

# The Coming of the Bridegroom IV

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## Review of previous study

1. **Luke 1:30-33** Gabriel prophesies that Jesus will be great and be given the throne of His father David and reign forever.
2. **Heb 1:3**—Jesus told to sit at the right hand of the Father after He purged our sins and ascended to heaven; Jesus does not receive the throne of His father David as promised;
3. **Rev 3:21**—Jesus Himself admits that He is sitting at the throne of His Father at the time the prophecy of the seven churches was given to John; His own throne, where those who overcome as He overcame sits with Him, is the throne of His father David and is not yet realized at the time of his speaking
  - a. Just as David waited until He was given his throne, Jesus waits until the Father gives Him His throne
4. **Heb 1:3; Heb 10:12**--Jesus doe not lay claim to the right hand of the Father's throne just by virtue of the fact that He is the Son of God; even though He has every right to sit with His Father in his throne by virtue of the fact that He is the Son of God, He purged our sins first, He offered Himself as sacrifice for sin and then sat down at the right hand of the Father in His throne.
5. **Heb 8:1-2, Zech 6:13**---Jesus is Priest at the right hand of the Father; He does not become King until His work of High Priestly ministraton is finished!
6. **Dan 8:13-14**---it is this powerful High Priestly ministraton in the heavenly sanctuary that fulfills God's mandate to make His enemies His footstool;
  - a. Sitting at the right hand of God therefore must be associated with a work of High Priestly intercession or ministraton on the part of Jesus, not with kingly power; Jesus does not become King until His work of intercession is finished (**Dan 12:1**)

He "shall sit and rule upon His throne; and He shall be a priest upon His throne." **Not now "upon the throne of His glory;" the kingdom of glory has not yet been ushered in. Not until His work as a mediator shall be ended will God "give unto Him the throne of His father David," a kingdom of which "there shall be no end." Luke 1:32, 33. As a priest, Christ is now set down with the Father in His throne. Revelation 3:21.** Upon the throne with the eternal, self-existent One is He who "hath borne our griefs, and carried our sorrows," who "was in all points tempted like as we are, yet without sin," that He might be "able to succor them that are tempted." "If any man sin, we have an advocate with the Father." Isaiah 53:4; Hebrews 4:15; 2:18; 1 John 2:1. His intercession is that of a pierced and broken body, of a spotless life. The wounded hands, the pierced side, the marred feet, plead for fallen man, whose redemption was purchased at such infinite cost. **GC 416.**

## Christ's Dual High Priestly Function

7. Jesus is pictured as **sitting** with the Father in His throne in harmony with what Paul describes in **Heb 1:3, Heb8:1, Heb 10:12, Heb 12:2.**

I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. . . Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it. . . **EW 54**

8. Jesus is then pictured as **standing** before the Father after He moved to the second apartment of the heavenly sanctuary in 1844;

I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. **There I beheld Jesus, a great High Priest, standing before the Father.** On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace. **EW 54-55.**

9. This change of position indicates a change in function; also noted is the change in garments
- Rev 1:5-7**—Jesus is described by John as wearing the white linen garments of the common priest
  - In **EW 55**, Ellen White describes Jesus as dressed in the glorious regalia of the high priest

I was shown what did take place in heaven at the close of the prophetic periods in 1844. As Jesus ended His ministration in the holy place and closed the door of that apartment, a great darkness settled upon those who had heard and rejected the message of His coming, and they lost sight of Him. Jesus then clothed Himself with precious garments. Around the bottom of His robe was a bell and a pomegranate, a bell and a pomegranate. A breastplate of curious work was suspended from His shoulders. As He moved, this glittered like diamonds, magnifying letters which looked like names written or engraved upon the breastplate. Upon His head was something which had the appearance of a crown. When fully attired, He was surrounded by angels, and in a flaming chariot He passed within the second veil. . .

