

The Church of the Final Atonement II

1. **The church of the final atonement**--In the previous study, it was discovered that Laodicea is the church who will go through the closing scenes of the great Day of Atonement, the cleansing of the sanctuary and the judgment of the living; she will live through the time of trouble when there is no intercession (**Lev 16:30; Dan 12:1; EW 71**);
2. **The final generation (144,000)**--The faithful ones in Laodicea who receive the benefit of the final atonement make up the 144,000 and stand on the sea of glass with no guile upon their lips and no fault before the throne of God (**Rev 14:1-5**)
3. **The church of the final Conflict**--Laodicea is also the commandment keeping remnant who becomes the object of the wrath of the dragon in the final conflict (**Rev 12:17**);

Laodicea and the Great Controversy

4. The place of Laodicea in redemptive history cannot be understood properly unless it is viewed in the light of the great controversy that is approaching its climax;

There are only two parties upon this earth—those who stand under the bloodstained banner of Jesus Christ and those who stand under the black banner of rebellion. In the twelfth chapter of Revelation is represented the great conflict between the obedient and the disobedient [Revelation 12:17]. **7BC 975.**

5. **The Church of the final testing**---Laodicea goes through the **hour of temptation** (testing or trial) over the Sabbath because she has the full light on it; the **Philadelphians** are spared from this, in mercy because they did not fully understand the light on the Sabbath issue: (**Rev 3:10**)

“. . .the time for the commandments of God to shine out with all their importance, and **for God’s people to be tried on the Sabbath truth**, was when the door was opened in the most holy place in the heavenly sanctuary, where the ark is, in which are contained the ten commandments. . .**I saw that the present test on the Sabbath** could not come until the mediation of Jesus in the holy place was finished and He had passed within the second veil; therefore Christians who fell asleep before the door was opened into the most holy, when the midnight cry was finished, at the seventh month, 1844, and who had not kept the true Sabbath, now rest in hope; for they had not the light and the test on the Sabbath which we now have since that door was opened. **EW 42.**

The Philadelphians Not Free From Errors

6. The early Advent movement who were giving the midnight cry in the summer of 1844 (“behold the bridegroom cometh”) failed to grasp the meaning and significance of the light of the 4th commandment, therefore they were spared and not tested over it, in mercy;

Very many raised their voices to cry, "Behold, the Bridegroom cometh!" and left their brethren who did not love the appearing of Jesus, and who would not suffer them to dwell upon His second coming. I saw Jesus turn His face from those who rejected and despised His coming, and then He bade angels lead His people out from among the unclean, lest they should be defiled. Those who were obedient to the message stood out free and united. A holy light shone upon them. They renounced the world, sacrificed their earthly interests, gave up their earthly treasures, and directed their anxious gaze to heaven, expecting to see their loved Deliverer. A holy light beamed upon their countenances, telling of the peace and joy which reigned within. Jesus bade His angels go and strengthen them, for the hour of their trial drew on. **I saw that these waiting ones were not yet tried as they must be. They were not free from errors.** And I saw the mercy and goodness of God in sending a warning to the people of the earth, and repeated messages to lead them to a diligent searching of heart, and study of the Scriptures, **that they might divest themselves of errors which have been handed down from the heathen and papists.** Through these messages God has been bringing out His people where He can work for them in greater power, and where they can keep all His commandments. **EW 249-250.**

The Albany Conference of 1845

7. Why were the Millerites not held accountable for the Sabbath light which had began shining in 1844?
They failed to free themselves from the errors received from the heathen and papists;
8. Several months after the great disappointment of **October 22, 1844**, Joshua Himes and William Miller, the two leading men in the Millerite movement, called for a conference of "Second Advent lecturers, and brethren who still adhere to the original faith" to
 - a. maintain unity and orthodoxy, and also to
 - b. determine the future of course of the Millerite movement.
 - c. This conference was held in **Albany, New York** on **April 29, 1845** with 61 delegates
 - d. Ellen White, James White and others were purposely not invited because of their "shut-door" views which the main body of the Millerites rejected.
9. The doctrines that were nailed down during the 3-day conference as pillars of the faith were as follows:
 - a. **The kingdom of God** will be established when this earth is destroyed by fire and made new
 - b. **Two visible coming of Christ**—the first visible coming at His birth by a virgin in the time of Herod and the second viable coming when He descends from heaven with the shout of a trumpet and with flaming fire to take vengeance upon them that know not God
 - c. **The coming of Christ is near**---even at the doors;
 - d. **That the condition of salvation** is repentance towards God and faith towards our Lord Jesus Christ;
 - e. **Belief in a millennium** which will occur between the two resurrections, the first and second resurrections;
 - f. **Belief in the resurrection of the bodies** of the just and the unjust; the bodies of the just will be resurrected at his coming and the wicked a thousand years later;
 - g. **Belief in righteousness by faith** as the basis of obtaining the promise made to Abraham and his seed, not through lineage;
 - h. **Belief that the man of sin** (papal power) would continue persecuting God's people until the end when it is consumed with the brightness of Christ's coming;

