

# CATCHING UP TO JESUS

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## CATCHING UP TO JESUS

by Pastor Stephen Bohr

### **Lesson #1: John's Great Disappointment** **The Work of Jesus in the Sanctuary Encampment**

#### **Introduction**

All the events of Christ's ministry were choreographed long before He came to this world. In fact the Father and the Son already had His calendar of events made up before He came to this world.

In order to let us know in advance the steps that Jesus was going to follow in His ministry, God gave specific the sanctuary service and the Hebrew Feasts that pointed to each of those steps as to event and as to time.

*"The words, "Mine hour is not yet come," point to the fact that every act of Christ's life on earth was in fulfillment of the plan that had existed from the days of eternity. Before He came to earth, the plan lay out before Him, perfect in all its details. But as He walked among men, He was guided, step by step, by the Father's will. He did not hesitate to act at the appointed time. With the same submission He waited until the time had come." DA, p. 147*

Every time that Jesus has begun a new phase of His ministry in the sanctuary, his people have been one step behind him. But instead of waiting for His people to catch up, Jesus has gone ahead with the events each step knowing full well that the faithful remnant would catch up with Him later.

#### **The Millerite Movement**

Every knowledgeable Seventh-day Adventist has heard about the Great Disappointment of October 22, 1844. On that sad day a group of believers known as Millerites expected Jesus to come to earth in power and glory to gather his people to Himself and to cleanse the earth with fire. But they were bitterly disappointed in their expectations when Jesus did not come as they expected.

Among those who embraced and proclaimed this message were some of the **most influential pioneers** of the Seventh-day Adventist Church such as **Ellen and James White, Joseph Bates, John N. Loughborough** and **Hiram Edson**.

After the disappointment the pioneers **restudied** the prophecies they had preached leading up to 1844 and they discovered that they had been **wrong** about **what** Jesus was **going to do** on October 22, 1844. They discovered that the **timing of the event** was **correct** but their understanding of the **event itself** was **wrong**.

Embarrassed about the Disappointment

Some Seventh-day Adventists today are **embarrassed** about this **event** and its **explanation**. They wish that they could have this episode **expunged** from the history of our church. After all, **how** can the Seventh-day Adventist Church **claim** to be the **true Remnant** Church of Bible prophecy when it began with such a **dashing disappointment?**

In the early 1960's **Donald Gray Barnhouse**, religious **radio celebrity** and **editor** of the evangelical publication **Eternity Magazine**, called the explanation of the Great Disappointment one of the '**greatest face saving rationalizations in history.**'

Yet in the series we begin today, "Catching up to Jesus," we will see that in the **formative years** of the **Christian Church** there were **three other** Great Disappointments and yet **no Christian theologian** today questions the fact that **God was clearly at work** in spite of these disappointments.

## **Common Denominators**

In our **next six studies** we are going to follow the ministration of Jesus through the sanctuary. In fact, we are going to explore **six successive stages** of Christ's ministry as they are revealed in the **Hebrew sanctuary** service. As we explore this subject we will find that these stages (with the exception of the last) have several **common denominators**:

- Each stage is **preannounced** by specific **Bible prophecies**.
- **Immediately preceding** each stage there is a great **religious revival** that **attracts the attention** to the work which Jesus is about to accomplish.
- At each stage God chooses **humble instruments** with **no formal education** to proclaim the message while He **bypasses** those in **academia** who belong to the **religious establishment**. God chose John the **Baptist** who was home schooled, the **babes** and **uneducated disciples** who proclaimed Jesus as the Messiah at the Triumphal Entry, **Peter** the fisherman on the Day of Pentecost, **William Miller** the farmer in 1844 and He will choose **few great men** to proclaim the final Loud Cry.
- Each stage involves the **opening and/or closing** of one of the three **doors** of the sanctuary.

- At each stage God's professed people **initially misunderstand** the work which Jesus is about to perform.
- In each instance the **religious establishment of the day opposes the religious revival and rejects** the message. The rejection is due to the fact that the religious establishment professes to believe the Scriptures and yet has **no spiritual discernment** to understand their true import. They do not **keep their eyes on Jesus** to follow Him in His work through the sanctuary. Thus they continue their **meaningless religious ceremonies** oblivious to what Christ is doing.
- In each case a **small remnant** later carefully studies Bible prophecy and **catches up** to Jesus and **follows** Him through the **open door** and grasps the full import of what Christ is doing at that moment.
- Each stage portrays a **different function** of Jesus.

The **first** portrays the **sinless life** of Jesus in the **camp**.

The **second** depicts His **vicarious death** in the **court**.

The **third** describes His **intercession** in the **holy place** and the **power** of His Spirit to proclaim the message.

The **fourth** portrays the beginning of the **judgment of the dead** in the **most holy place**.

The **fifth** stage describes His closing work in the **most holy place** when He **judges the living** and **pours out His Spirit** for the final **proclamation** of the gospel.

The **final stage** is when Jesus **closes the door** of the most holy and ends His ministrations there.

- At each stage a **present truth** about Jesus is proclaimed. The **earlier stages** become **foundational** for the later ones. Thus, following Jesus in His work in the sanctuary **encampment**, the **court** and to the **holy place** are foundational to following of Him into the **most holy place**. That is to say, an acceptance of the **perfect life** of Jesus, **His death** on the cross (events that take place in the camp and the court) and his **intercessory ministry** (in the holy place) must occur **before His Day of Atonement ministry** (in the most holy place) can be **understood and valued**.

## Jesus Enters the Court

### **Prophecies:**

Jesus left heaven and approached the world **from the east** to **dissipate the darkness that had overwhelmed it**. Notably, the banner of the **tribe of Judah** was on the east side of the sanctuary camp.

### **Luke 1:78, 79:**

*“Through the tender mercy of our God, with which the **Dayspring** [literally “the rising sun”] from on high has visited us; to **give light** to those who sit in darkness and the shadow of death.”*

According to Old Testament prophecy, the **priest** who **lived in the camp** and officiated in the sanctuary was to be **without blemish**.

### **Leviticus 21:21:**

*“No man of the descendants of Aaron the priest, who has a defect, shall come near to offer the offerings made by fire to the LORD. He has a defect; he shall not come near to offer the bread of his God.”*

The “unblemished” priest was to examine the sacrificial **victim** to make sure that it had **no blemish**.

### **Leviticus 1:10:**

*“If his offering is of the flocks--of the sheep or of the goats--as a burnt sacrifice, he shall bring a male without blemish.”*

From the sanctuary encampment the priest could see the **altar of sacrifice** in the court where, after the examination, the unblemished lamb **would be taken and immolated**.

### **Exodus 40:29:**

*“And he put the altar of burnt offering **before the door of the tabernacle** of the tent of meeting, and offered upon it the burnt offering and the grain offering, as the LORD had commanded Moses.”*

## **Fulfillment**

Jesus had to come to the encampment to live His life at a **certain point in Bible prophecy**. This can be seen by the words of **Galatians 4:4**, by the **wise men** who discerned the Messiah’s star in the heavens (**Matthew 2:2-10**) and by the words of **Simeon** at the dedication (**Luke 2:25-32**). The prophecy of the **seventy weeks** would give the **precise year** for the anointing of the Messiah. But the greatest announcement of the arrival of the Messiah was given by **John the Baptist**.

In **John 1:14** we are told that the Word was made flesh and dwelt among us. The word “dwelt” could very well be translated “tabernacled” or “pitched His tent” with us. Thus Jesus came to live with us in the sanctuary encampment. Already in the Old Testament we find the idea that God wanted a sanctuary built where He could dwell in the midst of His people (**Exodus 25:8**).

Jesus had to be made like unto us His brethren in all things. He had to face our trials, our temptations, our tribulations, our sorrows and yet come forth victorious.

### **Hebrews 2:17-18:**

*“Therefore, in **all things He had to be made like His brethren**, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.”*

In **Romans 8:3** we are told that Jesus came in the likeness of sinful flesh and **in the flesh condemned sin**.

*“Jesus Himself, while He dwelt among men, was often in prayer. Our Savior identified Himself with **our needs and weakness**, in that He became a suppliant, a petitioner, seeking from His Father fresh supplies of strength, that He might come forth braced for duty and trial. **He is our example in all things**. He is **a brother in our infirmities**, “in all points tempted **like as we are**,” but as the sinless one His nature recoiled from evil; He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and a privilege. He found comfort and joy in communion with His Father. And if the Savior of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer.”*  
*Steps to Christ, pp. 93, 94*

The official beginning of the public ministry of Jesus came when He presented Himself on the banks of the Jordan River to be **baptized** and there was introduced by **John the Baptist** as **the Lamb of God** who takes away the sin of the world. John understood that Jesus was the **sinless lamb** but somehow it did not dawn on him that **flawless lambs were slain** in the sanctuary service.

### **John 1:29, 36:**

*“The next day John saw Jesus coming toward him, and said, “Behold! The **Lamb of God** who takes away the sin of the world! And looking at Jesus as He walked, he said, “Behold the Lamb of God!”*

Jesus was Himself the **unblemished priest**

### **Hebrews 7:26:**

*“For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens.”*

Jesus was also the **unblemished lamb** who was tempted in all things such as we are yet without sin:

### **I Peter 1:18, 19:**

*“. . . knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a **lamb without blemish and without spot**.”*

### **Hebrews 4:15:**

*"For we do not have a High Priest who cannot sympathize with our weaknesses, but was in **all points tempted as we are**, yet without sin."*

Concerning this **Ellen White** affirms:

*"The priests were to examine all animals brought as a sacrifice, and were to reject every one in which a defect was discovered. Only an offering "without blemish" could be a symbol of His perfect purity who was to offer Himself as "a lamb without blemish and without spot." 1 Peter 1:19." PP, p. 352*

Even the pagan Roman consul, **Pontius Pilate**, announced that Jesus was a king who had no guile:

### **John 19:6:**

*"Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify Him, crucify Him!" Pilate said to them, "You take Him and crucify Him, for **I find no fault in Him.**"*

### **Publicity**

Such an important event as the arrival of the Messiah needed to be **publicized** far and wide so that all **eyes** could be **focused** upon Him. So God called John the Baptist to proclaim the message that would **attract the attention** of the people to Jesus as the immaculate Lamb of God.

The ministry of John was heralded by **specific prophecies** from the Old Testament:

### **Malachi 3:2, 3:**

*"Behold, I send My messenger and he will prepare the way before Me. And the Lord, whom you seek, will suddenly come to His temple, even the Messenger of the covenant in whom you delight. Behold, He is coming," says the Lord of hosts."*

### **Isaiah 40:1-3:**

*"The voice of one crying in the wilderness: 'Prepare the way of the Lord; make straight in the desert a highway for our God. 4 Every valley shall be exalted and every mountain and hill brought low; the crooked places shall be made straight and the rough places smooth; 5 the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord has spoken.'"*

John's message caused **great commotion** among the people in a vast geographical extension:

### **Matthew 3:5, 6:**

*"Then Jerusalem, all Judea and all the region around the Jordan went out to him 6 and were baptized by him in the Jordan, confessing their sins."*

*"The whole nation was stirred. Multitudes flocked to the wilderness." DA, p. 104*



## Misunderstanding

Ellen White explains that **John did not comprehend** his own words when Jesus came to be baptized:

*"None among the hearers, and **not even the speaker himself**, discerned the import of these words, 'the Lamb of God.'" DA, p. 112*

John did **not fully understand** the work that Jesus was going to perform as the Lamb of God. He did not comprehend the fact that Messiah's Kingdom would come in **two stages**. That is, he was **mistaken** about the **kind of kingdom** that Jesus was going to establish. He expected a **temporal kingdom on earth**. Though he **didn't fully comprehend** the message God called him to **proclaim it** anyway with the power of the Holy Spirit.

### Matthew 3:12:

*"His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire."*

**Ellen White** confirms that John did **not fully understand** the kind of kingdom Jesus was going to establish:

*"John **did not fully understand** the nature of the Messiah's kingdom. He looked for Israel to be delivered from her national foes; but the coming of a King in righteousness, and the establishment of Israel as a holy nation, was the great object of his hope." DA, p. 103*

*"During the weeks that followed [the baptism of Jesus], John with new interest studied the prophecies and the teaching of the sacrificial service. **He did not distinguish clearly** the two phases of Christ's work,--as a suffering sacrifice and a conquering king,--but he saw that His coming had a deeper significance than priests or people had discerned." DA, p. 136*

## Bitter Disappointment

John was **deeply disappointed** when the Messiah did not come according to his **expectations**. This can be seen when John sent his **disciples to ask Jesus** if he was truly the Messiah or whether they should expect another.

### Matthew 11:2, 3:

*"And when John had heard in prison about the works of Christ, he sent two of his disciples 3 and said to Him, "Are You the Coming One, or do we look for another?"*

*"Like the Savior's disciples, John the Baptist did not understand the nature of Christ's kingdom. He expected Jesus to take the throne of David; and as time passed, and the Savior made no claim to kingly authority, John became **perplexed and troubled**." DA, p. 214*

*"There were hours when the whisperings of demons tortured his spirit, and the shadow of a terrible fear crept over him. Could it be that the long-hoped-for Deliverer had not yet appeared?"*

Then what meant the message that he himself had been impelled to bear? John had been **bitterly disappointed** in the result of his mission." DA, p. 215

Although John was bitterly disappointed he **did not lose His faith**:

"But the Baptist did not surrender his faith in Christ." DA, p. 216

## Rejection by the Church

John and his message were rejected by the **religious establishment** of the day.

### Matthew 11:18:

"For John came neither eating nor drinking, and they say, 'He has a demon.'

### Luke 7:29, 30:

"And when all the people heard Him, even the tax collectors justified God, having been baptized with the baptism of John. But the Pharisees [the ministers] and lawyers [the theologians] rejected the will of God for themselves, not having been baptized by him."

### Matthew 17:12:

"Jesus answered and said to them, "Indeed, Elijah is coming first and will restore all things. But I say to you that Elijah has come already, and they **did not know him** but **did to him whatever they wished**. Likewise the Son of Man is also about to suffer at their hands." Then the disciples understood that He spoke to them of John the Baptist."

