



The Close of Probation

Psa 77:13 Thy way, O God, *is* in the sanctuary: who *is so* great a God as *our* God?

What is the purpose of the sanctuary?

1Co 8:2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

Do you know anything? If you think you know anything, you know nothing yet as you ought to know. How much do you know? You know lots of things! Right? Man has lots of knowledge! Right? Estimates at the moment are suggesting that total knowledge is doubling every 18 months. That is staggering. With all the accumulated knowledge, how much does man know? Notice what 1 Cor 8:2 says - 'as he ought to know.' With all of mans wisdom he still does not know the answers to the basic questions - Where do we come from and where are we going? This verse is talking about spiritual rather than physical knowledge. When you come to the bible and you think you know what it means, think again! If you think you know what the Bible means then God cannot teach you anything because you think you already know it. We NEED TO ALWAYS BE HUMBLE when we study the bible and acknowledge that we don't know anything as we ought to: then God can teach us, because truth is infinite

What was Isaiah's experience

Isaiah 6:4-7 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean

lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar: And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Isaiah's Experience Represents Last-Day Church.

4BC 1138.6 "As the prophet Isaiah beheld the glory of the Lord, he was amazed, and, overwhelmed with a sense of his own weakness and unworthiness, he cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts."

Isaiah had denounced the sin of others; Surely that doesn't happen in God's church? Have you ever done that? Looked at someone else and said they should not be doing that? Guess what... Isaiah did too but **now he sees himself exposed to the same condemnation he had pronounced upon them. He had been satisfied with a cold, lifeless ceremony in his worship of God.** How cold and lifeless is your worship of God? Are you satisfied with your current position? **Isaiah did not know he was in this state until the vision was given to him from the Lord.** How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary. How unworthy he was! how unfitted for sacred service! His view of himself might be expressed in the language of the apostle Paul, "O wretched man that I am! who shall deliver me from the body of this death?"

But relief was sent to Isaiah in his distress. [Isaiah 6:6, 7 quoted.] . . .

The vision given to Isaiah represents the condition of God's people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,--a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. If you do not go into the most holy place you will not see this glory and your own sinfulness. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. **But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and the work done for Isaiah will be performed in them.** This is a work done for those who already claim to be Christians as Isaiah was already a prophet before he had this vision God will respond to the petitions coming from the contrite heart (RH Dec. 22, 1896). {4BC 1139.3}

This experience cannot be obtained in the Holy place or the outer court. It can only be experienced in the Most Holy Place.

What was the purpose of the sanctuary?

Heb 9:9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

Heb 10:1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Heb 10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

The ultimate goal of the sanctuary service was to make the worshiper perfect in character. Before the cross was the way of salvation through the sanctuary? It was by faith in the outer court ministry. Did it make the worshippers perfect?

Before Christ's death and resurrection the way of salvation was through the outer court service. They had to slay a lamb. What about after the cross? The way of salvation was through the holy place. Did this service make the worshippers perfect?

After 1844 the way of salvation was through the most holy place. Does this aspect of the work of Christ make the worshiper perfect in character?

Before Isaiah saw his vision of Jesus in the Most Holy place did he think he was a good Israelite worthy of salvation, because he was a Son of Abraham? Yes, he did! He imagined himself in a righteous state before God. He was a perfect example of a Laodicean, thinking he was all right when he was all wrong. Remember, it says that this experience is for the last day church. What was wrong? Isaiah hadn't entered into the Most Holy place experience. Laodicea does not enter into the Most Holy place experience either, they are content to remain in the holy place sinning and repenting sinning and repenting until Jesus comes. A continuous cycle of sin and repent. This is the experience of the holy place. You do not fully appreciate the sinfulness of sin until you enter into the Most Holy place and see the glory of God for yourself.

*"Isaiah had a wonderful view of God's glory. He saw the manifestation of God's power, and after beholding His majesty, a message came to him to go and do a certain work. He felt wholly unworthy for the work. **What made him esteem himself unworthy? Did he think himself unworthy before he had a view of God's glory?--No; he imagined himself in a righteous state before God; but when the glory of the Lord of hosts was revealed to him, when he beheld the inexpressible majesty of God, he said, "I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a living coal in his hands, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."** This is the work that as individuals we need to have done for us. We want the living coal from off the altar placed upon our lips. We want to hear the word spoken, "Thine iniquity is taken away, and thy sin purged" (RH June 4, 1889).*

Laodicea remains outside of the holy place, therefore they cannot be benefited by the work of purification which takes place in the Most Holy place, when the living fire is taken from off the altar and purges our sin.