- i. **Belief that the ministers of the gospel** should continue calling [people to repent because the kingdom of God is at hand.
 - j. **The saints do not enter into their inheritance** or receive their crowns at death;
10. It will be noted that the **sanctuary service** truth and the **Sabbath** were not included in the cafeteria list of beliefs set forth by the Millerites;
- a. The delegates of this conference passed a resolution rejecting the Sabbath, saying they will have *“no fellowship with Jewish fables and the commandments of man, that turn from the truth.”*
 - b. Hence, the Millerites that came out of the **1845 conference** failed to free themselves from the errors received from the heathen and papists by rejecting the light on the Sabbath;
11. Several denominations were formed later as a result of these conferences the most notable of which is--
- a. **The Advent Christian Church (<http://acgs.us>)** —officially formed in 1861 that grew rapidly at first and then declined in membership in the 20th century; founded on the teachings of William Miller, it had 25,000 members in 2002;

The 1848 Sabbath and Sanctuary Conferences

12. In 1848, a series of meetings held by the few scattered Adventists including James White, Ellen White, Joseph Bates, J N Andrews, Hiram Edson, O. R. L. Crosier and others, during which time 8 major doctrinal points were established as a result of carefully studying the Bible:
- a. **The dual phased ministration of Christ in the heavenly sanctuary,**
 - b. Spiritual gifts in the ministry of Ellen White,
 - c. **The fourth commandment Sabbath;**
 - d. Conditional immortality and soul sleep, ‘
 - e. The duty to proclaim the three angels messages of **Revelation 14,**
 - f. The Timing of the outpouring of the plagues,
 - g. The literal, visible coming of Christ and
 - h. The final destruction of the wicked after the Millennium.
13. Although a lot work still needed to be done to develop and evaluate the ramifications of these doctrines, it was evident that the solid groundwork had been laid for the belief system of the fledgling Seventh-day Adventist Church.
14. This group later became the Seventh-day Adventist church; it was organized in **1863** with about 3,500 members, half a dozen local conferences, 30 ministers and a general conference committee of 3;
- a. Since then, the church has grown to become a large worldwide denomination of 17 million (as of 2011) with a significant network of medical and educational institutions; this phenomenal growth of the movement is largely the result of implementing the counsels given to the church through the ministry of Ellen White

The New Israel of God

15. The most significant part of this historical development of Adventism is not so much the fact that it had now become church with a full-fledged denominational status, but the fact that it now stood in the very place where Israel stood in reference to God's redemptive plan;
- a. **Rom 3:1-2; Rom 9:1-5; John 4:22**—everything entrusted of the nation of Israel of old, including privileges and responsibilities have now been entrusted to the Seventh-Day Adventist church
 - i. The oracles of God
 - ii. The Law and the covenants
 - iii. The sanctuary service
 - iv. The prophetic gift
 - v. Salvation is of Adventism (**John 4:22**)

The Sabbath, a Perpetual Test of Loyalty

16. The Sabbath has always been a test for God's people in all ages; as anciently the Israelites were tested on the issue of the Sabbath, so is Laodicea being tested today over it;
- a. The Israelites tested in the wilderness over the Sabbath (**Exo 16:4**)
 - b. The 70-years captivity was largely due to profanation of the Sabbath by the Jews (**Eze 22:26**)
 - c. Laodicea's fearful hour of testing over the Sabbath is described in **Revelation 13; Revelation 14** contains a warning to violate the Sabbath at this time

Why the Sanctuary Message Was Restored in Adventism

17. By what means will Laodicea always overcome during the Sabbath Sunday crisis depicted in **Rev 13 to 17? EW 71**

Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. "Fair as the moon, clear as the sun, and terrible as an army with banners" (Song of Solomon 6:10), she is to go forth into all the world, conquering and to conquer. **PK 725.**