The rejection of John's message by the members of the religious establishment led them to reject the message of Jesus as well.

## Clarification by Scripture

After healing the blind, the lame, the lepers, the deaf, raising the dead and preaching the gospel to the poor in the presence of John's disciples, Jesus told them to go tell John what they had witnessed:

### Matthew 11:3-5:

"Go and tell John the things which you hear and see: The blind see and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them. 6 And blessed is he who is not offended because of Me."

Jesus here was **paraphrasing** the messianic prophecy of **Isaiah 61:1, 2**:

"The Spirit of the Lord GOD is upon Me, because the LORD has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the acceptable year of the LORD." (Luke 4:16-20)

When John **saw the connection** between what Jesus was doing and the messianic prophecy of **Isaiah 61**, he was **at peace**. He finally understood the kind of Messiah that Jesus had come to be.

Though John suffered disappointment he **died in peace** because he was certain that Jesus was the promised Messiah. He was comforted by a **greater understanding of the prophecies** of Scripture give by the angels.

According to Ellen White, John recalled the **prophecy of Isaiah 61:1, 2** and understood that *“the works of Christ not only declared Him to be the Messiah, but showed **in what manner** His kingdom was to be established.”* *DA*, p. 217

Further, we are told:

*“Though no miraculous deliverance was granted John, he was not forsaken. He had always the companionship of **heavenly angels, who opened to him the prophecies concerning Christ, and the precious promises of Scripture.**”* *DA*, p. 224

Concerning John we are told:

*“God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him. Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon. “Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.” Phil. 1:29. And of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor. *DA*, pp. 224, 225*

## **Benefit to the Sinner**

The law of God **demands perfection** and the sinner cannot offer this to the law for ‘all have sinned and come short of the glory of God.’

Because no one can offer the perfect life demanded by the law all came under the sentence of death.

Jesus came to the camp to live a perfect life for two reasons:

First, Jesus came to **live the perfect life** that the law demands from us so that He could **impute** or credit His life to the account of the penitent sinner. This is the **objective purpose** of the perfect life of Jesus.

Second, Jesus lived a perfect life to **develop a perfect pattern** that the Holy Spirit could impart to us so that we might reflect His character (**II Corinthians 3:18; I Peter 2:21; I John 2:6**). This is the subjective purpose of the perfect life of Jesus.



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### Lesson #2: We Thought He Was The Redeemer” The Work of Jesus in the Court

#### Review of Lecture #1

- Old Testament Prophecies about the Messiah’s work
- A door is opened
- A humble messenger is called to preach
- The messenger does not fully comprehend
- Opposition on the part of the established church
- Disappointment
- Remnant studies prophecy further and comprehends and follows Jesus in His new work

#### Prophecies

##### Exodus 27:13-16:

The priest came from the east and entered through the open door into the court.

After the lamb had been meticulously examined for any defect, it was immolated by the unblemished priest and placed upon the altar. Various Old Testament prophecies pointed to this phase of Christ’s ministry in the court:

##### Genesis 22:8, 13: A substitute for Isaac, the only beloved son

*“And Abraham said, “My son, God will provide for Himself the lamb for a burnt offering.” So the two of them went together. . . Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son.”*

**Exodus 12:5-7:** The sacrifice of the **Passover Lamb**. All males twelve years and older were to gather in Jerusalem for the celebration this Feast (**Exodus 23:17**). The Passover provided the month the day and the very hour of Christ’s death.

*"Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. Now you shall keep it until the **fourteenth day** of the same month [**Nissan**]. Then the whole assembly of the congregation of Israel shall kill it at **twilight** [literally 'between the two evenings']. And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it."*

**Daniel 9:26:** The Messiah was to be **cut off in the middle of the 70<sup>th</sup> week**. This prophecy provided **the year** for the death of Christ.

*"And after the sixty-two weeks Messiah shall be cut off, but not for Himself. . . then he shall confirm a covenant with many for one week; but in **the middle of the week** He shall bring an end to sacrifice and offering. . ."*

**Exodus 29:38, 39:** The **Morning** and **Evening Sacrifice** pointed to Christ.

*"Now this is what you shall offer on the altar: two lambs of the first year, day by day continually. One lamb you shall offer in the **morning** and the other lamb you shall offer at **twilight**."*

**Isaiah 53:7:** The **Suffering Servant** foreshadowed the sufferings of Jesus.

*"He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth."*

**Numbers 15:2, 3: Sweet aroma**

*"Speak to the children of Israel, and say to them: 'When you have come into the land you are to inhabit, which I am giving to you, and you make an offering by fire to the Lord, a burnt offering or a sacrifice, to fulfill a vow or as a freewill offering or in your appointed feasts, to make a **sweet aroma** to the Lord, from the herd or the flock. . ."*

## **Fulfillment**

Jesus had to die at the **specific day and hour** that was contemplated in the prophecies. He could **not die one minute sooner or one minute later**:

**John 7:8:**

*"You go up to this feast. I am not yet going up to this feast, for **My time has not yet fully come**."*

**Matthew 26:18:**

*"And He said, "Go into the city to a certain man, and say to him, 'The Teacher says: "**My time is at hand**;* I will keep the Passover at your house with My disciples."*"*

### **John 12:23, 27:**

*“And Jesus answered them, saying, **The hour is come**, that the Son of man should be glorified. Now is my soul troubled; and what shall I say? Father, **save me from this hour**: but for this cause came I unto this hour.”*

### **I Corinthians 5:7: Christ is our Passover**

*“Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover was sacrificed for us.”*

**Hebrews 7:26, 27: Jesus is the Priest and the Lamb.** As a spotless priest, **Jesus officiated** in his own sacrifice as **the Lamb**.

*“For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.”*

### **Acts 8:32-36:**

*“The place in the Scripture which he read was this: ‘He was led as a sheep to the slaughter; and as a lamb before its shearer is silent, so He opened not His mouth. In His humiliation His justice was taken away and who will declare His generation? For His life is taken from the earth.’” So the eunuch answered Philip and said, “I ask you, of whom does the prophet say this, of himself or of some other man?” Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him.”*

### **I Peter 2:23, 24:**

*“. . . who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously; who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness — by whose stripes you were healed.”*

**Ephesians 5:2: His offering** was as a **sweet smelling aroma** to God.

*“And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.”*

### **Publicity for this Great Event**

Such an important event demanded the **broadest possible publicity**. What good would it have been for Jesus to die in Jerusalem if **nobody knew about it**? **All eyes** needed to be **riveted** upon Jesus as He went to the cross. The publicity was provided by the events of the **Triumphal Entry**.

## Matthew 21:1-7: The Triumphal Entry

*"Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, saying to them, "**Go** into the village opposite you, and immediately you will find a donkey tied, and a colt with her. **Loose them** and **bring them** to Me. And if anyone says anything to you, you shall **say**, 'The Lord has need of them,' and immediately he will send them." All this was done that it **might be fulfilled which was spoken by the prophet**, saying: "Tell the daughter of Zion, 'Behold, your King is coming to you, lowly, and sitting on a donkey, a colt, the foal of a donkey.'" So the disciples went and **did as Jesus commanded them**. They brought the donkey and the colt, laid their clothes on them, and set Him on them."*

As can be seen in this passage the Triumphal Entry was **intentionally staged** by Jesus Himself. Apparently, if anyone was **to blame** for the disappointment that followed, it was Jesus. Jesus **knew that kings** sat on donkeys. Jesus **told the disciples** to bring the animal. Jesus **sat on the animal** and **allowed the multitude** to acclaim Him as king **knowing full well** that He was going to be crucified and they were going to be bitterly disappointed.

The question is: How could Jesus **choreograph** this event knowing full well that it would lead the **people** to a **bitter disappointment**?

The fact is that Jesus had **repeatedly tried to warn** his disciples that He was not the kind of King that they were expecting but they ignored His words.

## Matthew 16:21-22:

*"From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day."*

Jesus **had warned his disciples** that He was **not the kind of Messiah** that they were expecting. He warned them that He was going to be **crucified**. Besides, they had abundant **Old Testament prophecies** that pointed to His suffering and death.

We will find later on in this series that in **1842** and in **1844** God called **William Foy** and **Hazen Foss** to explain what was going to happen in 1844 but they **refused to present** the message and for this reason God's people were bitterly disappointed.

The Triumphal Entry was announced with **great fanfare and publicity**. Jesus rode into Jerusalem on Palm Sunday while the attention of all Jerusalem was **riveted upon Him**.

*"Christ was following the Jewish custom for a **royal entry**. The animal on which He rode was that ridden by the **kings of Israel**, and **prophecy had foretold** that thus the Messiah should come to His kingdom." DA, p. 570*



*“Never before in His earthly life had Jesus permitted such a demonstration. He **clearly foresaw the result** [why, then, did He do it?]. It would bring Him to the cross. But it was **His purpose thus publicly to present Himself as the Redeemer**. He desired to **call attention** to the sacrifice that was to crown His mission to a fallen world.” DA, p. 571*

## **A Sweet Experience**

*“But **hope brightened** in their [the disciples’] hearts with the joyous thought that He was about to enter the capital, proclaim Himself King, and assert His royal power. While on their errand they communicated their **glowing expectations** to the friends of Jesus, and the **excitement** spread far and near, **raising the expectations** of the people to the highest pitch.” DA, p. 570*

*“No sooner was He seated upon the colt than a **loud shout of triumph** rent the air. The multitude **hailed Him as Messiah, their King**. Jesus now **accepted the homage** which He had never before permitted, and the disciples received this as proof that their glad hopes were to be realized by seeing Him established on the throne. The multitude were convinced that the hour of their emancipation was at hand. In imagination they saw the Roman armies driven from Jerusalem, and Israel once more an independent nation. **All were happy and excited**; the people vied with one another in paying Him homage.” DA, p. 570*

According to Ellen White, the procession began with the **[1] disciples**, then it was joined by **[2] those who were traveling to Jerusalem** for the Passover and finally it was joined by those who **[3] lived in Jerusalem**.

Ellen White explains that as He **neared the eastern gate** of the city the **crowd grew ever larger** until their voices of praise could be heard **echoing in the hills**. Those from whom Jesus had cast out **demons** joined the procession as did the **blind** whose eyes he had opened, the **paralytics** whose legs he had restored, the **lepers** He had cleansed, the **widows** and the **orphans** he had encouraged, even the **dead** he had resurrected were among the throng. Matthew 21 describes the joyous scene:

### **Matthew 21:8-11:**

*“And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road. Then the multitudes [**he had a great following in the good times**] who went before and those who followed **cried out**, saying: “Hosanna to the **Son of David!** ‘Blessed is He who comes in the name of the LORD!’ Hosanna in the highest!” [**quoting Psalm 118:26**] And when He had come into Jerusalem, **all the city was moved [great publicity]** saying, “Who is this?” So the multitudes said, “This is Jesus, the prophet from Nazareth of Galilee.”*

**Luke 19:37-39: His disciples were the ones who were leading the hymn acclaiming Him as King**

*"Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of **the disciples** began to **rejoice** and **praise** God [this was a sweet experience which later turned bitter] with a **loud voice [like the midnight cry in 1844]** for all the mighty works they had seen, saying: " 'Blessed is **the King [they were wrong about the kind of king]** who comes in the name of the LORD!' Peace in heaven and glory in the highest!" And some of the Pharisees called to Him from the crowd, "Teacher, rebuke **Your disciples.**"*

Even though Jesus knew that His followers would be deeply disappointed, He strictly stuck to His calendar of events. Ellen White explains what would happen as a result of the Triumphal Entry:

*"The events connected with this triumphal ride would be the **talk of every tongue**, and would **bring Jesus before every mind**. After His crucifixion, many would **recall these events** in their connection with His trial and death. They would be **led to search the prophecies**, and would be convinced that Jesus was the Messiah; and **in all lands converts to the faith would be multiplied.**" DA, p. 571*

Jesus could **not have chosen a better time** for the Triumphal Entry and for His death than the Passover. The **city was bursting** with people from **all over the world** who had come to celebrate the feast. These people would **return home and tell the story** of Jesus.

## **Humble instruments**

**Matthew 21:15, 16:** The **disciples** and the **children** were chosen to proclaim Jesus as the King and the **establishment rebuked them**.

*"But when the chief priests and scribes saw the wonderful things that He did, and the **children** crying out in the temple and saying, "Hosanna to the Son of David!" they were indignant and said to Him, "Do You hear what these are saying?" And Jesus said to them, "Yes. Have you never read, 'Out of the mouth of **babes** and **nursing infants** you have perfected praise'?"*

**Luke 24:17, 18:** All of **Jerusalem** was in a **tumult** the weekend of the crucifixion

*"And He said to them, "What kind of conversation is this that you have with one another as you walk and are sad?" Then the one whose name was Cleopas answered and said to Him: "Are You the **only stranger** in Jerusalem, and have You not known the things which happened there in these days?"*

## **Misunderstanding the Kind of Kingdom**

The people totally **misunderstood the event** that was going to take place in Jerusalem. They expected Jesus to **occupy the literal throne** in Jerusalem, to **destroy the Romans** and place

Israel at the apex of the world. They were correct with regard to time but wrong as to event. In other words, they misunderstood the meaning of Bible prophecy. This is made clear in John 12:16.

**John 12:16:** They only understood these prophecies after the great disappointment.

*"His disciples did not understand these things at first; but when Jesus was glorified then they remembered that these things were written about Him and that they had done these things to Him."*

The final events of Christ's life did indeed reveal that He was a king but He was not the type of king that the people were expecting.

- Jesus predicted that He would dethrone the present ruler (John 12:31-33).
- He had his triumphal inaugural procession (John 12:12-15).
- His head was anointed with oil (Matthew 26:1-12).
- A royal crown was placed upon his head (John 19:2, 3).
- A royal purple robe on his shoulders (John 19:2, 3).
- The multitudes rendered Him mock homage as a king (Mark 15:17-19).
- A reed was placed in his hand as a scepter (Matthew 27:29).
- He was introduced by Pilate as a king (John 19:14, 15).
- There was a mock procession to His coronation (Matthew 27:31-33) and a royal inscription was placed above his cross/throne (John 19:19).
- Peter even quoted David's coronation Psalm and applied it to Jesus (Acts 4:25-27).

