty men to prepare for battle, for the day of God's preparation" (*1888 Materials*, p. 210)

224 ☐

"God has opened to us our strength, and we need to know something about it and be prepared for the time of trouble such as never was since there was a nation. But here is our strength, Christ our righteousness." (*1888 Materials*, p. 347)

225 ☐

I have been led to understand our history, why we have been raised up as a people, why we are still here, how to prepare for what is ahead, and help others to prepare.

226 ☐

4. "immense in its importance, reaching into heaven and compassing eternity" (PH002:26; Letter 22, 1892 to O. A. Olsen); "one interest will prevail, one subject will swallow up every other,--Christ our righteousness." (*1888 Materials*, p. 765)

227 ☐

I have been impressed that there is nothing more important, and that this should receive my major attention.

228 ☐

5. "a restoring, healing message to men, calling upon them to look away from man and earthly things, and place their trust in God" (*1888 Materials*, p. 1688)

229 ☐

"many were convicted in the light of the law as transgressors; they had been trusting in their own righteousness; now they saw it as filthy rags, in comparison with the righteousness of Christ, which is alone acceptable to God; while they had not been open transgressors, they saw themselves depraved and degraded in heart" (*1888 Materials*, p. 268)

230 ☐

I have been drawn to see my need to trust in a power outside myself.

231 ☐

Message bigger than I am.

I need to study it, focus on it, put more and more into it.

And you?

232 ☐