

The Church of the Final Atonement IV

1. **Rev 10:7**—A mighty angel comes down in **Revelation 10** and speaks of “the finishing of the mystery of God” because there is time no longer
2. Questions we need to ask ourselves:
 - a. What is this **mystery of God** the mighty angel speaks of and what is the **finishing** of that mystery?
 - b. What is the **timing** of the finishing of the mystery of God? What did the angel mean that the mystery of God will be finished because **time is no longer**?
 - c. How will the mystery of God be finished?
 - d. What is Laodicea’s role in the finishing of the mystery of God?

The Mystery of God

3. **1 Tim 3:9, 16**—The **mystery of God** must not be confused with the **mystery of Godliness**; they are related but it is not what is being referred to in **Rev 10:7** which needs to be finished as the 7th trumpet is about to sound;
4. **Eph 3:3-10**--The most direct, straight to the point definition of the expression “mystery of God” in the New Testament
 - a. **Verse 6**--“That the **Gentiles should be fellowheirs**, and of the same body, and partakers of his promise in Christ by the gospel”
 - b. **Verse 8**—“Unto me, who am less than the least of all saints, is this grace given, that I should **preach among the Gentiles the unsearchable riches of Christ**”
5. **Col 1:26-27; Rom 16:25; Rom 11:25; Eph 6:19**—the mystery of God is consistently defined in the New Testament as the work of bringing in the Gentiles into the fold through a work of proclamation of the gospel

The Finishing of the Mystery of God

6. What then is the meaning of the **finishing** of the mystery of God? This seems to be the central focus of the mighty angel’s message in **Revelation 10**.
 - a. Primarily referring to the climactic ending or closing of the gospel work in the time of the end, resulting in the **final gathering in of the Gentiles** into the fold of God;
 - b. “**As he hath declared unto his servants the prophets**--The finishing of the mystery of God was revealed to the prophets in the Old Testament (**Isa 60:1-5; Isa 61:5-6; Isa 62:2; Zech 2:1-5, 11; Zech 8:20-23**)

13. **Dan 8:14**--The timing of the announcement of the finishing of the mystery of God in **Rev 10:7** coincides with timing of the announcement of the cleansing of the sanctuary in 1844 since this is an event that
14. So in answer to the question when will the mystery of God be finished? When the sanctuary is cleansed
 - a. The finishing of the mystery of God and the cleansing of the heavenly sanctuary are two parallel events

An Important Point of Clarification

15. Now, it has been taught and understood in the past that the 7th trumpet began blowing in 1844;
 - a. This is technically not correct; the Greek text of **Rev 10:7** does not support it
 - i. Rev 10:7-- Begin (Gr. "*mello*") to sound should be translated "about" to sound as in
 - ii. Rev 10:5--I was about (Gr. "*mello*") to write
 - b. This interpretation implies (wrongly) that the mystery of God was finished in 1844
 - c. Historically, the 7 trumpets have been trouble trumpets; when a trumpet blows, something catastrophic happens; the blowing of trumpets in the time of Joshua, resulted in the crashing of the walls of Jericho; hence, assigning something positive to the 7th trumpet, like the finishing of the mystery of God, breaks that pattern;
 - d. Most seriously, this interpretation fails to take into account the reason why John makes reference to the 7th trumpet twice: once in **Rev 10:7** and another in **Rev 11:15**
 - i. **Rev 10:7**—a delineation of events when the 7th trumpet is **about** to be blown, when probation is still open, namely the finishing of the mystery of God; rev 10:7 speaks of a respite or lull in the blowing of the trumpets to give time for the finishing of the mystery of God (this lines up and is parallel to the short period of time when there is no wind blowing on the earth to finish the sealing of God's people, see **Rev 7:1**)
 - ii. **Rev 11:15**—a delineation of events that occur when the 7th trumpet actually starts blowing; events which are clearly occurring when probation closes
 1. The kingdoms of this world becomes the kingdoms of Christ at the close of his work as Mediator (**GC 480**)

Laodicea's Glorious Commission

16. And now, to the most important question: What is Laodicea's role in the finishing of the mystery of God? In other words, why was Seventh-day Adventist denomination raised?
17. **ANSWER:** The church of Laodicea has been entrusted the solemn responsibility of finishing the mystery of God! In other words to give the final proclamation of the gospel to the world
 - a. None of the other churches before Laodicea finished the mystery of God;
 - b. The Jews certainly did not and could not finish it
18. **Rev 10:8-11**—Laodicea's commission to preach to the nations, tongues, and kings is picked up in the **Revelation 14** as the proclamation of the three angels messages in a loud voice to nations, kindreds, tongues and people

19. Why is Laodicea unable to fulfill her glorious commission until now to finish the mystery of God in cooperation with the work of cleansing going on in the heavenly sanctuary?
- a. Failure to heed the message given to her which calls for 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.**

- b. This is nothing but a sad repetition of the Israelites' failure to take the call to repent in **Isaiah 59** seriously:
 - i. **Isa 59:1-8**—God rebukes His people
 - ii. **Isa 59:9-15**- Israel's repentance
 - iii. **Isa 59:16-21**—three things God would do if Israel heeds the call to repent
 1. **Isa 59:16-19**—God would save them from their enemies
 2. **Isa 59:20**—God would save them from their sins (implies a work of forgiveness and cleansing)
 3. **Isa 59:21**--God would pour out His Spirit and use them to gather in the Gentile nations (**Isa 60:1-5**)

Be Zealous Therefore and Repent

20. Laodicea must come to grips with the deep meaning of the call to be zealous therefore and repent or she will fail of receiving the spiritual power she needs to fulfill her part in the finishing of the mystery of God

At every advance step in our Christian experience our repentance will deepen. **AA 561.**

21. The advancing and deepening work of repentance can be expressed in sanctuary service phraseology:

a. The Daily Service repentance-- the repentance at the beginning of the Christian experience as a benefit of the daily ministrations in the heavenly sanctuary--- not necessarily deep:

As you near the cross of Calvary there is seen love that is without a parallel. As you by faith grasp the meaning of the sacrifice, you see yourself a sinner, condemned by a broken law. **This is repentance.** As you come with humble heart, you find pardon, for Christ Jesus is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world. **1SM 343.**

b. Most Holy Place repentance---The call to repent to the church of Laodicea is much more deep because she represents the generation of Christians who will live in the time of the end, at the time

when Jesus will make his final atonement in the second apartment of the heavenly sanctuary to deal with the root of human sinning and human sinfulness--the defective character;

fully conscious of the sinfulness of their lives...PK 588.

they discern so clearly **the exceeding sinfulness of sin**. PK 590.

A Work of Sighing and Crying

. . . Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand who are to stand without fault before the throne of God, will they **feel most deeply the wrongs** of God's professed people. This is forcibly set forth by the prophet's illustration of the last work under the figure of the men each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer's inkhorn by his side. "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."

.. .Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those "that **sigh and that cry for all the abominations that be done**" in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being **in agony**, even **sighing and crying**. Read the ninth chapter of Ezekiel. **3T 266-267**.

Deep Searching of heart

The whole ceremony was designed to impress the Israelites with the holiness of God and His abhorrence of sin; and, further, to show them that they could not come in contact with sin without becoming polluted. Every man was **required to afflict his soul** while this work of atonement was going forward. All business was to be laid aside, and the whole congregation of Israel were to spend the day in solemn humiliation before God, with prayer, fasting, and **deep searching of heart**. **GC 419-420**.

10. Laodicea must go through soul affliction of Day of Atonement proportion before she can be endowed with the power needed to finish the mystery of God