Jesus was going to fulfilling the prophecy of the seventy weeks (in middle of the week, the year of the crucifixion), and the prophecy of the Passover (14<sup>th</sup> of Nissan, the very month, day and hour of the crucifixion).

## Disappointment

Less than a week after the Triumphal Entry, many of those who had sung Psalms 118:26 were bitterly disappointed and forsook the movement. After the excitement of the Triumphal Entry had passed and Jesus had failed to fulfill their expectations, most forsook Jesus and participated in His crucifixion.

**Mark 15:12-15:**

*"So they cried out again, "Crucify Him!" Then Pilate said to them, "Why, what evil has He done?" But they cried out all the more, "Crucify Him!" So Pilate, wanting to gratify the crowd, released Barabbas to them; and he delivered Jesus, after he had scourged Him, to be crucified."*

## Faithful Remnant

Others, like the two disciples on the Road to Emmaus and the **apostles** experienced **bitter disappointment** but did **not give up their faith**. We can sense their disappointment in the words of one of the disciples on the road to Emmaus:

**Luke 24:21:**

*"But we trusted that it had been he which should have redeemed Israel"*

*"This day, which seemed to the disciples the crowning day of their lives, would have been shadowed with gloomy clouds had they known that this **scene of rejoicing was but a prelude to the suffering and death** of their Master. Although He had **repeatedly told them** of His certain sacrifice, yet in the **glad triumph** of the present they forgot His sorrowful words, and looked forward to His prosperous reign on David's throne." DA, pp. 571, 572*

## Rejection by the established church

The religious establishment **rebuked** those who were **acclaiming Jesus as king** (**Matthew 21:15, 16**).

**Matthew 21:15, 16:** The uneducated **disciples** and the **children and even the infants** were chosen to proclaim Jesus as the King and the **establishment rebuked them**.

*"But when the **chief priests** and **scribes** saw the wonderful things that He did, and the **children** crying out in the temple and saying, "Hosanna to the Son of David!" **they were indignant** 16 and said to Him, "Do You hear what these are saying?" And Jesus said to them, "Yes. Have you never read, 'Out of the mouth of **babes** and **nursing infants** you have perfected praise'?"*

Notably, immediately after the Triumphal Entry Jesus proclaimed the **fall of the Jewish nation** as His chosen people (the **fig tree**, the **vineyard workers**, the **great banquet**, the **rebuke** of the Scribes and Pharisees ending with the very significant passage in **Matthew 23:29ff**).

As we shall see later on in this series the same thing happened with **Protestantism** when it rejected the entrance of Jesus into the most holy place in **1844**. They fell into apostasy and the message was given for God's people to come out of her (Revelation 14:8; 18:4).

*"Many Pharisees witnessed the scene, and, **burning with envy and malice**, sought to turn the current of popular feeling. With all their authority they **tried to silence the people**; but their appeals and threats only increased the enthusiasm." DA, p. 574*

- Less than a week later the Jewish **Sanhedrin sentenced Jesus to death** (**John 19:7**).
- **On the cross**, the scribes, the chief priests and the elders mocked and reviled Him (**Matthew 27:41**).

- The religious establishment in hardened rebellion even attempted to **hide the truth** about His resurrection (**Matthew 28:11-13**) saying that the disciples had **invented the story of the resurrection** to **save face!**
- In actual fact, God's people had to **hide from the wrath** of the Jews. They were in the Upper Room for fear of the Jews (**John 20:19**).
- In other words, the **church of that day fell** and **became apostate** because they **did not follow Jesus** in His sanctuary work in the camp and in the court.

## Clarification by Scripture

After the bitter disappointment Jesus **explained the Scriptures** that his followers had misunderstood and the faith of the remnant was greatly strengthened. Interestingly, the Scriptures were **not explained first to the prominent** followers of Jesus but rather to two of His **obscure followers**, the two disciples on the road to Emmaus.

### Luke 24:25-27:

*"Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?" And beginning at Moses and all the Prophets, He expounded to them **in all the Scriptures** the things concerning Himself."*

We can sense the **excitement in the words** of these disciples when they were **returning to Jerusalem** to tell the other followers of Jesus about His resurrection:

### Luke 24:32:

*"Did not our heart burn within us, while he talked with us by the way, and while he **opened to us the scriptures?**"*

When they arrived in Jerusalem they told the **prominent leaders** of the movement about how the Bible prophecies predicted the resurrection of Jesus:

### Luke 24:33-35:

*"So they rose up that very hour and **returned to Jerusalem**, and found the eleven and those who were with them gathered together, saying, "The Lord is risen indeed, and has appeared to Simon!" And they told about the things that had happened on the road and how He was known to them in the breaking of bread."*

When they arrived Jesus **entered with them** into the Upper Room and **explained the Scriptures** about what He had done on the cross and what He would do on the Day of Pentecost:

### **Luke 24:44-49:**

*"Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." And He opened their understanding, that they might comprehend the Scriptures. Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things. Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high."*

The **remnant studied the prophecies once again** with renewed understanding. The nucleus of what would become the **Christian church** was formed at this time. Thus the **Christian church began with a great disappointment** and only a small remnant in the Upper Room remained faithful to God and **entered the holy place** with Jesus while the religious denominations of the day rejected Him.

### **Benefit to the Sinner**

Jesus **died** for **two main reasons**:

First, it was imperative that Jesus bear our sins and offer Himself **as a substitute** in our place. He bore our sins to the cross and suffered our punishment. This is the objective purpose of the death of Jesus.

### **Galatians 3:13:**

*"Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"*

### **2 Corinthians 5:21:**

*"For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him."*

### **I John 2:2:**

*"And He Himself is the propitiation for our sins, and not for ours only but also for the whole world."*

### **Hebrews 2:9:**

*"But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone."*

**Second**, Jesus died so that **as we behold** His suffering and death we might comprehend the **hideous nature of our sins** and feel **sorrow** for them. As we behold **how sin separated Jesus from His Father** and led Him to the cross we will want to get rid of sin in our lives.

As it was expressed by the prophet **Zechariah**: “. . . *then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.*” (**Zechariah 12:10**). This is the **subjective purpose** of the suffering and death of Jesus.

On the cross, Jesus paid the **penalty for the sins of the whole world**. He who knew no sin was made sin and suffered the death which the whole world deserves. Jesus **bought the gift of salvation** for every human being who has lived, is living or will live upon planet earth.





## CATCHING UP TO JESUS

by Pastor Stephen Bohr

### Lesson #3: The Pentecostal Disappointment The Work of Jesus in the Holy Place

#### Introduction

Review the Hebrew Feasts

- Passover (14<sup>th</sup> of Nissan at the ninth hour): Death of Jesus
- Unleavened Bread (15<sup>th</sup> of Nissan): Burial of Jesus body saw no corruption
- First Fruits (16 of Nissan): Resurrection of Jesus
- Pentecost (6<sup>th</sup> of Sivan): Outpouring of the Holy Spirit

#### Prophecies

There were several prophecies that pointed to the events to take place on the Day of Pentecost. Here are some of them:

**Leviticus 23:15, 16** provided the timing of the day of Pentecost. In fact, the very month and day when the Day of Pentecost would be celebrated was given one thousand years before the event.

*"And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the Lord."*

**Joel 2:28-32:** Announced the great outpouring of the Holy Spirit on earth as an announcement that Jesus had been installed as the High Priest of His people in heaven.

*"And it shall come to pass afterward that I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also on My menservants and on My maidservants I will pour out My Spirit in those days. "And I will show wonders in the heavens and in the earth: Blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of*

*the great and awesome day of the LORD. And it shall come to pass that whoever calls on the name of the LORD shall be saved.*"

But the **event on earth** was an announcement of an event that had **taken place in heaven**

**Psalm 16:8-10:**

*"I have set the LORD always before me; because He is at my right hand I shall not be moved. Therefore my heart is glad, and my glory rejoices; my flesh also will rest in hope. For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption. You will show me the path of life; in Your presence is fullness of joy; at Your right hand are pleasures forevermore."*

This prophecy stated that Jesus was going to **die**, His body would **not see corruption** in the grave and he would **resurrect** to then **ascend** and **sit at the right hand** of God.

**Psalm 110:1:** The Father invites His Son to **sit at His right hand** upon His ascension.

*"The LORD said to my Lord, 'Sit at My right hand till I make Your enemies Your footstool.'"*

During the **patriarchal period** God **sent fire** from heaven to consume the **victim** on the altar to indicate that the sacrifice had been **accepted**.

**Psalm 132:10-12:**

*"For Your servant David's sake, do not turn away the face of Your **Anointed**. The Lord has sworn in truth to David; He will not turn from it: "I will set upon **your throne the fruit of your body**. If your sons will keep My covenant and My testimony which I shall teach them, their sons also shall **sit upon your throne forevermore**."*

## **The Cross and Pentecost**

*"God had respect unto this sacrifice and fire came down from Heaven and consumed it." Signs of the Times, February 6, 1879*

**Leviticus 9:24; 2 Chronicles 7:1:** When the Old Testament **Sanctuary** and **Temple service** were inaugurated, animals were slain and placed on the altar and then **fire fell from heaven** upon the sacrifice to show that God accepted it.

**I Chronicles 21:26:** During the period of the **Hebrew monarchy**, **David offered** a sacrifice to the LORD and He gave His sign of approval by sending fire from heaven.

**1 Kings 18:38:** In the days of **Elijah God showed** His approval in the same way.

On the **day of Pentecost** God **sent fire** from heaven to indicate that the sacrifice of Jesus had been accepted (read the impressive account in the **last three pages** of The Desire of Ages about how Jesus approached His Father at His ascension to make sure that His sacrifice had been accepted).

**Exodus 17:1-8; Numbers 20:8-11:** In the Old Testament we find **two rock episodes**. In the first instance Moses was to **strike** the rock and it would give water to thirsting Israel. The striking of the rock by the rod of Moses represents the fact that Jesus was smitten and stricken of God for our sins (**Isaiah 53:4**). The water that came forth from the rock represents the outpouring of the Holy Spirit by Jesus on the Day of Pentecost (**John 7:37-39**).

The **second time** God told Moses to **speak** to the rock and it would give its water. God wanted to teach us that Jesus does not need to **die again** in order for us to receive the outpouring of the Holy Spirit. All we must do is speak to Jesus and ask for the Holy Spirit (**Luke 11:13**).

There were also other prophecies such as **Psalm 133** and **Psalm 110:4** which pointed to the anointing of Jesus as the High Priest of Israel. All of the above prophecies pointed to a **heavenly event**, the enthronement of Jesus in heaven as the High Priest of His people.

### **Jesus Explained the Prophecies about Pentecost**

Jesus **did everything in His power to explain** to the disciples that He was **going to heaven** to perform a work of [1] intercession for His people and [2] to **pour out the power** of the Holy Spirit upon the disciples so that they could **witness** to others.

**John the Baptist**, before the ministry of Jesus began predicted that He would baptize His followers with the Holy Spirit and with fire.

**John 14:1-3:** The very evening on which Jesus was betrayed (**John 14-16**) Jesus, with **luxury of detail** explained that He was going to **go to heaven** and would **pour out His Holy Spirit** upon His disciples

**Luke 24:46-49:** The **evening of resurrection** day Jesus met His disciples in the Upper Room: He explained to His disciples from the Scriptures what He had just done and what **He was going to do in heaven** not many days hence:

*“Then He said to them, ‘Thus **it is written**, and thus it was **necessary** for the Christ to **suffer** and to **rise** from the dead the third day, and that **repentance and remission** of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things. Behold, I send **the Promise of My Father** upon you; but **tarry in the city of Jerusalem** until you are **endued with power from on high.**”*

For a period of **forty days before** His ascension to heaven Jesus taught his disciples about the prophecies **regarding the kingdom of God**:

**Acts 1:3:** *“. . . to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the **things pertaining to the kingdom of God**”*

At Mount Sinai the **twelve tribes** were officially incorporated as **God's chosen covenant people** (Exodus 19:1-8; Jeremiah 31:32) and they became a **nation of priests and a holy nation**. This intimate relationship between God and Israel was illustrated symbolically by **the twelve stones** on the **breastplate of Aaron**, the **High Priest** (Exodus 28:15-21).

In the **New Testament** the church is God's chosen covenant people whom **God betroths** (II Corinthians 11:2). In I Peter 2:1-10 the words of Exodus 19:5, 6 are quoted and applied to the Christian Church which Peter calls a **royal priesthood**. It is no coincidence that **Jesus chose precisely 12 apostles**. Jesus was indicating by this choice that the twelve apostles were **continuing the legacy** of ancient Israel.

During the ten days before the outpouring of the Holy Spirit on the Day of Pentecost, the disciples felt **compelled to name a replacement** for Judas. In fact, much of Acts 1 (verses 16-26) is dedicated to describe the process whereby the apostles **chose the successor of Judas**. Why did they feel **such urgency** to choose disciple number twelve? The answer is simple. Jesus in heaven was about to be **clothed as the High Priest** over His people represented by the **twelve apostles**. But there were **only eleven**. In order for Jesus to wear the breastplate with twelve stones it was necessary to name the **twelfth apostle**. In Acts 1 the eleven apostles who were present are **mentioned by name** but one was missing so they undertook the task of naming **apostle #12** as the **first item** of business. When the successor was named, Jesus **could wear the breastplate** with the twelve stones and pour out the Holy Spirit upon His church.

**Immediately before ascending** to heaven Jesus instructed them again about the descent of the Holy Spirit:

**Acts 1:4, 5:**

*"And being assembled together with them, He commanded them not to depart from Jerusalem, but to **wait for the Promise** of the Father, "which," He said, "you have heard from Me; for **John** truly baptized with water, but you shall be baptized with the **Holy Spirit** not many days from now."*

## **The Disciples Misunderstood the Explanation Jesus gave about Prophecy**

**Ten days before** the outpouring of the Holy Spirit the disciples showed that they did **not yet fully comprehend** what Jesus was about to do in the **holy place**. They had the **prophecies** as well as the **instruction of Jesus** and yet did not comprehend the meaning of Pentecost.