18. Only by receiving the benefits of the sanctuary service and receiving the white raiment of Christ's perfect character as a gift, can Laodicea hope to overcome in the final testing
19. This is the reason why the sanctuary service message was restored to the Seventh-day Adventist church, along with light on the Sabbath; through the work of atonement in the heavenly sanctuary, Laodicea is to be equipped and made ready to stand in the final crisis
20. The **Sabbath** is to the **Law** as the **sanctuary** service is to the **gospel**; they always go together; the Sabbath is the heart of the Law and the **sanctuary service** is the **basis** for and **substance** of the gospel
21. **The Sanctuary service fulfills the new covenant promise (Heb 10:16-18)**---the sanctuary service is the means by which God fulfills the new covenant promise to Laodicea, "I will write my law in your hearts and your sins and your iniquities I will remember no more,

22. **The sanctuary service entirely cleanses from sin (Dan 9:24)**—God’s offer to cleanse the Jews entirely from sin is for Laodicea to grasp to prepare her for the final conflict; this is made possible only through a work of ministration in the heavenly sanctuary

The Laodicean Impasse

23. **Heb 3:18; Heb 4:1-3; Rom 9:1-2; Rom 10:1-3**) But just as the program of God for the Jews faced a turnaround because of unbelief, the same is leavening of faith is happening in Seventh-day Adventism;
- a. **Dan 9:6**—There is disbelief in the prophetic ministry of Ellen White in Adventism as there was disbelief in the prophets of Israel

The church has turned back from following Christ her Leader and is steadily retreating toward Egypt. Yet few are alarmed or astonished at their want of spiritual power. Doubt, and even disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere. Satan would have it thus. Ministers who preach self instead of Christ would have it thus. **The testimonies are unread and unappreciated.** God has spoken to you. Light has been shining from His word and from the testimonies, and both have been slighted and disregarded. The result is apparent in the lack of purity and devotion and earnest faith among us. {5T 217.

The very last deception of Satan will be to **make of none effect the testimony of the Spirit of God.** “Where there is no vision, the people perish” (Proverbs 29:18).

24. Most serious of all, Laodicea appears to be repeating the same fatal mistake of the Jews made in reference to the ministration of Jesus in the heavenly sanctuary

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 Saviour 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 430.**

From the Holy of Holies, there goes on the grand work of instruction. The angels of God are communicating to men. Christ officiates in the Sanctuary. **We do not follow Him into the Sanctuary as we should.** Christ and angels work in the hearts of the children of men. The church above united with the church below is warring the good warfare upon the earth. There must be a purifying of the soul here upon the earth, in harmony with Christ’s cleansing of the Sanctuary in heaven. There we shall see more clearly as we are seen. We shall know as we are known. **6MR 316.**

25. What does this say about how many within Adventism will not make it in the final crisis? (**1T 608**)

In the last vision given me, I was shown the startling fact that but a small portion of those who now profess the truth will be sanctified by it and be saved. Many will get above the simplicity of the work. They will conform to the world, cherish idols, and become spiritually dead. The humble, self-sacrificing followers of Jesus will pass on to perfection, leaving behind the indifferent and lovers of the world. **1T 608.**

26. Satan knows that Laodicea's only hope in the final crisis is found in being able to harness the benefits of the powerful ministration going on in the sanctuary and he is ever busy creating all manner of distractions to prevent her from coming to grips with the message of the sanctuary;

The Message to the Church of Laodicea

27. The message of Christ to the church of Laodicea was given to remedy her problem and purify her so that she can fulfill her God-given commission and be prepared for her final test; her only hope is to heed that message;
- a. Heeding this message will first and foremost, produce an experience similar to that of Daniel's in Daniel 9; then she is purified

"I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work **deep repentance**; all who truly receive it will obey it and be **purified**." **EW 270.**

28. When will the Laodicean impasse be ultimately resolved and through what means? **Rev 3:19**
- a. The closing scenes of the Great Day of Atonement is the time of Laodicea's chastening (**PK 587-591**);
 - i. During the closing scenes of the great day of atonement, Laodicea will finally heed the counsel of the True and Faithful Witness and "repent and plead for purity of heart" (**PK 587-591**)
 - b. During this time of chastening, when she cannot "buy or sell," Laodicea will buy the wares that the heavenly Husbandman has been offering her:
 - i. The gold tried in the fire—no more confidence in self (**PK 589**)
 - ii. Eye salve--they are fully conscious of the sinfulness of their lives (**PK 588**); Laodicea understands the exceeding sinfulness of sin (**PK 590**)
 - iii. White raiment when the command is given take away their filthy garments and give them a change of raiment. . . (**PK 591**)
10. **Open the door to the heart**-- is a call to humble oneself and repent and confess; to no longer say I am increased with goods. . .

There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of their heart by confession and repentance. . . **Mar 219**