

# The Church of the Final Atonement I

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**SYNOPSIS:** The church of Laodicea is the final generation of believers who will go through the final atonement; this knowledge is extremely important and underscores the need to prepare for that event

## Laodicea Is Ignorant of Her Problem

1. That Laodicea is the church who will go through the final atonement is seen in the following proofs:

**PROOF #1:** In previous studies, it was shown that the church of Laodicea is the church who will go through the final atonement:

- a. **Ephesus, Pergamos, Thyatira, Sardis**---asked to repent of “known” sins
- b. **Laodicea**—asked to repent of an “unknown” problem (“Thou knowest not. . .”)
  - i. Laodicea’s spiritual problem is for the most part unknown to her even now, and therefore remains unrepented of (“errors” of the people in **Heb 9:7**)
  - ii. The unknown subconscious problem of Laodicea is represented by the bottom part of the iceberg which is hidden from view
  - iii. This unknown, hidden part of human sinfulness is the object of the final atonement (**Heb 9:7**); “errors” of the people;

**PROOF #2:** EGW’s description of the experiences of God’s people during the closing scenes of the great Day of Atonement in **PK 587-591** is clearly that of Laodicea:

- a. **Eye salve** applied
  - a. “they are fully conscious of the sinfulness of their lives” (**PK 588**)
  - b. “they discern so clearly the exceeding sinfulness of sin. . .” (**PK 590**)
- b. **Gold tried in the fire**—“He will bring them forth as gold tried in the fire” (**PK 589**)
- c. **White raiment**—“As the people of God plead for purity of heart, the command is given, ‘Take away their filthy garments. . .’ The spotless robe of Christ is placed upon the tried, tempted, faithful children of God” (**PK 591**)

**PROOF #3:** There is perfect synchronization present between the timeline of the seven churches of Revelation and the timeline of the dual ministration of Jesus in the heavenly sanctuary.

- a. The churches of **Ephesus** all the way down to **Sardis** are linked to the ministration of Jesus in their first apartment of the heavenly sanctuary which began in 31 AD and ended in 1844
- b. The churches of Philadelphia and Laodicea however, are linked to the ministration of Jesus in the second apartment of the heavenly sanctuary (Day of Atonement cleansing of the sanctuary)

## Jesus Walking Among the 7 Golden Candlesticks

2. **Rev 1:11-18**--The messages to the seven churches of Revelation are introduced or prefaced with a vision of Jesus walking among 7 golden candlesticks;
3. That this vision of Jesus walking among 7 golden candlesticks has to do with the Daily service ministration in the first apartment of the heavenly sanctuary is obvious because of the following arguments:
  - a. Jesus began His ministration in that apartment after He ascended to heaven in 31 AD and inaugurated as priest (**Heb 1:3**)
  - b. Jesus is dressed as a common priest, not high priest (**Exo 28:40-43**)
4. The introductory remarks at the beginning of the messages to the first 5 churches of Revelation are borrowed directly from the vision of Jesus walking among 7 golden candlesticks:



<b>Ephesus</b> (Apostolic Church) <i>"He that has the seven stars; who walketh amidst the seven golden candlesticks"</i>	Borrowed directly from <b>Rev 1:13, 16</b>
<b>Smyrna</b> (church under persecution by pagan Rome) <i>"He that is the first and the last, which was dead and is alive"</i>	Borrowed directly from <b>Rev 1:17-18</b>
<b>Pergamos</b> (rise of the papal church) <i>"He that hath the sharp sword with two edges"</i>	Borrowed directly from <b>Rev 1:16</b>
<b>Thyatira</b> (church of the Dark Ages) <i>"His eyes like unto flaming fire, and his feet are like fine brass"</i>	Borrowed directly from <b>Rev 1:14-15</b>
<b>Sardis</b> (the Reformation) <i>"He that hath the seven stars"</i>	borrowed from <b>Rev 1:16, 20</b>
<b>Philadelphia</b>	Not linked to the vision of Jesus walking among the 7 golden candlesticks
<b>Laodicea</b>	Not linked to the vision of Jesus walking among the 7 golden candlesticks

5. Our Lord Jesus' change of ministration from first to second apartment of the heavenly sanctuary in 1844 explains why the churches of Philadelphia and Laodicea are not linked to the vision of Jesus walking among the 7 golden candlesticks;
6. This change of ministration involved a change of garments from priest to high priest. These are not the same garments John described in **Rev 1:11-18**;