**Acts 1:6:** Thus they asked Jesus: *"**Will you restore the kingdom to Israel at this time?**"*

*"As Christ opened before the disciples the great work that was to be done, and promised to them the gift of the Holy Spirit, they were anxious to know if they should then see the fulfillment of their **long-cherished hope**. They asked, "Wilt thou at this time restore again the kingdom to Israel?" The Lord **rebuked their curiosity**, and said, "It is not for you to know the times or the*

seasons, which the Father hath put in his own power." There was one thing that they might understand, and that was that they were to receive power after that the Holy Ghost should come upon them, and that they were to be witnesses of Christ. All this itching curiosity to know the set time is **rebuked**." General Conference Bulletin, October 1, 1896

"When Jesus **opened the understanding** of the disciples to the meaning of the prophecies concerning himself, he assured them that all power was given him in Heaven and on earth, and bade them go preach the gospel to every creature. The disciples, with a **sudden revival of their old hope that Jesus would take his place upon the throne of David at Jerusalem**, inquired, "Wilt thou at this time restore again the kingdom to Israel?" Pamphlet: Redemption: Or the Ministry of Peter and the Conversion of Saul

## Disappointment

The disciples expected Jesus to **establish His kingdom** on earth for Israel (Acts 1:6) but instead **Jesus left** (Acts 1:9-11). The departure of Jesus was **not what they expected**.

There is a **sequence** of events in **Acts 1:6-11**:

- They **ask if Jesus** was going to **establish His kingdom** at that point. It is obvious that they did **not comprehend** what Jesus was going to do (verse 6).
- Then Jesus tells them to **wait in Jerusalem** for the Spirit (verses 7, 8)
- Jesus leaves them and they are **disappointed** that their **expectations were not met** (verses 9-11).
- Jesus had told them that **He was leaving (John 13)** yet they did **not seem to understand**.
- During the **ten days** after the ascension of Jesus they **studied the prophecies** and prayed fervently and **came to understand** what Jesus was going to do (12-14).

## Publicity

The initiation of Christ's ministry in the holy place was accompanied by a **powerful earthly announcement**. There was a mighty **rushing wind, tongues of fire** and speaking in tongues:

### Acts 2:1-4:

"Now when the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a **rushing mighty wind**, and it filled the whole house where they were sitting. Then there appeared to them divided **tongues, as of fire**, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with **other tongues**, as the Spirit gave them utterance."

The background of the **Tower of Babel** is helpful to understand what happened at Pentecost:

"They had built their tower to a lofty height, when the Lord sent **two angels** to confound them. Men had been appointed for the purpose of receiving word from the workmen at the top of the

tower, calling for material for their work, which the first would communicate to the second, and he to the third, until the message reached those upon the ground. As the word was passing from one to another in its descent, the **angels confounded** their language, and when the word reached the workmen upon the ground, material was called for which had not been required. . . Up to this time, men had spoken but **one language**. Those who could understand one another associated together and **thus originated various nations** speaking different languages.” Signs of the Times, March 20, 1879

### **Psalm 104: 3, 4: Wind and Fire**

“He lays the beams of His upper chambers in the waters, who makes the **clouds** His **chariot**, who walks on the **wings of the wind**, who makes His angels **spirits [ruach]**, His ministers a **flame of fire**.” **KJV**

“He wraps himself in light as with a garment; he stretches out the heavens like a tent and lays the beams of his upper chambers on their waters. He makes the **clouds his chariot** and rides on the **wings of the wind**. He makes **winds** his **messengers**, flames of **fire** his servants.” **NIV**

### **Hebrews 1:7: Winds and fire are symbols for angels**

“And of the angels He says: “Who makes His angels **spirits [pneuma: winds]** and His ministers a flame of **fire**.”

### **Acts 2:2, 3:**

“And suddenly there came a sound from heaven, as of a rushing mighty **wind**, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of **fire**, and one sat upon each of them.”

### **Holy Spirit and Angels at Pentecost**

“When the truth in its simplicity is lived in every place, then God will work **through His angels** as He worked on the **day of Pentecost**, and hearts will be changed so decidedly that there will be a manifestation of the influence of genuine truth, as is represented in the descent of the Holy Spirit.” My Life Today, p. 58

“When the **angels of heaven** come among us and work through human agents, there will be solid, substantial conversions, after the order of the conversions after the day of **Pentecost**.” Selected Messages, volume 2, p. 57

“All heaven is interested in your salvation, and **angels of God** are waiting to do for you what they did for the early disciples on the day of **Pentecost**.” Manuscript Releases, volume 10, p. 112

On the Day of Pentecost, Jesus **unleashed the host of heavenly angels** to invade the territory of Satan because Jesus had [1] **recovered dominion** and the apostles [2] **met the conditions and asked** for the Holy Spirit. At the very end of human history the same will happen.

*“Before the work is closed up and the sealing of God's people is finished, we shall receive the outpouring of the **Spirit of God. Angels** from heaven will be in our midst.” Maranatha, p. 212*

*“After the outpouring of the Holy Spirit, thousands were converted. **Angels of God** that excel in strength, clothed with the brightness of heaven, came to the **help of the church**, and **swept back** the forces of Satan. The work of the **Holy Spirit** was not limited to **apostolic days**; it is not confined to any church, large or small: the field of his ministrations is the world. “He will convince the world of sin, and of righteousness, and of judgment.” But the instrumentalities through which the Holy Spirit works are the members of Christ's body, those who believe in his name. It is through these light-bearers that the gospel is to be carried to all the nations of the earth.” Review and Herald, January 20, 1891*

Ellen White describes the **heavenly event** and its earthly repercussion:

*“Christ's ascension to heaven **was the signal** that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, **He was enthroned amidst the adoration of the angels** [read DA, pp. 834-836]. As soon as this **ceremony was completed**, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was **Heaven's communication that the Redeemer's inauguration was accomplished**. According to His promise He had sent the Holy Spirit from heaven to His followers **as a token** that He had, as **priest and king**, received all authority in heaven and on earth, and was the **Anointed One over His people**.” AA, pp. 38, 39*

## Humble Instruments

God **passed up** the great intellectual leaders of the Jewish Nation and chose a **fisherman** and other **humble instruments** in the Upper Room to explain what on the day of Pentecost. Notice

### Acts 4:13:

*“Now when they saw the boldness of Peter and John, and perceived that they were **uneducated** and **untrained** men, they marveled. And they realized that they had been with Jesus.”*

Significantly the word ‘uneducated’ here is *agrammatoi* which means ‘unlettered’ and the word **untrained** is *idiotai* from which we get the word **idiot**.

After ten days some of those who were in the Upper Room **still did not understand** the profound meaning of what was occurring on the Day of Pentecost so they asked: “What does

this mean?" (Acts 2:11) Others accused the disciples of being **drunk** (Acts 2:13). This led Peter to explain in a powerful sermon what was happening.

## **Peter Explains Pentecost from the Scriptures**

### **Acts 2:16-21 (Joel 2:28-32):**

*"But this is what was spoken by the prophet Joel: 'And it shall come to pass in the last days, says God, that I will pour out of My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. And on My menservants and on My maidservants I will pour out My Spirit in those days; and they shall prophesy. I will show wonders in heaven above and signs in the earth beneath: Blood and fire and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the LORD. And it shall come to pass that whoever calls on the name of the LORD shall be saved.'*

### **Acts 2:25-28 (Psalm 16:8-10):**

*"For David says concerning Him: 'I foresaw the LORD always before my face, for He is at my right hand, that I may not be shaken. Therefore my heart rejoiced, and my tongue was glad; moreover my flesh also will rest in hope. For You will not leave my soul in Hades, nor will You allow Your Holy One to see corruption. You have made known to me the ways of life; You will make me full of joy in Your presence.'*

### **Acts 2:29-32 (Psalm 132:10-12):**

*"Men and brethren let me speak freely to you of the patriarch David that he is both dead and buried, and his tomb is with us to this day. 30 Therefore, being a prophet, and knowing that God had **sworn with an oath** to him that of the **fruit of his body**, according to the flesh, He would raise up the **Christ [which means the anointed one]** to sit on his throne, 31 he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption."*

### **Acts 2:34-35 (Psalm 110:1):**

*"For David did not ascend into the heavens, but he says himself: 'The LORD said to my Lord, 'Sit at My right hand, Till I make Your enemies Your footstool.'*

There were **later passages** from Scripture that further **explained** the installation of Jesus in heaven as the High Priest of His people:



## Rejection by the Religious Establishment

**Acts 4:1-3, 6, 7, 18; 5:27, 31-33:** The events of the Day of Pentecost were **rejected** by the religious establishment. Immediately after the outpouring of the Holy Spirit, the **Sanhedrin** gathered together and Peter and John were lashed and **strictly forbidden to preach Jesus**

## Closing of the Door

**John 19:30:** Jesus had **finished His work** in the **court** and was about to **close the door** of the court and **open the door** to the holy place.

*“So when Jesus had received the sour wine, He said, “It is finished!” And bowing His head, He gave up His spirit.”*

In **The Great Controversy, p. 435** Ellen White explains that the closing of the door means the **closing of His ministration**.

Concerning this, Ellen White states:

*“When Jesus at His ascension entered by His own blood into the heavenly sanctuary to shed upon His disciples the blessings of His mediation, the Jews were left in total darkness to continue their useless sacrifices and offerings. The ministration of types and shadows had ceased. That **door** by which men had formerly found access to God was no longer open. The Jews had refused to seek Him in the only way whereby He could then be found, through the ministration in the sanctuary in heaven. Therefore they found no communion with God. To them the **door was shut**. They had no knowledge of Christ as the true **sacrifice** and the only **mediator** before God; hence they could not receive the benefits of His mediation.”* *GC, p. 430*

For the disciples, the **door to the holy place where Jesus had entered was opened but the religious leaders could not find it because they had refused to enter with Jesus through the door into the court**. The door to the court was closed and the door to the holy place was opened. The religious leaders did not follow Jesus to the **camp** or to the **court** and therefore they did not comprehend what He was doing in the **holy place**. They rejected Him as the **perfect lamb** and the **perfect sacrifice** and therefore **His intercession** (applying his perfect life and death to their personal account) could not benefit them.

**Revelation 4:2:** The **door of the court** was closed and the **door to the holy place** was opened in heaven.

*“Immediately I was in the Spirit; and behold, a throne set in heaven and One sat on the throne.”*

In Revelation 5 Jesus arrives where the Father was sitting in the Holy Place (Revelation 5:6) and sits at His right hand (Revelation 3:21) Thus Jesus began His ministration as **High Priest** among the **seven candlesticks** (Revelation 4:5) **and at the altar of incense** (Revelation 5:8).

Now Jesus could **credit** to penitent sinners what He had bought with His life in the camp and His blood in the court. Now people could **come individually in confession, repentance and faith** to Jesus and He could present the **merits of His blood** as High Priest before His Father in the holy place in their behalf.

#### **Hebrews 9:12:**

*“Neither by the blood of goats and calves but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.” KJV*

**Acts 2:29-33:** The message of Pentecost is a message of **repentance, confession** and **faith**. It is a call to trust in the merits of Jesus for the **forgiveness** of sins. Jesus has entered the holy place to **receive our prayers** and **forgive our sins** by sharing the benefits of his sacrifice.

#### **Hebrews 7:25:**

*“Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.”*

#### **Romans 8:34:**

*“Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.”*

#### **Acts 5:31-33:**

*“Him God has exalted to His right hand to be Prince and Savior, to give repentance to Israel and forgiveness of sins. And we are His witnesses to these things, and so also is the Holy Spirit whom God has given to those who obey Him.”*

## **Remnant**

After intense study of the prophecies for the ten days leading up to the Day of Pentecost a **small remnant** (those who were in the **Upper Room**) finally came to understand what was occurring. **Peter** preached a powerful sermon based on **Psalm 16:8-10, Psalm 110:1 and Joel 2:28-32**.

## **Impartation of Power**

**Acts 1:7, 8:** Jesus also **empowered the church** at Pentecost to proclaim the **good news** about what **Jesus was doing** for penitent sinners so that others could benefit as well.

*“But you shall receive **power** when the Holy Spirit has come upon you; and you shall be **witnesses** to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”*

Jesus would also **empower** His followers to preach the gospel and gain clients for Jesus. Jesus died, resurrected and sat at the right hand of God and now repentance and forgiveness were available to the individual sinner.

In **John 16:20** Jesus had predicted that the sorrow of the disciples would be turned into joy.

*"Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy."*

As a result of Peter's sermon on the Day of Pentecost three thousand souls comprehended what Jesus was doing and they repented and were baptized. They and entered with Jesus into the Holy Place and understood his work for them personally. They also receive power to witness to others.

### **Acts 2:36-39: The first clients of Jesus**

*"Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ." Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call."*

They then went out to **proclaim the message** and set the world on fire!! The growth of the church was phenomenal!

### **Benefit to the Sinner**

Jesus **bought the gift** of salvation for all but through repentance and confession of sin and trust in Jesus we must claim it. A gift can be accepted or rejected. If it is rejected then the price paid for the gift will do us no good.

The apostles also received the power of the Holy Spirit to tell the world what Jesus is doing from that point on. What good would it do for Jesus to begin a new phase of His ministrations in heaven if no one on earth knew about it?

- Jesus lived a perfect life in the camp(announced by John the Baptist)
- Jesus paid the price for sin at the altar(announced by the Triumphal Entry)
- Jesus now credits his life and death to the sinner's personal account if the sinner repents, confesses his sin believes in Jesus and is baptized (**Pentecost**)
- Jesus empowers His people through the ministrations of the Holy Spirit to lead others step by step through the sanctuary (**Pentecost**)

**1 John 2:1-2**

*“My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.”*

## CATCHING UP TO JESUS

by Pastor Stephen Bohr

### Lesson #4: The Great Disappointment of 1844 The Judgment of the Dead in the Most Holy Place

#### Prophecies

Seventh-day Adventists believe that Jesus moved from the holy to the most holy place for the investigative judgment of the faithful dead began in 1844. Why do we believe this?