Two lovely cherubs, one on each end of the ark, stood with their wings outstretched above it, and touching each other above the head of **Jesus as He stood before the mercy seat**. Their faces were turned toward each other, and they looked downward to the ark, representing all the angelic host looking with interest at the law of God. Between the cherubim was a golden censer, and as the prayers of the saints, offered in faith, came up to Jesus, and He presented them to His father, a cloud of fragrance arose from the incense, looking like smoke of most beautiful colors. Above the place where Jesus stood, before the ark, was exceedingly bright glory that I could not look upon; it appeared like the throne of God. As the incense ascended to the Father, the excellent glory came from the throne to Jesus, and from Him it was shed upon those whose prayers had come up like sweet incense. Light poured upon Jesus in rich abundance and overshadowed the mercy seat, and the train of glory filled the temple. I could not long look upon the surpassing brightness. No language can describe it. I was overwhelmed and turned from the majesty and glory of the scene. **EW 252.**

10. Again, in **1SM 343**, Ellen White presents Jesus as being at the right hand of the Father:

The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless **the Intercessor, who is at God's right hand**, presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned. **1SM 344.**

11. Jesus is pictured as being in two locations (sitting at the right hand of God and standing before the throne because He has two roles or functions as Priestly functions: as Intercessor pleading the case of His people and as High Priest doing a work of judging (opening the books before the Father) and doing a work of cleansing, beginning with the dead;
12. This dual role of Christ as High Priest in the second apartment of the heavenly sanctuary does not have a counterpart in the typical Day of Atonement service;
  - a. In the type, the daily work of intercession which resulted in the forgiveness of sins and their transfer into the sanctuary thus defiling it, ended on the Day of Atonement (**Lev 16:17**)
  - b. In the antitype however, Jesus continues the work of intercession He carried forward in the first apartment of the heavenly for eighteen centuries, in the second apartment after He moved there in 1844;
  - c. Although this truth was first not understood by the early pioneers of the Adventists, clearer light came, and they finally understood it

In the service of the earthly sanctuary, which, as we have seen, is a figure of the service in the heavenly, when the high priest on the Day of Atonement entered the most holy place, the ministration in the first apartment ceased. God commanded: "There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he comes out." Leviticus 16:17. So when Christ entered the holy of holies to perform the closing work of the atonement, He ceased His ministration in the first apartment. But when the ministration in the first apartment ended, the ministration in the second apartment began. When in the typical service the high priest left the holy on the Day of Atonement, he went in before God to present the blood of the sin offering in behalf of all Israel who truly repented of their sins. So Christ had only completed one part of His work as our intercessor, to enter upon another portion of the work, and He still pleaded His blood before the Father in behalf of sinners.

This subject was not understood by Adventists in 1844. After the passing of the time when the Saviour was expected, they still believed His coming to be near; they held that they had reached an important crisis and that the work of Christ as man's intercessor before God had ceased. It appeared to them to be taught in the Bible that man's probation would close a short time before the actual coming of the Lord in the clouds of heaven. . .

But clearer light came with the investigation of the sanctuary question. They now saw that they were correct in believing that the end of the 2300 days in 1844 marked an important crisis. But while it was true that that door of hope and mercy by which men had for eighteen hundred years found access to God, was closed, another door was opened, and forgiveness of sins was offered to men through the intercession of Christ in the most holy. One part of His ministration had closed, only to give place to another. There was still an "open door" to the heavenly sanctuary, where Christ was ministering in the sinner's behalf. **GC 428-430.**

13. Jesus is also pictured in the Spirit of Prophecy as standing beside the altar of incense even though He had closed the door to the first apartment of heavenly sanctuary before opening the door to the second for the same reason, i.e. His dual role in the Most Holy Place as Intercessor; the daily service is being carried forward even in the Most Holy Place;

But Jesus alone is my dependence. In Him I trust. He loveth even me. **He is at this moment standing at the altar of incense** presenting before the Father my prayers, my heart-longing desires for His grace, His heavenly endowment, that I may through the grace given unto me reveal to others His great love and complete efficiency. **The 1888 Materials, p. 866., par 1.**

Jesus knows the circumstances of every soul. You may say, I am sinful, very sinful. You may be; but the worse you are, the more you need Jesus. He turns no weeping, contrite one away. He does not tell to any all that He might reveal, but He bids every trembling soul take courage. Freely will He pardon all who come to Him for forgiveness and restoration. . . . **He is today standing at the altar of incense**, presenting before God the prayers of those who desire His help. **CC 309.**