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. **EW 251.**

7. The introductory remarks of the message to the church of Philadelphia are not borrowed from the vision of Jesus walking among 7 golden candlesticks, but from events clearly associated with **beginning** of the work of Jesus in the second apartment of the heavenly sanctuary
8. On the other hand, the introductory remarks of the message to the church of Laodicea are not borrowed from the vision of Jesus walking among 7 golden candlesticks, but from events clearly associated with **closing** of the work of Jesus in the second apartment of the heavenly sanctuary



## The Churches of Philadelphia and Laodicea

9. The introductory remarks of the message to the church of Philadelphia are borrowed from texts in Revelation that deal with events associated with the opening scenes of the great Day of Atonement:

### Philadelphia (The Millerite Movement)

*"he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth"*

### Holy and true

- a. Borrowed directly from **Rev 6:9-11** which is a reference to the beginning of the investigative judgment, a work that begins with the examination of the cases of the dead righteous
- b. The cry of the dead martyrs in **Rev 6:9-11** is parallel to the cry of the saints in Dan 8:13, "How long shall be the vision" about the daily and the transgression of desolation "to give the sanctuary and the host to be trodden underfoot?"

### The key of David, open and shutteth

- a. Borrowed directly from Isa 22:20-22
- b. Eliakim, Hilkiyah's son, elevated in position at the time of the Assyrian invasion, as the one most adapted to meet such a crisis. A "father to the inhabitants of Jerusalem and to the inhabitants of Judah."
- c. He serves as type of Messiah: "the key of the house of David will I lay upon his shoulder (the key hung from the kerchief on the shoulder as emblem of his office, or figuratively for sustaining the government on his shoulder); so he shall open and none shall shut; and he shall shut and none shall open;" i.e., all

	<p>access to the royal house shall be through him.</p> <p>d. Antitypically, "the government shall be upon Messiah's shoulder" (<b>Isa. 9:6</b>); <b>GC 416</b>; <b>Dan 7:14</b>)</p> <p>e. Therefore, the church of Philadelphia is associated with the time during which Jesus goes into the most holy place to begin the work of judgment and to receive a kingdom, a kingdom which is not given Him until the close of His ministration as High Priest (<b>Dan 7:9-14</b>); in other words, referring to the time of the opening scenes of the great Day of Atonement;</p>
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**Open and Shut Door**

Here an open as well as a shut door is brought to view. At the termination of the 2300 prophetic days in 1844, Christ changed his ministration from the holy to the most holy place. When, in the ministration of the earthly sanctuary, the high priest on the day of atonement entered the most holy place, the door of the holy place was closed, and the door of the most holy was opened. So, when Christ passed from the holy to the most holy of the heavenly sanctuary, the door, or ministration, of the former apartment was closed, and the door, or ministration, of the latter was opened. Christ had ended one part of his work as our intercessor, to enter upon another portion of the work; and he still presented his blood before the Father in behalf of sinners. **4SP 269-270.**

<p><b>Laodicea</b> (The Advent movement)  <i>"The Amen, the Faithful and true witness, the beginning of the creation of God"</i></p>	<p><b>The Faithful and True Witness</b></p> <p>a. Borrowed directly from <b>Rev 19:11</b></p> <p>b. Jesus assumes kingly power and confronts His enemies at the end of His work as High Priest</p> <p><b>Beginning of the creation of God</b></p> <p>c. A reference to the first angel's message which announces the time of judgment, especially that of the living when the cases of the dead have been investigated</p> <p>d. Laodicea means "a people judged"</p> <p>e. This is Christ's closing work for the salvation of man;</p>
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As Jesus moved out of the most holy place, I heard the tinkling of the bells upon His garment; and as He left, a cloud of darkness covered the inhabitants of the earth. There was then no mediator between guilty man and an offended God. . . **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 plagues were falling upon the inhabitants of the earth. **EW 280-281.**

## Be Zealous Therefore and Repent

10. The call to "be zealous therefore and repent" assumes great weight and becomes more compelling when studied in the light of these observations

11. Laodicea's only hope of receiving the benefit of the final atonement is found in being able to heed the Day of Atonement call to be zealous and this in turn can only happen when Laodicea manages to break away from her self-deception and recognize her true state;

a. These benefits are listed as:

- i. Eyesalve to remedy her blindness
- ii. Gold tried in the fire to remedy her spiritual poverty
- iii. White raiment for her nakedness of soul