Several **specific Bible prophecies** pointed to the **beginning** of the judgment in 1844.

It is important to take into account the **historical context** of Daniel 7. Verses 9-14 Provide a description of the judgment that began after the **lion**, the **bear**, the **leopard**, the **dragon**, **ten horns** and the **little horn** had ruled.

#### Daniel 7:9, 10:

*"I watched till thrones were **put in place**, and the Ancient of Days **was seated**; His garment was white as snow, and the hair of His head was like pure wool. His throne was a fiery flame, its **wheels** a **burning fire**; A fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him. The **court was seated**, and the **books were opened**."*

#### Daniel 7:13, 14:

*"I was watching in the night visions, and behold, One like the Son of Man, **coming with the clouds** of heaven! He came **to the Ancient of Days**, and **they brought Him** near before Him. Then **to Him was given** dominion and glory and a kingdom that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed."*

**Daniel 8:14**: Supplies the **specific year** for the beginning of the judgment.

*"And he said to me, "For two thousand three hundred days; then the sanctuary [**has to be the sanctuary in heaven according to Hebrews 8:1, 2**] shall be cleansed."*

**Leviticus 23:26, 27:** Provides the **specific day** and **month**

*"And the Lord spoke to Moses, saying: 27 "Also the tenth day of this seventh month shall be the Day of Atonement."*

**Daniel 12:4:** The promise that the **little book** of Daniel (Daniel 8-12) would be opened at the **time of the end**:

*"But you, Daniel, shut up the words and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase."*

**Revelation 10:1, 2:** Describes the moment when the little **book was opened** at an **interlude** between the **sixth and seventh** trumpets. When the book was opened it was **sweet** in the mouth but **bitter** in the stomach. John was then told to **prophesy again** to the world.

*"I saw still another mighty angel coming down from heaven, clothed with a cloud. And a rainbow was on his head, his face was like the sun, and his feet like pillars of fire. He had a little book open in his hand."*

**Revelation 14:6, 7** contains the prophesying again from the book. The judgment begins after the reign of the lion, bear, leopard, dragon, ten horns and beast (Revelation 13:1, 2).

**Revelation 3:7-9:** The door to the **most holy place** is opened before the church of Philadelphia in the context is the **sixth church** toward the **end** of human history. The name of the last church, **Laodicea**, means "**judging the people**."

*"And to the angel of the church in Philadelphia write, 'These things says He who is holy, He who is true, 'He who has the key of David, He who opens and no one shuts, and shuts and no one opens': 'I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name.'"*

**Revelation 11:19:** The door to the most holy place is opened as the **seventh trumpet is about to sound**. But as we shall see in our next sermon, this door will be opened before the world **once more** as the mystery of God (the preaching of the gospel) is about to be finished.

*"Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail."*

## **Fulfillment**

In the **1830s and 1840s** there arose an **interdenominational** and **intercontinental** movement described by historians as the **Great Second Advent Awakening**. Those who participated in this movement **expected Jesus** to come as **King of kings and Lord of lords** in the **spring of 1843** and then in **1844**.

**Thousands preached** the message and **thousands embraced** it. The people **expected Jesus to come** and establish His kingdom first in the **spring of 1844** and later on **October 22, 1844**.

Their message revolved around **Revelation 14:7** and **Daniel 8:14**:

*“Fear God and give glory to Him for the hour of His judgment is come.”*

*“Unto two thousand evenings and mornings and the sanctuary shall be cleansed.”*

Those who belonged to this movement believed that the **sanctuary was the earth** and that its cleansing was the fire with which Jesus would **cleanse the earth** to set up His everlasting kingdom.

## **Opened and Closed Door**

There were prophecies that indicated that a door would be closed and another would be opened at this time.

**Revelation 3:7, 8**: It is important to remember the **time frame** of the church of Philadelphia. It arose **after** the apostolic church, **after** the church that was persecuted by the Roman emperors, **after** the church in the times of Constantine, **after** the church of the middle Ages and **after** the church of the Protestant Reformation. And it arose **immediately before the judgment church** of Laodicea.

**Revelation 11:19**: The context of this verse is as the **seventh angel is about to begin** to blow his trumpet. The **door to the most holy place** opened at this point.

*“Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail.”*

Concerning this, Ellen White explains:

*“Then Jesus rose up and **shut the door** of the holy place, and **opened the door** into the most holy, and passed within the second veil, where He now stands by the ark, and where the faith of Israel now reaches.” EW, p. 42*

## **Publicity**

*“In every part of the land light was given concerning this message, and the cry **aroused thousands**. It went from city to city, from village to village, and into the remote country regions. It reached the learned and talented, as well as the obscure and humble. **This was the happiest year of my life**.” Christian Experience and Teaching of Mrs. Ellen G. White, p. 50*

This preaching was **orchestrated by God Himself**. EGW says that **God was in** this movement. How could God be in a movement which He knew would end in a **great and bitter**

**disappointment?** God knew that there was going to be a disappointment. He knew that William Miller was wrong about the event yet He encouraged Miller to preach the message.

*“Thousands were led to embrace the truth preached by **William Miller**, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. Like John, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree and call upon men to **bring forth fruits** meet for repentance.”*

*“As John the Baptist [who was called by God to preach and was bitterly disappointed] heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God.” EW, p. 229*

Ellen White had this to say about the Midnight Cry (July-October of 1844):

*“Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God.” GC, pp. 400, 401*

*“Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth still feel the holy influence of that blessed work and bear witness that it was of God.” GC, p. 401*

## **Disappointment**

**But how could it be of God if it led to a great disappointment?**

**Another question** will answer this one: How could the **triumphal entry be of God** if it led to a great disappointment?

**Ellen White** compared the Midnight Cry with the Triumphal Entry:

*“The message, “Behold, the Bridegroom cometh!” [given in July of 1844] was not so much a matter of argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning. Upon the occasion*



of Christ's **triumphal entry** into Jerusalem the people who were assembled from all parts of the land to keep the feast flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus they caught the inspiration of the hour and helped to swell the shout: "Blessed is He that cometh in the name of the Lord!" Matthew 21:9. **In like manner** did unbelievers who flocked to the Adventist meetings--some from curiosity, some merely to ridicule--feel the **convincing power** attending the message: "Behold, the Bridegroom cometh!" *GC*, p. 402

## Humble Instrument

God did not choose any of the great religious leaders of the day to **spearhead** this message. God chose a **humble farmer** and **former soldier** with **no theological training** who was willing to place himself in God's hands. Notably God also used a farmer—**Hiram Edson**—to explain the reason for the disappointment.

Said William Miller:

*"My great fear was that in their joy at the hope of a glorious inheritance so soon to be revealed, they would receive the doctrine without sufficiently examining the Scriptures in demonstration of its truth. I therefore feared to present it, lest by **some possibility** I should be in error, and be the means of misleading any."* William Miller, *Apology and Defense*, p. 13

## Disappointment

After the **first disappointment in 1843** William Miller explained his convictions:

*"I am willing to confess that Christ did not come in 1843—but I can't see where I'm wrong."* William Miller, *Vermont Chronicle*, June 26, 1844

Ellen White compared the work of William Miller with that of **John the Baptist**. Like John, Miller preached the message of the **coming kingdom** but **did not fully understand** the meaning of that kingdom. Like John the Baptist, William Miller was **profoundly disappointed** when the Messiah did not come according to his expectations:

*"With trembling, William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. **As John the Baptist** heralded the first advent of Jesus and prepared the way for His coming, **so William Miller** and those who joined with him proclaimed the second advent of the Son of God."* *EW*, p. 229

**Josiah Litch**, one of the close collaborators with Miller, explained that he could find **no flaw** in Miller's arguments:

*"Before concluding the book I became fully satisfied that the arguments were so clear, so simple, and withal so Scriptural, that it was impossible to disprove the position which Mr. Miller had endeavored to establish." Josiah Litch, The Advent Shield and Review, May, 1844, p. 54*

Those who proclaimed the message did **not fully comprehend** its meaning. They were mistaken about the **meaning of the sanctuary and its cleansing**. They expected Jesus to return as **King of kings and Lord of lords**. This experience of **joy** that was followed by **bitter disappointment** is described as the book which was sweet in the mouth but bitter in the stomach:

**Revelation 10:8-11 [explain this chapter and what is meant by "time will be no longer]:**

*"Then the voice which I heard from heaven spoke to me again and said, "Go, take the little book which is open in the hand of the angel who stands on the sea and on the earth." And I went to the angel and said to him, "Give me the little book." And he said to me, "Take and eat it; and it will make your stomach bitter, but it will be as sweet as honey in your mouth." Then I took the little book out of the angel's hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter. And he said to me, "You must prophesy again about many peoples, nations, tongues, and kings."*

**Hiram Edson** described the **bitter disappointment** of the Millerites when Jesus did **not come** as expected on October 22, 1844:

*". . . we confidently expected to see Jesus Christ and all the holy angels with him; and that his voice would call up Abraham, Isaac, and Jacob, and all the ancient worthies, and dear friends which had been torn from us by death, and that our trials and sufferings, with our earthly pilgrimage would close, and we should be caught up to meet our coming Lord to be forever with him, to inhabit bright golden mansions in the golden home city prepared for the redeemed. Our expectations were raised high, and thus we looked for our coming Lord until the clock tolled 12, at midnight. The day had then passed and our **disappointment** became a certainty. Our fondest hopes and expectations **were blasted**, and such a **spirit of weeping** came over us as I never experienced before. It seemed that the **loss of all earthly friends** could have been no comparison. We **wept, and wept**, till the day dawn. I mused in my own heart, saying, 'My advent experience has been the richest and brightest of all my Christian experience. If this had proved a failure, what was the rest of my Christian experience worth? Has the Bible proved a failure? Is there no God, no heaven, no golden home city, no paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hope and expectation of these things?' And thus we had something to **grieve and weep over**, if all our fond hopes were lost. And as I said, **we wept till the day dawn**." Hiram Edson, manuscript fragment on his "Life and Experience," no date, pp. 4-5, Ellen G. White Research Center, James White Library, Andrews University, Berrien Springs, Michigan.*

**Washington Morse** also described the feelings of the Millerites after the disappointment:

*“The passing of the time was a **bitter disappointment**. True believers had given up all for Christ, and had shared His presence as never before. The love of Jesus filled every soul; and with inexpressible desire they prayed, ‘Come, Lord Jesus, and come quickly;’ but He did not come. And now, to turn again to the cares, perplexities, and dangers of life, in full view of **jeering and reviling unbelievers** who scoffed as never before, was a terrible trial of faith and patience. When elder Himes visited Waterbury, Vermont, a short time after the passing of the time, and stated that the brethren should prepare for another cold winter, my feelings were almost uncontrollable. I left the place of meeting and **wept like a child**.” Washington Morse, “Remembrance of Former Days,” The Advent Review and Sabbath Herald, May 7, 1901*

**William Miller** reminisced:

*“It passed. And the next day it seemed as though **all the demons from the bottomless pit were let loose upon us**. The same ones and many more who were crying for mercy two days before, were not mixed with the rabble and mocking, scoffing, and threatening in a most blasphemous manner.” Words of William Miller in a letter to I. O. Orr, M. D. dated December 13, 1844*

## Rejection by the Religious World

In **1842** Ellen White and her entire family were **disfellowshipped** from the **Methodist** Church **for attending** a Millerite tent meeting. The **mainline denominations** wanted nothing to do with the judgment hour message.

**Most** of those who preached the message or joined out of excitement and emotion **forsook the movement** and said that they had been deceived.

Ellen White later described the response of the established churches to the Millerite message:

*“The message given from heaven **enraged** Satan and his angels, and led those who professed to love Jesus, but despised His coming, to scorn and deride the faithful, trusting ones.” EW, p. 249*

*“When the **churches spurned** the counsel of God by rejecting the Advent message, the Lord **rejected them**. The first angel was followed by a second, proclaiming, “Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” [REV. 14:8] 4SP, p. 232*

*“I saw that as the Jews crucified Jesus, so the **nominal churches had crucified these messages**, and therefore they have **no knowledge** of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, **assumes a religious character**, and leads the minds of these professed*

Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare." EW, p. 261

**"Preachers and people** joined to oppose this message from heaven and to persecute William Miller and those who united with him in the work. **Falsehoods were circulated** to injure his influence; and at different times after he had plainly declared the counsel of God, applying cutting truths to the hearts of his hearers, **great rage was kindled against him**, and as he left the place of meeting, some waylaid him in order to take his life. But angels of God were sent to protect him, and they led him safely away from the angry mob. His work was not yet finished." EW, p. 234

Ellen White described the response of the established churches to the first disappointment:

*"We needed great patience, for the scoffers were many. We were frequently greeted by scornful references to our former disappointment. The **orthodox churches** used every means to **prevent the belief** in Christ's soon coming from spreading. **No liberty was granted** in their meetings to those who dared mention a hope of the soon coming of Christ. **Professed lovers** of Jesus scornfully rejected the tidings that He whom they claimed as their best Friend was soon to visit them. They were **excited and angered** against those who proclaimed the news of His coming, and who rejoiced that they should speedily behold Him in His glory. Christian Experience and Teaching of Ellen G. White, p. 52*

The churches that refused to enter the most holy place with Jesus rejected the message and **became Babylon** or the **Synagogue of Satan** and were left in darkness (Rev. 14:8; 3:9). Ellen White describes this in vivid fashion in Early Writings, pp. 54-56.

### Clarification with Scripture

After the Great Disappointment **Hiram Edson** was provided with an insight that led the pioneers to study their Bibles in order to **discover the reason** for their disappointment.

*"We started, and while passing through a large field I was stopped about midway of the field. Heaven seemed opened to my view, and **I saw distinctly and clearly** that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days [**calculated to be October 22, 1844**], He for the first time entered on that day the second apartment of that sanctuary; and that He had a work to perform in the Most Holy before coming to the earth." F. D. Nichol, The Midnight Cry, p. 458*

October 22, 1844 marked the beginning of the **judgment of the dead**. The judgment of the living would **follow the same pattern** in the future when **Revelation 18:1-4** is fulfilled.

