

# "In One Accord"--Parallels of Pentecost

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Preview:

Let us learn lessons from the earlier witnesses, on whom the Spirit fell.

When we do, the Spirit will come to amplify our witness

## 1 Pointers to the Parallels

*Eccl. 1:9 The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.*

*The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time. {GC 343.1} The experience of the disciples who preached the "gospel of the kingdom" at the first advent of Christ, had its counterpart in the experience of those who proclaimed the message of His second advent.... {GC 351.1} ("Light Through Darkness")*

*May the Lord give us to see the need of drinking from the living fountain of the water of life. Its pure streams will refresh and heal us and refresh all connected with us. Oh, if the hearts were only subdued by the Spirit of God! If the eye was single to God's glory, what a flood of heavenly light would pour upon the soul. He who spake as never man spake was an educator upon earth. After His resurrection He was an educator to the lonely, disappointed disciples traveling to Emmaus, and to those assembled in the upper chamber. He opened to them the Scriptures concerning Himself and caused their hearts to be bound with a holy, new, and sacred hope and joy. {1888 26.4}*

*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. 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} ("Letter to E. J. Waggoner and A. T. Jones," February 18, 1887)*

## 2 Parallels to a Point

The experience of the Advent believers paralleled in an amazing way the experience of the disciples of Christ--

1. Both were led by God to proclaim a message of the coming of the kingdom, based on Daniel.

One preached the first coming (Daniel 9).	The other proclaimed His second (Daniel 8).
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2. Neither understood fully the message of truth they were presenting.

One expected Christ to reign on this earth.	The other expected Him to return to this earth.
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3. When the event arrived of which they preached and to which they looked, they were sorely disappointed. *A crisis, a shaking occurred.*

The cross, which was the greatest revelation of the principle of the kingdom, and its opposite, caused them great consternation, and shook their faith to its core.	The beginning of the judgment, centered in heaven, was an essential element in setting up His kingdom. But to them it was "The Great Disappointment."
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4. Both were led back to Scripture to understand more deeply what had actually occurred. Both were dependent upon personal instruction from Jesus to enable them to understand Scripture correctly.

On the road to Emmaus with the two, and in Jerusalem with the eleven, Jesus opened to them the scriptures, and opened their minds to the scriptures. The crisis actually prepared them for this. (Note <i>sola scriptura</i> in its Biblical sense.)	The advent believers pleaded with God for light to correct their confusion. They were pointed to the sanctuary, and began to search the scriptures to find their error. Jesus gave them again "the testimony of Jesus," by means of a messenger.
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5. Both needed to embrace what was occurring in their day as prefigured in the sanctuary system.

They were not at the end of the Day of Atonement (Messiah setting up His kingdom on this earth), but were in the courtyard, where the Lamb had just been slain, and was preparing to take His blood (benefits of His poured-out life) to heaven to minister in the Sanctuary there as our High Priest.	They were not at His Second Coming to this earth, which is the major beginning of executive judgment in the Day of Atonement where the High Priest comes out of the Most Holy Place to bless the people, but at the beginning of His ministry in the Most Holy Place, when a people are prepared.
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6. Both could follow Christ in His present work only as they experienced true repentance and faith.

### 3 *Divergence of Parallels Show Our Need*

1. The disciples accepted the testimony of Jesus, which involved seeing Him and themselves in a clear light--specifically that His path of suffering, of giving His life, was His glory, and that their refusal to embrace this principle of giving as the core of His kingdom had led them to abandon Him. They entered into repentance of their rejection of this truth (*the truth*), experienced remission of sin, were united ("in one accord"), and *then received the outpouring of the Spirit*, which empowered them to take this gospel to the world as a witness to the same reality Jesus witnessed to. Pentecost did not accomplish the transformation, but put God's supernatural seal upon it.

2. The Advent believers in contrast lost their experience of earnestly searching for present truth as for hidden treasure, of humbly following the Lamb wherever He went, and became Laodicean, the essence of which was the inability to accept the testimony of the True Witness regarding their condition. For a while a revival occurred when the message to the angel of the church of Laodicea began to be presented in the 1850's. But the work was not deep. Repeatedly God appealed through the testimony of Jesus for a work of repentance and remission of sin. And finally in His great mercy made a most powerful appeal in the 1880's by sending His Spirit bearing the same message in the matchless charms of Christ, exalting the loveliness of Jesus--His righteousness. But the church insisted on their citizen dress, and insulted the Spirit, treating Him as the Jews had treated Jesus. (RH12/15/04 par. 8: disappointment)

*God is waiting "to recognize the fact"--*

*Every truly converted soul will be intensely desirous to bring others from the darkness of error into the marvelous light of the righteousness of Jesus Christ. The great outpouring of the Spirit of God, which lightens the whole earth with his glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of his Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God. God cannot pour out his Spirit when selfishness and self-indulgence are so manifest; when a spirit prevails that, if put into words, would express that answer of Cain,--"Am I my brother's keeper?" {RH, July 21, 1896 par. 2} ("Why the Lord Waits")*

*Observation:*

Rain falls in parallel--similar to what came before.

*Conclusion:*

"Let it rain" = "accept the process"