12. What is involved in the call to "Be zealous therefore and repent? A work of deep repentance.

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.**

13. Deep repentance is the result of drawing closer to Jesus

. . . **The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly shall we see the exceeding sinfulness of sin, and the less shall we feel like exalting ourselves.** There will be a continual reaching out of the soul after God, a **continual, earnest, heartbreaking confession of sin and humbling of the heart** before Him. At every advance step in our Christian experience our **repentance will deepen**. . . **AA 561.**

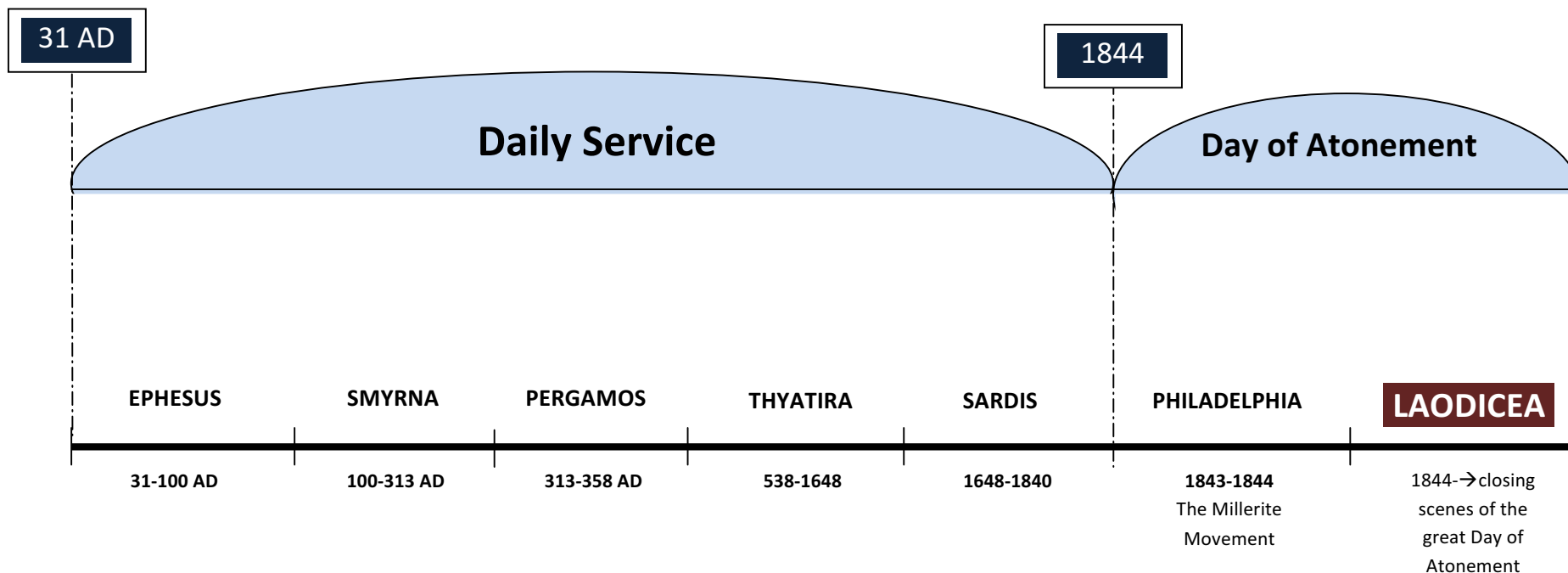
14. Finally, the only way Laodicea can draw closer to Jesus is by following Him by faith into the Holy of Holies of the heavenly sanctuary;

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.**

It is a melancholy and dispiriting thing to observe how little effect the solemn truths relating to these last days have upon the minds and hearts of those who claim to believe the truth.--Letter 37, 1887, p. 6. (To Elders E. J. Waggoner and A. T. Jones, February 18, 1887.) **6MR 316.**

15. The story of the 5 foolish virgins illustrates the sad end of those who fail to follow Jesus by faith into the second apartment of the heavenly sanctuary in the time of the final atonement. . .

## Synchronization of the Timeline of the Seven Churches of Revelation with the Timeline of the Dual Ministration of Christ in the Heavenly Sanctuary



**The church of Sardis**—Rise of the Protestant reformation in the 17th century until its fall as a result of rejecting the 1<sup>st</sup> angel’s message in 1840-1844 (“Babylon is fallen. . .”)

**The Church of Philadelphia**—opening scenes of the great Day of Atonement; judgment of the dead

**Church of Laodicea**—closing scenes of the great Day of Atonement; judgment of the living

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