In the *Day-Star Extra*, Feb. 7, 1846, a memorable article concerning the heavenly sanctuary and its cleansing was published. This powerful article, written by **Hiram Edson**, **Franklin Hahn**, and **O.R.L. Crozier**, provided the **Biblical evidence for the sanctuary message.**

## **Remnant**

After the disappointment a **small remnant** of Millerites **restudied** several passages from Scripture (such as **Leviticus 16**; **Daniel 7:7-14, 22**; **Daniel 8:14**; **Luke 12:35-37**; **Malachi 3:1**; **Revelation 10:8-11**) and they discovered that they had been **mistaken** in their understanding of the cleansing of the sanctuary. As a result, they **entered the most holy place** with Jesus and this led them to accept in the course of time the **distinctive truths of the SDA church** such as the **law**, the **Sabbath**, the **judgment** and the state of the **dead**. As a result, the Seventh-day Adventist church had its origin.

## **Benefit to the Sinner**

In 1844 Jesus began to cleanse the sins of the righteous dead from the heavenly records:

- Sins that had entered the sanctuary through true repentance and confession were **forgiven** but **not blotted out**.
- God does not need a **judgment for Himself**.
- Jesus is the **intercessor** for the penitent.
- **Zechariah 3** describes this judgment.
- Talk about **John Hus** and the **martyrs** as an example.
- In 1844 the **judgment of the dead alone** began.
- In our next sermon we will discuss the **judgment of the living**.



## CATCHING UP TO JESUS

by Pastor Stephen Bohr

### **Lesson #5: The Judgment of the Living** **The Closing Work in the Most Holy Place**

#### **The Model of Pentecost**

**In order** to comprehend what will transpire during the judgment of the living it is necessary to take a look for a few moments at what occurred on the Day of Pentecost.

- For ten days before Pentecost the **little remnant** that remained **after** the bitter disappointment gathered together in the Upper Room. They **emptied themselves of their personal agendas**.
- They prayed for an understanding of Bible prophecy and by a **study of the Old Testament Scriptures** they came to fully understand the work that Jesus had accomplished in the **camp** and in the **court**.
- As a result they **followed Jesus** into the **Holy Place** and **personally claimed** the **benefits** of His atonement.

#### **Power for the Task**

The disciples were going to face **grave dangers** and the message of the gospel needed to **spread on a global scale**. Humanly speaking, the **task was impossible** to accomplish without divine aid and that **divine aid** was the outpouring of the Holy Spirit.

#### **Acts 1:6-8:**

*"Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. But **you shall receive power** when the Holy Spirit has come upon you; and you shall be **witnesses** to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."*

## Ten Days of Preparation before Pentecost

- They were **emptied of self**.
- They **cast aside** their **disagreements** and the desire for supremacy and were all of **one accord**.
- They put all of their **possessions** at the disposal of the church.
- They **came to understand** by the study of the **prophecies** what Jesus had accomplished by His **perfect life** and **atoning death** and what He was about to do on the **Day of Pentecost**.
- They had a **passion to tell others** about what Jesus **had done** (in the camp and court) and what He **was doing** at that very moment in the holy place.

## The Established Church of the Day

- The established church **refused to follow** Jesus to the **camp** and the **court** and therefore they were **clueless** about the work that Jesus was **about to begin** in the holy place.
- The **door** of **probation closed** for the Jewish leaders who had rejected Jesus but not for those who had not clearly understood why Jesus had lived and died.

## The Outpouring of the Holy Spirit to Empower Preaching

When the disciples were ready, the Holy Spirit was **poured out** upon them to in order to **enable** them to preach the gospel with power to **two groups**:

- The **Jews** who had not openly rejected Jesus.
- The **Gentiles** who had not yet heard about Him.

**Both of these groups** needed to understand what Jesus **had accomplished** in the encampment and the court of the sanctuary. They needed to comprehend that they could now **personally and individually claim the benefits** of what Jesus had accomplished by His **perfect life** and His **vicarious death**. They needed to be informed about the work that Jesus was performing in the **holy place** of the heavenly sanctuary (1 John 2:1; Romans 8:34; Hebrews 7:25). As we shall see, this was the **very message** that Peter preached on the Day of Pentecost.

*“The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great **Sacrifice** had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost **carried the minds** of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered **by His own blood**, to shed upon His disciples the **benefits of His atonement**. But the Jews were left in **total darkness**. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless **sacrifices and offerings**. The heavenly sanctuary had taken the place of the earthly, yet they had **no knowledge of the change**. Therefore they could not be **benefited** by the mediation of Christ in the holy place. *EW, p. 259**



*“It is those who by faith follow Jesus in the great work of the atonement who receive the **benefits** of His mediation in their behalf, while those who reject the light which brings to view this work of ministration are not **benefited** thereby. The **Jews who rejected** the light given at Christ's first advent and refused to believe on Him as the Savior of the world, **could not receive pardon** through Him. When Jesus at His ascension entered by His own blood into the heavenly sanctuary to shed upon His disciples the **blessings** of His mediation, the Jews were left in total darkness to continue their useless sacrifices and offerings. The ministration of types and shadows had ceased. That **door** by which men had formerly found access to God was no longer open. The Jews had refused to seek Him in the only way whereby He could then be found, through the ministration in the sanctuary in heaven. Therefore they found no communion with God. To them the door was shut. They had no knowledge of Christ as the true **sacrifice** and the only **mediator** before God; hence they could not receive the **benefits** of His mediation. GC, p. 430*

## **Peter's Central Message at Pentecost: Remission of Sins, not the Blotting out of Sins**

### **Matthew 26:28:**

*“For this is My blood of the new covenant, which is shed for many **for** the **remission** of sins.”*

### **Luke 24:45-47:**

*“And He opened their understanding, that they might comprehend the Scriptures. Then He said to them, “Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that **repentance** and **remission** of sins should be preached in His name to all nations, beginning at Jerusalem.”*

### **Acts 2:38:**

*“Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ **for** the **remission** of sins; and you shall receive the gift of the Holy Spirit.”*

### **Acts 5:31:**

*“Him God has exalted to His right hand to be Prince and Savior, to give repentance to Israel and **forgiveness** of sins.”*

### **Acts 10:43:**

*“To Him all the prophets witness that, through His name, whoever **believes** in Him **will receive** remission of sins.”*

### Acts 13:38-39:

*“Therefore let it be known to you, brethren, that through this Man is preached to you the **forgiveness** of sins; and by Him everyone who **believes** is **justified** from all things from which you could not be justified by the law of Moses.”*

### Acts 26:17-18:

*“I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive **forgiveness of sins** and an inheritance among those who are sanctified by faith in Me.”*

### 1 John 1:7, 9:

*“But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son **cleanses us** from all sin . . . If we confess our sins, He is faithful and just to **forgive us** our sins and to **cleanse us** from all unrighteousness.”*

The Greek word **aphesis** (remission) means “to pardon, to forgive, cancellation of guilt and punishment” but it does not mean “to blot out sin.” The word for blotting out sin is **hexaleipo**.

With this background on the Day of Pentecost in mind we will be able to better comprehend the judgment of the living.

## Prophecies that Point to the Judgment of the Living

The purpose of the judgment of the living is not primarily to forgive their sins but rather to **expunge them** from the sanctuary records.

### Acts 3:19-21:

*“**Repent** [present active imperative] therefore and **be converted** [present active imperative],[so] **that** your sins may be **blotted out** [passive infinitive], **so that times of refreshing** may come [active subjunctive] from the **presence of the Lord**, and [so] that He may send [active subjunctive] Jesus Christ, who was **preached to you before**, whom heaven must receive **until the times of restoration of all things**, which God has spoken by the mouth of all His holy prophets since the world began.”*

It is interesting to notice how Ellen White links the outpouring of the Early Rain at **Pentecost** with what will happen under the **latter rain** and the **loud cry**:

*“The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. **The prophecies** which were fulfilled in the outpouring of the **former rain** at the opening of the gospel **are again to be fulfilled** in the **latter rain** at its close. Here are “the times of refreshing” to which the apostle Peter looked forward when he said: “Repent ye*

therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus." Acts 3:19, 20

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By **thousands of voices**, all over the earth, the warning will be given. **Miracles** will be wrought, the sick will be healed, and **signs and wonders** will follow the believers. Satan also works, with lying wonders, even bringing down fire from heaven in the sight of men. Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand." GC, pp. 611, 612

- There is a clear **chain of events** in Acts 3:19-21. There are **two commands** that are in the **present active imperative voice**. This means that those who were listening to Peter at that very moment **could meet the conditions** that these two imperatives demanded.
- There is no indication in the text, however, that the other elements in the verse were to occur **immediately after repentance and conversion**. The [1] **blotting out of sins**, the [2] times of **refreshing**, the [3] **sending of Jesus** and the [4] **restoration** of all things are events that were to take place not immediately after repentance and conversion but **in the future**.

A similar idea can be found in Acts 17:30, 31:

"Truly, these times of ignorance God overlooked, but **now commands** all men everywhere to **repent, because** He has appointed a day on which He **will judge** the world in righteousness by the Man whom He has ordained."

Would anyone sustain that the judgment that is mentioned in Acts 17 will occur **immediately after** repentance?

What these verses are teaching is that sins that had **already entered** the sanctuary by the blood of Jesus through **repentance, confession, trust in Jesus** and **baptism and** would be [1] **blotted out** from the sanctuary so that the [2] **latter rain** could fall, the [3] **final message** could be proclaimed with power and [4] **Jesus could come** again.

- The Greek word translated "blot out" is **hexaleipo**. It means "to blot out, to wipe away, to erase, to remove, and to obliterate from a written record." The word is used in **Revelation 7:17; 21:4** to refer to the wiping away of tears from the eyes and in **Revelation 3:5** to describe the blotting out of names from the book of life.

The **sequence of events** in Acts 3:19-21 are explained in the Sanctuary Service:

- Jesus by His life in the **camp** provided a **perfect life** that could be imputed and imparted to penitent sinners.
- Jesus by His death in **court** provided the **currency** to pay the debt for every single human being that has ever lived on planet earth.

- By His work in the **holy place** Jesus applies the **benefits** of His life and death to those who come **personally** to Him in repentance and confession. In other words, the payment that Jesus made is **credited to their account** when they **receive the gift** that Jesus purchased.
- The work of Jesus in the **most holy place** involves judgment, **blotting out** the **repented of, confessed** and **forgiven sins** from the records

## Sanctuary Terminology

The expression “**blot out**” is **sanctuary terminology**. From **Pentecost on, the sins entered** the heavenly sanctuary through the blood of Jesus. This was the meaning of the **daily service**. But on the **Day of Atonement once a year** at the end of the year the sins that had entered the sanctuary through the blood of Jesus were to be **blotted out** from the records.

There is a **distinction** between the **forgiveness** of sins and the **blotting out** of sins. Sins were **paid for** in the court, **forgiven** in the daily service in the holy place and they were **blotted out** from the records on the Day of Atonement. **Only sins** that had **entered** the sanctuary through the blood in the daily service were **blotted out** from the sanctuary on the Day of Atonement.

On the Day of Atonement the **greatest assurance** for the Israelites was to have their sins covered by the blood in the sanctuary. In **easy-to-understand** terms Ellen White explains:

*“As the sins of the people were anciently transferred, **in figure**, to the earthly sanctuary by the blood of the sin offering, so our sins are, **in fact**, transferred to the heavenly sanctuary by the blood of Christ. And as the **typical** cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the **actual** cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. This necessitates an examination of the books of record to determine who, through **repentance of sin and faith in Christ**, are entitled to the **benefits of His atonement.**”* *The Faith I Live By*, p. 206

**Leviticus 16:7, 20-22:** The words ‘**sin**’, ‘**transgression**’, ‘**uncleanness**’ and ‘**iniquity**’ that were almost always in the **singular** in **Leviticus 1-15** are in **plural** in **Leviticus 16**. The reason for this is that the focus in the first fifteen chapters is upon the **cleansing of the individual** while the focus in Leviticus 16 is upon the **cleansing of the sanctuary** from all the individual sins that had entered there throughout the course of the year.

## Preparation for the Blotting out of Sins and the Outpouring of the Latter Rain

Those who live during the period of the judgment of the living will need to experience **total victory over sin**. Like the disciples on the Day of Pentecost, there will need to be a **special preparation** for this period.

## Revelation 6:15-17: Who will be able to stand?

*“And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, and said to the mountains and rocks, “Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! For the great day of His wrath has come, and **who is able to stand?**”*

## Revelation 7:1-4 (Ezekiel 9:1-6): The 144,000 will be able to Stand

*“After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree. Then 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 granted to harm the earth and the sea, saying, “Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads.” And I heard the number of those who were sealed. One hundred and forty-four thousand of all the tribes of the children of Israel were sealed.”*

## Revelation 14:1-5: What Type of Character Will the 144,000 Possess?

*“Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His **Father's name** written on their **foreheads**. And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth. These are the ones who were not defiled with women, for **they are virgins**. These are the ones who follow the Lamb **wherever He goes**. These were redeemed from among men, being firstfruits to God and to the Lamb. And in their mouth was found **no deceit**, for they are **without fault** before the throne of God.”*

**Joel 2:11-17:** Links the **living saints** with the **Day of Atonement** in the **most holy place**. The **first nine verses** describe the second coming of Jesus and then we have the following passage:

*“The earth quakes before them, the heavens **tremble**; the **sun** and **moon** grow dark, and the **stars** diminish their brightness. The LORD gives voice before **His army**, for His camp is very great; for strong is the One who executes His word. **For the day of the LORD is great and very terrible, Who can endure it?** “Now, therefore,” says the LORD, “**Turn** to Me with all your heart, with **fasting**, with **weeping**, and with **mourning**.” So **rend your heart**, and not your garments; **return** to the LORD your God, for He is gracious and merciful, slow to anger, and of great kindness; and He relents from doing harm. Who knows if He will turn and relent, and leave a blessing behind Him--A grain offering and a drink offering For the LORD your God? Blow the **trumpet** in Zion, consecrate a **fast**, call a sacred **assembly**; **Gather** the people, **sanctify** the congregation, **assemble** the elders, **gather** the children and nursing babes; let the bridegroom go out from his*

chamber, and the bride from her dressing room. Let the priests, who minister to the LORD, **weep** between the porch and the altar; let them say, "**Spare Your people**, O LORD, and do not give Your heritage to reproach, that the nations should rule over them. Why should they say among the peoples, 'Where is their God?' "

### Isaiah 33:12-17: The same question as in Revelation 6:17

*"And the people shall be like the burnings of lime; like thorns cut up they shall be burned in the fire. Hear, you who are afar off, what I have done; and you who are near, acknowledge My might." The sinners in Zion are afraid; fearfulness has seized the hypocrites: "**Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?**" He who walks righteously and speaks uprightly, he who despises the gain of oppressions, who gestures with his hands, refusing bribes, who stops his ears from hearing of bloodshed, and shuts his eyes from seeing evil: He will dwell on high; his place of defense will be the fortress of rocks; bread will be given him, his water will be sure. Your eyes will see the King in His beauty; they will see the land that is very far off."*

### Psalm 15:

*"**LORD, who may abide in Your tabernacle? Who may dwell in Your holy hill?** He who walks uprightly, and works righteousness, and speaks the truth in his heart; He who does not backbite with his tongue, nor does evil to his neighbor, nor does he take up a reproach against his friend; In whose eyes a vile person is despised, but he honors those who fear the LORD; he who swears to his own hurt and does not change; He who does not put out his money at usury, nor does he take a bribe against the innocent. **He who does these things shall never be moved**".*

## When the Judgment of the Living?

Ellen White wrote in 1911 that the judgment of the living had not yet begun but that it would begin soon:

*"The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon--none know how soon--it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Savior's admonition, "Watch and pray: for ye know not when the time is." Mark 13:33. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:3." GC, p. 490*

## A Work outside the Sanctuary

### The congregation had a role to play on the Day of Atonement

- While the high priest was **purifying the sanctuary**, the people were gathered outside **afflicting their souls** (Leviticus 16:29, 30, 23:27).

- The congregation **fasted** (Isaiah 58; Joel 2:11ff).
- The congregation was to **abstain from work** (Leviticus 16:29, 30; 23:28).
- Leviticus 23 explains that those who did not afflict their souls were to be **cut off** from the congregation and destroyed (Leviticus 23:28-30).
- As the high priest blotted out the sins of the people **from the sanctuary** the people were to **blot out sin from their soul** temple through the power of the Holy Spirit.

The following texts speak about the **necessary preparation** for the coming of Jesus:

**Hebrews 12:14, 28, 29:**

*“Pursue peace with all people, and holiness, without which **no one will see the Lord**: 15 looking carefully lest anyone fall short of the grace of God; lest any **root of bitterness** springing up cause trouble, and by this many become **defiled**; 16 lest there be any **fornicator or profane** person like Esau, who for one morsel of food sold his birthright. . . Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with **reverence and godly fear**. 29 For our God is a consuming fire.”*

**I John 3:1-3:**

*“Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. 2 Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. 3 And everyone who has this hope in Him purifies himself, just as He is pure.”*

**Matthew 5:8:**

*“Blessed are the pure in heart for they shall see God.”*

**Titus 2:11-14:**

*“For the grace of God that brings salvation has appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, 13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, 14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.”*

*“Those who are **distrustful of self**, who are **humbling themselves** before God and **purifying their souls** by obeying the truth--these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity. **Now is the time to prepare**. The seal of God will never be placed upon the forehead of an **impure** man or woman. It will never be placed upon the forehead of the **ambitious, world-loving** man or woman. It will never be placed upon the forehead of men or women of **false tongues or deceitful hearts**. All who receive the seal must be without spot before God--candidates for heaven.” *The Faith I Live By*, p. 288*

*"Not one of us will ever receive the seal of God while our characters have **one spot or stain** upon them. It is left with us to remedy the defects in our characters, to **cleanse the soul temple** of every defilement. **Then** the latter rain will fall upon us as the early rain fell upon the disciples. . . ." Maranatha, p. 240*

*"All who have truly **repented** of sin, and by **faith claimed** the **blood of Christ** as their atoning sacrifice, have had **pardon entered** against their names in the **books of heaven**; as they have **become partakers** of the righteousness of Christ, and their **characters are found to be in harmony** with the law of God, their sins will be **blotted out**, and they themselves will be accounted **worthy of eternal life**. The Lord declares, by the prophet Isaiah: "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Isaiah 43:25." GC, p. 483*

*"Now, while our great High Priest is making the atonement for us, we should seek to **become perfect in Christ**. **Not even by a thought** could our Savior be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is **cherished**, by means of which his temptations assert their power. But Christ declared of Himself: "The prince of this world cometh, and hath nothing in Me." John 14:30. Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. **This is the condition in which those must be found who shall stand in the time of trouble.**" GC, p. 623*

*"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. 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**. This work is more clearly presented in the messages of Revelation 14. When this work shall have been accomplished, the followers of Christ **will be ready** for His appearing." GC, p. 425*

## **How can the life be cleansed from sin?**

### **Ephesians 5:25-27:**

*"Husbands, love your wives, just as Christ also loved the church and gave Himself for her, 26 that He might sanctify and cleanse her with the washing of water by the word, 27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish."*



### **Psalm 119:9-11:**

*"How can a young man cleanse his way? By taking heed according to Your word. 10 With my whole heart I have sought You; Oh, let me not wander from Your commandments! 11 Your word I have hidden in my heart, that I might not sin against You."*

### **II Corinthians 3:18:**

*"But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord."*

**Once the conditions are met by God's people, there will be another outpouring of the Holy Spirit for them to preach to others. After the sins of God's people have been blotted out God's people will receive the refreshing and preach the Loud Cry to others with power.**

When God's remnant people are **totally emptied of self** God will **blot out their sins** from the sanctuary and pour upon them the **Holy Spirit without measure** (the times of refreshing). God's people will then **proclaim God's final message** to those who are in Babylon—**Protestants, Catholics and worldlings**.

This message is found in **Revelation 18:1-4**: God's remnant people will proclaim this message to the world inviting people to **abandon their affiliation** with the three parts of Babylon (Revelation 16:19) and exhorting them to **join the remnant** in proclaiming the final message to others.

*"After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory. And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury." And I heard another voice from heaven saying, "**Come out of her, my people**, lest you share in her sins, and lest you receive of her plagues. For her sins have reached to heaven, and God has remembered her iniquities."*

**Revelation 18:1-4** describes a **global message** that is proclaimed with **unlimited power**. This global message will be the **earthly announcement** of a **heavenly event**. When the door of probation is **about to close** the world will be **invited to enter the most holy place for the last time** and when the door is finally shut, the solemn words of **Revelation 22:11** will be uttered by God.

**Revelation 18:1-5** describes the time when the work of Jesus is **about to conclude**. The **Holy Spirit** will be poured out **without measure** and the message of the third angel will be proclaimed with **unlimited power to the world**. The message will be **first proclaimed by God's**

remnant people whose sins have been blotted out but as **others join the movement** from Babylon they will also receive the latter rain and proclaim the message to others.

In other words the **same thing will happen as at Pentecost**. At Pentecost the Holy **Spirit was poured out upon the remnant** in the Upper Room and they proclaimed the message with power to others. Their **converts then joined** the movement and also announced to others what Jesus was **doing in the holy place**.

The same will happen in the future judgment of the living. The Holy Spirit will be poured out upon the remnant and they will invite the people in Babylon to **enter the most holy place**. There they will see the **distinctive doctrines** of the Seventh-day Adventist Church. They will confess their sins and will **gain the victory** over them and God will **blot out their sins** from the sanctuary and they will **receive the seal of God** (Revelation 7:1, 2) Those who refuse to enter the most holy place will receive the mark of the beast.

## **Preaching to Two Groups**

The sealed remnant at the end shall **preach to two groups**: Sincere souls in the **Christian churches** who do not know our message and have not rejected it and also to the **secular or unchurched** who have never heard the message.

We will invite them to **follow Jesus** into the **[1]** encampment, **[2]** the court, **[3]** the holy place and **[4]** the most holy place. They will then **join God's remnant people** to proclaim these truths to others. Thus the message will go to the **whole world**.

Jesus said in the **book of Acts**: *"You will receive power to be My witnesses."* In Revelation 18 a mighty angel descends from heaven having **great power** and the **whole world is filled** with his glory. Pentecost **began the harvest** and the **latter rain will conclude it**.

When the message is ended all the inhabitants of the earth will either be **grapes** (the wicked) or **harvest** (the righteous). All will have received the **mark of the beast** or the **seal of God**. The angels will then release the winds of strife and the time of trouble will ensue followed by the second coming of Jesus to deliver His people.

## **Catching up to Jesus**

This time God's people will **fully comprehend** the prophecies. They will have **caught up to Jesus**. They will have **repented** of and **confessed, trusted in Jesus** and **overcome every sin** and they will have the **power of the Holy Spirit to proclaim** with power what Jesus the final work that Jesus is performing in the most holy place.

We also have the great commission that is found in **Revelation 14:6, 7**. The apostles were given the great commission in **Matthew 28:18-20**; Acts 1 and Mark 16. The central focus of their message was the **forgiveness or remission of sins** by **placing them in the sanctuary** through the

blood that Jesus had just shed on the cross. This was the **present truth for their day**. There was **no message of judgment** but rather a message of **forgiveness and purification of the sinner from the guilt of sin**. Preaching about the most holy place message would not have been related to what Jesus was doing at that moment.

But at the **end of human history** God's remnant church will receive the **latter rain** and they will proclaim to the world what **Jesus is doing in the most holy place**. God's people will announce that Jesus is in the **process of judging the living**, that sin must be **cleansed from the soul temple** while Jesus is cleansing the record of sin in the sanctuary so that God's people can receive the **times of refreshing** to empower them to **preach the message with power** to the world so that Jesus can come.

Preaching merely the message of the **court** and the **holy place** would **not be present truth** because it would not be related to what Jesus is doing at the moment. We must direct the attention of people to the message of the most holy place. We must say to them: Jesus is **at the point of closing His great laundry** and if you don't **send your clothes to him now**, they will forever **remain dirty** because you will **no longer have an intercessor**. This will be a message of victory over sin.

Ellen White describes the preaching of this powerful message:

*"Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side." GC, p. 612.2*

*"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are "the times of refreshing" to which the apostle Peter looked forward when he said: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus." Acts 3:19, 20.*

*"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works, with lying wonders, even bringing down fire from heaven in the sight of men. Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand. GC, pp. 611, 612*

## Few Great Men

*“The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to “science falsely so called” will not be the leaders then. Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work **few great men will be engaged**. They are **self-sufficient, independent of God**, and He cannot use them” 5T, p. 80.*

## No Disappointment

The remnant of God will **finally catch up** to Jesus and follow Him in His **final work of atonement**. They will fully comprehend the message and will not go through any disappointment. After the close of probation there will **no longer be any opportunity to catch up to Jesus** but a small remnant will **enter** with Jesus, **overcome** sin, have their **sins blotted out**, receive the **latter rain**, be **sealed**, **preach** the message with power and **be ready** when the door of probation closes.

## Rejection of the Message

The **religious organizations** of the day will arise against the message and will become the **habitation of demons**.

*“As the controversy extends into new fields and the minds of the people are called to God's downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite.” GC, p. 607*

As a result Babylon will **overflow with demons** and will fully become the **synagogue of Satan** (**Revelation 18:2, 3**).

The door of probation will close and the people of God will be **ready for the time of trouble**. They will have caught up to Jesus and **experienced the most holy place** work of Jesus.

When Jesus finishes His work the awesome words of **Revelation 22:11** will be spoken.

**Leviticus 16:20-23**: Jesus will cleanse the sanctuary in **three stages**. First He will cleanse those who entered the **most holy place** with him. Second He will cleanse the sincere souls who are in the **holy place** because they did not have the opportunity of knowing that Jesus had moved in

the most holy place. Finally Jesus will cleanse the court where those are found who did not know the message of salvation through Jesus.





## CATCHING UP TO JESUS

by Pastor Stephen Bohr

### **Lesson #6: The Final Closing of the Door Close of Probation, Tribulation, Second Coming**

**We have followed** Jesus in His movements through the sanctuary:

- Jesus came from heaven and took the nature of His fallen brethren in all things and came to the **sanctuary encampment** to face all of our temptations and trials and to live a perfectly victorious life so that he could be sacrificed as the spotless lamb.
- When Jesus had lived a life like the spotless lamb in the sanctuary encampment, the door to the court was opened and Jesus, as the perfect priest, offered His own life as the perfect Lamb. At this point Jesus had lived the life that sinners should live and died the death that sinners should die.
- Then (upon his ascension) the door to the court closed and the door to the holy place was opened and Jesus entered to begin His work as intercessor/mediator to apply the benefits of His life and death to individuals who personally claim them.
- In 1844 the door to the holy place closed and the door to the most holy place was opened and Jesus began the judgment of the righteous dead. In this judgment is revealed before the universe who in repentance and confession truly trusted in the perfect life and death of Jesus.
- Finally a **new view** of the most holy place will be seen when the judgment of the living begins. This judgment is announced on earth by the mighty angel of Revelation 18:1-5. When the judgment of the living ends, Jesus will close the door to the most holy place and all cases will have been decided forever.

#### **Prophecies**

There are several **Bible prophecies** that point to the monumental moment when the **door of probation will close** forever. Let's examine some of these prophecies.

## The Model of the Flood Story

- **Genesis 6:5, 11, 12:** The wickedness of man was great.
- **Genesis 6:8, 9; 7:1:** God called Noah the faithful remnant.
- **Genesis 6:3:** During a period of probation of 120 years, the Holy Spirit contended and judged by separating the people into two groups. The Hebrew word *doon* ('strive') is used more often than not in the Old Testament to describe a "judgment." (Genesis 6:3).
- **Genesis 6:3:** During this period Noah preached the final message to the world and invited people to find refuge in the ark (**II Peter 2:5; Hebrews 11:7**).
- **Genesis 7:16:** The **closing of the door**: All cases are already decided at this point. The saved are saved and the wicked are lost, but the wicked do not know that they are lost:

*"The massive door, which it was impossible for those within to close, was slowly swung to its place by unseen hands. Noah was shut in, and the rejecters of God's mercy were shut out. The seal of Heaven was on that door; God had shut it, and God alone could open it. So when Christ shall cease His intercession for guilty men, before His coming in the clouds of heaven, the door of mercy will be shut. Then divine grace will no longer restrain the wicked, and Satan will have full control of those who have rejected mercy. They will endeavor to destroy God's people; but as Noah was shut into the ark, so the righteous will be shielded by divine power." PP, p. 98*

- **Genesis 7:7-10 The time of trouble:** The faith of those inside the ark was severely tested and the ire of those outside got worse and worse with each passing day.

*"For seven days after Noah and his family entered the ark, there appeared no sign of the coming storm. During this period their faith was tested. It was a time of triumph to the world without. The apparent delay confirmed them in the belief that Noah's message was a delusion, and that the Flood would never come. Notwithstanding the solemn scenes which they had witnessed--the beasts and birds entering the ark, and the angel of God closing the door--they still continued their sport and revelry, even making a jest of these signal manifestations of God's power. They gathered in crowds about the ark, deriding its inmates with a daring violence which they had never ventured upon before." PP, pp. 98, 99*

- **Genesis 7:11:** Water came from above and below and **wiped out** all the wicked inhabitants of the earth. Not one of them was left.
- **PP 99:** Satan was forced to remain on the earth as it was at the beginning of creation week and he feared for his own existence:



*“Satan himself, who was compelled to remain in the midst of the warring elements, feared for his own existence.”*

## The Model of Matthew 24

**Matthew 24:14: Preaching** the gospel before the end comes.

**Matthew 24:15:** The final test, the Abomination of Desolation is the **final test** (two groups are left: the faithful who flee when they see the sign and those who stay and are destroyed).

**Matthew 24:16-28:** The flight of God’s people and the **great tribulation**

**Matthew 24:29, 30:** The **deliverance** of God’s people by the second coming

**Matthew 24:37-39** (the two-fold use of the expression “until”)

## The Model of Matthew 25

**Preaching by the power of the Holy Spirit:**

The oil and the light of the lamps represent the preaching of God’s Word through the ministrations of the Holy Spirit.

## Closing of the Door

**Matthew 25:10:**

The critical moment in this parable is when the bridegroom arrives and the door is shut. At this point all of the guests have accepted the invitation and are in the wedding chamber. The marriage is the moment when Jesus marries humanity.

This coming of the bridegroom does not represent the Second Coming of Jesus. It rather symbolizes the coming of Jesus to His Father to receive the kingdom. This event is described in Daniel 7 and Luke 12:35, 36.

After the door closes the foolish virgins are not dead. They have not yet been destroyed. They actually go and attempt to buy oil for their lamps but it is too late. The oil in the lamps will do no good because the bridegroom has already come and the door has been shut. The Word of God will do them no good because probation has closed.

This moment is described in **Amos 8:11, 12**

This is a time of agonizing tribulation when those who have not prepared for the close of probation will confess their sins but they will not be heard because the subjects of the kingdom have already been made up and there is no longer any intercessor.

All the virgins began well. All of them received the **early rain** but five did not have the **special provision of the Latter Rain**. They allowed their **spiritual experience to die** so that the Latter Rain could **not benefit them**.

Note that in the parable Jesus goes to his Father to marry his bride while the bride is still on the earth. The bride is in heaven only by faith.

## **The Model of Revelation 14-20**

**Revelation 14:6, 7: Preaching** God's final message to the world with Latter Rain power (because the message ripens the earth).

**Revelation 7:1-4; 14:9-11; 15:2-3:** The final test over the mark of the beast or the seal of God.

**Revelation 15:5-8:** The message from the book ends, intercession for the righteous in the most holy place concludes and no one can enter the temple until the seven plagues have concluded.

**Revelation 16:1: The great tribulation occurs during the period of the plagues** following the closing of the temple.

**Revelation 19:11, 14:** The **deliverance** of God's people from the beast and the false prophet at the Second Coming of Jesus.

**Jeremiah 4:23; Revelation 20:1-3:** Satan is bound in a world that is without form and void and without inhabitants just as it was in the beginning.

## **The Model of Daniel 11:44-12:1**

**Daniel 11:44A: Tidings** from the north and the east trouble the king of the north.

**Daniel 11:44B:** The king of the north **goes out to destroy** God's people.

**Daniel 11:45:** The death decree is the hour of **utmost extremity**.

**Daniel 11:45:** The king of the north comes to his end with **none to help him**.

**Daniel 12:1:**

Now let's look carefully at the literary structure of Daniel 12:1 as it relates to Daniel 11:44b-45 in order to ascertain to what event the expression "at that time" refers to. A comparison of these two passages reveals that they are describing the **same events** in the **same order** but with a **different terminology** and **emphasis**.

### Daniel 11:44b-45:

- A. The King of the North goes out to destroy and annihilate many (11:44b).
- B. The King of the North Sets up the tents of his palace between the sea and the glorious holy mountain (11:45a).
- C. The King of the North Comes to his end with none to help him (11:45b).

### Daniel 12:1:

- A. Michael closes the door of probation and stands up to defend His people (parallel to 11:44b).
- B. A time of trouble such as never was (parallel to 11:45a).
- C. God's people delivered those who were written in the book which means that there must have been a judgment to confirm them in the book (parallel to 11:45b).

Daniel 11:44b-45 and 12:1 are precisely parallel but they portray a different emphasis. Whereas Daniel 11:44b-45 highlights the **activities of the king of the north and its destiny** for oppressing God's people, Daniel 12:1 focuses on the **jeopardy of God's people** at the hand of the king of the north and their deliverance by God.

Thus, when the king of the north goes "out with great fury to destroy and annihilate many" (11:44b), Michael will stand up close the door of probation and protect and defend His people (12:1a). When the king of the north places the tents of his palace in a strategic location to deliver the final death blow against God's people (11:45a; vividly described in GC 635), they will go through a terrible time of trouble (12:1b), but the king of the north will "come to his end with none to help him" (11:45b) when God intervenes to deliver His people who are written in the book (12:1c). The expression "at that time" thus links Daniel 11:44b-45 with Daniel 12:1.

## The three stages of Revelation 22:10-12

**Stage #1, verse 10:** A message of salvation comes forth from the open book while the door of probation is still open.

*"And he said to me, **"Do not seal** the words of the prophecy of **this book**, for **the time** is at hand."*

*"The book that was sealed was not the book of Revelation, but that **portion of the prophecy** of Daniel which related to the **last days**. The Scripture says, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" (Daniel 12:4). When the book was opened, the proclamation was made, "Time shall be no longer." (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be **prepared to stand in the latter days**." 2SM, p. 105*

**Stage #2, verse 11:** The book has been closed and all cases have been decided.

*"He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still."*

This is related to **Daniel 8:14:** People found justification and cleanliness in the sanctuary.

This is **sanctuary terminology**. There is a time when there will no longer be cleansing, justification or holiness. Notice how this is picked up in **verses 14-15** (also 21:8).

**Quote from 2T:**

*"Jesus has left us word: "Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch." We are waiting and watching for the return of the Master, who is to bring the morning, lest coming suddenly He find us sleeping. **What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No;** but to His return from His ministrations in the most holy place of the heavenly sanctuary, when He lays off His priestly attire and clothes Himself with garments of vengeance, and when the mandate goes forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." 2T 190, 191*

**Stage #3, verse 12:** Jesus now comes to reward his people. He must have determined the **reward beforehand** in order to bring it. The determination of the reward is in verse 11.

*"And behold, I am coming quickly, and My reward is with Me, to give to everyone according to his work. I am the Alpha and the Omega, the Beginning and the End, the First and the Last."*

**What distinguishes the two groups?**

**Revelation 22:14, 15** (see also **Revelation 21:7, 8**):

*"Blessed are those who do His commandments that they may have the right to the tree of life, and may enter through the gates into the city. But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie."*

**The Three Stages of the Sixth and Seventh Trumpets**

- **Stage #1:** After God's people suffer the **bitter disappointment** they are commanded to **prophecy again from the little book** that they ate which is the judgment portion of Daniel that is unsealed in the book of Revelation. At the same time they are commanded to **measure the temple** (Revelation 11:1).
- **Stage #2:** When the work is finished and the temple has been measured, the **mystery of God** (the preaching of the Gospel of salvation) is **finished** (Revelation 10:7).

- **Stage #3: Jesus then comes** to take over His kingdom (Revelation 11:15-18).

## **Notice that the door of probation will close in three stages:**

Back to the **days of the apostles**:

The disciples followed Jesus to the **court** and understood what he did there. This was during the 40 days before Pentecost (disciples on the road to Emmaus).

They then followed Jesus into the **holy place** and understood what he was doing there (Peter on the day of Pentecost).

The **Holy Spirit** was poured out on Pentecost so that the **disciples** could invite **two groups** to go to the court and the holy place with them: First the **Jews** and then the **Gentiles**.

So there were **three groups**: The disciples, the unbelieving Jews and the Gentiles.

The **disciples entered** with Jesus into the holy place at **Pentecost**.

These then received the power of Jesus to **witness to the second and third groups**.

The **individual sincere Jews** who had not rejected the light accepted Jesus as their sacrifice and **entered the holy place** when Peter preached about Jesus entering the holy place on the Day of Pentecost (Acts 2:37, 38). These, in turn, also received the **Holy Spirit**.

The **corporate church, however, rejected the message** and became the synagogue of Satan or Babylon.

The **third group were the Gentiles** who also needed to be led to the **court** and then to the **holy place** with Jesus. This is why Jesus said to preach the gospel to **Jerusalem and Judea and then Samaria and the uttermost parts of the earth**. So the message went to the **disciples**, to the sincere **Jews** and finally to the **gentiles**.

## **The Parallel with 1844**

The same thing happened in **1844**: The **remnant** entered with Jesus into the **most holy place**. They then needed to witness to those who had remained in the **holy place** (sincere Christians) and finally to the **world at large** who remained in the **court** (unbelievers).

Power was given to the Pioneers to **call these two groups into the most holy place** experience. Ellen White describes these three groups in **EW**, pp. 54-56.

## Final Loud Cry

The same is true at the **closing** of the gospel dispensation.

- The first ones to be judged and to receive the Latter Rain are the **Seventh-day Adventists** who have the **most holy place** message.
- Next, the judgment of those in the **holy place** (non-Adventist Christians) will take place. **They will join** Seventh-day Adventists in the Latter Rain experience and will help proclaim the Loud Cry to the world.
- Finally the judgment of the **unchurched, the wordlings, the non-Christians** who are in the court will take place. The message of Seventh-day Adventists is to call **other Christians and the unchurched** to enter into the most holy place experience.

This process was contemplated on the **Day of Atonement** (Leviticus 16:20-23).

Finally, **Jesus then lays the sins on Azazel (Leviticus 16:21) and then he changes** his garments to come out and bless the people (Leviticus 16:23).

At the end, after Jesus has cleansed the **most holy Place, the holy place and the court**, He will come from the **court to His Father** and then change His garments. This is described by Ellen White when she says that Jesus will come to His Father to **close the door of probation**.

Obviously He could not come to His Father if He is with the Father in the most holy place. He must have **left the most holy** to cleanse the holy and then the court and then returns to His Father.

## Fulfillment

Jesus removes his **priestly robes** and puts on His **kingly robes** and **the door** of the most holy place will close. The book of Hebrews portrays Him as High Priest but when He comes He is **garbed as king**:

*"Then I saw Jesus lay off His priestly attire and clothe Himself with His most kingly robes. Upon His head were many crowns, a crown within a crown. Surrounded by the angelic host, He left heaven." The Story of Redemption, p. 404*

## Disappointment but too late to change

When the door to the most holy place closes there won't be another chance to catch up to Jesus. This is it!!

*"In the last great day many will say: "Lord, Lord, open unto us." But the door will be shut, and their knock will be in vain." 8T, p. 75*

Read Mark 13:33-35 and then this quotation:

*“Jesus has left us word: **“Watch** ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you **sleeping**. And what I say unto you I say unto all, **Watch**.”* We are waiting and watching for the return of the Master, who is to bring the morning, lest coming suddenly He find us **sleeping**. What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministration in the most holy place of the heavenly sanctuary, when He lays off His priestly attire and clothes Himself with garments of vengeance, and when the mandate goes forth: “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.”

When Jesus ceases to plead for man, the cases of all are forever decided. This is the time of reckoning with His servants. To those who have **neglected** the preparation of **purity and holiness**, which fits them to be waiting ones to welcome their Lord, the sun sets in gloom and darkness, and rises not again. Probation closes; Christ's intercessions cease in heaven. This time finally comes suddenly upon all, and those who have **neglected to purify their souls by obeying the truth** are found **sleeping**. They became **weary** of waiting and watching; they became **indifferent** in regard to the coming of their Master. They **longed not** for His appearing, and thought there was no need of such continued, persevering watching. They had been disappointed in their expectations and might be again. They concluded that there was **time enough** yet to arouse. They would be sure not to lose the opportunity of **securing an earthly treasure**. It would be safe to get **all of this world they could**. And in securing this object, they lost all **anxiety and interest** in the appearing of the Master. They became **indifferent** and **careless**, as though His coming were yet in the distance. But while their interest was buried up in their **worldly gains**, the work closed in the heavenly sanctuary, and they were unprepared.” *Testimonies to the Church, volume 2, pp. 190, 191*

The religious world will be **unaware** that the door has closed—after all, they are expecting to go to heaven at the rapture

*“Silently, unnoticed as the **midnight thief** [**amplify this idea**], will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men.”* *The Great Controversy, p. 491* We shall enter the temple.







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