{4BC 1139.7 In the year that King Uzziah died, Isaiah was permitted in vision to look into the holy place, and into the holy of holies in the heavenly sanctuary. The curtains of the innermost sanctuary were drawn aside, and a throne high and lifted up, towering as it were to the very heavens, was revealed to his gaze. An indescribable glory emanated from a personage on the throne, and His train filled the temple, as His

glory will finally fill the earth. Cherubim were on either side of the mercy-seat, as guards round the great king, and they glowed with the glory that enshrouded them from the presence of God. As their songs of praise resounded in deep, earnest notes of adoration, the pillars of the gate trembled, as if shaken by an earthquake. These holy beings sang forth the praise and glory of God with lips unpolluted with sin. The contrast between the feeble praise which he had been accustomed to bestow upon the Creator and the fervid praises of the seraphim, astonished and humiliated the prophet. He had for the time being the sublime privilege of appreciating the spotless purity of Jehovah's exalted character. }

While he listened to the song of the angels, as they cried, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory," the glory, the infinite power, and the unsurpassed majesty of the Lord passed before his vision, and was impressed upon his soul. In the light of this matchless radiance that made manifest all he could bear in the revelation of the divine character, his own inward defilement stood out before him with startling clearness. His very words seemed vile to him.

Thus when the servant of God is permitted to behold the glory of the God of heaven, as He is unveiled to humanity, and realizes to a slight degree the purity of the Holy One of Israel, he will make startling confessions of the pollution of his soul, rather than proud boasts of his holiness. In deep humiliation Isaiah exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips: . . . for mine eyes have seen the king, the Lord of hosts."

"While Isaiah was trembling and conscience-smitten, because of his impurity in the presence of this unsurpassed glory, he said, "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

When does the iniquity and sin be purged? During the final atonement ministry of Jesus. It does not happen in the holy place it can only happen on the day of atonement in the most holy place.

Leviticus 16:30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that ye may be clean from all your sins before the LORD.*

{GC88 430.2} *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, (what mediation is this? In the holy place) 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. (What door was this? The door to the courtyard was closed and so the sacrifices that were offered in the courtyard no longer were effective. What door was open now? The door to the holy place) 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.*

The condition of the unbelieving Jews illustrates the condition of the careless and unbelieving among professed Christians, who are willingly ignorant of the work of our merciful High Priest.

Are you careless and indifferent to the work of Jesus as our Great High Priest. Do you know where he is and what he is doing.?

The Jews who were indifferent and rejected the light and did not follow Jesus into the holy place in 31 ad and wanted to remain where they were doing their sacrifices closed the door of salvation and were left in darkness.

The Christians who rejected the light in 1844 and did not follow Jesus into the most holy place but just wanted a sin and repent, sin and repent gospel they wanted a justification gospel only. They were left in darkness.

The question is - have we followed Jesus into the most holy place and do we understand what he is doing for us in the most holy place. As Christ's work is about to finish. Do we understand what the final atonement work of Jesus is and what it involves?

GC 488 "Those who would share the benefits of the saviour's mediation should permit nothing to interfere with duty to perfect holiness with the fear of God. The precious hours instead of being given to pleasure to display or to gain seeking should be devoted to an earnest prayerful study of the word of truth. **The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great high priest otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill.** Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great judge (this is the Father the ancient of days) face to face. How important then that every mind contemplate often the solemn scene when the judgment shall sit and the books are opened. When with Daniel every individual must stand in his lot at the end of the days."

CCh 349.1} Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. 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 Saviour's admonition: "Watch and pray: for ye know not when the time is." Mark 13:33.

Most people did not recognise when the work of atonement began and most people will not recognise when it will finish. What is connected with the closing work of the atonement, the close of probation?

{GC 309.2} "When the Saviour pointed out to His followers the signs of His return, He foretold the state of backsliding that would exist just prior to His second advent. There would be, as in the days of Noah, the activity and stir of worldly business and pleasure seeking--buying, selling, planting, building, marrying, and giving in marriage--with forgetfulness of God and the future life. For those living at this time, Christ's admonition is: "Take heed to yourselves, lest at any time your hearts be overcharged with

surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34, 36.

The condition of the church at this time is pointed out in the Saviour's words in the Revelation: "Thou hast a name that thou livest, and art dead." And to those who refuse to arouse from their careless security, the solemn warning is addressed: "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." Revelation 3:1, 3. It was needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation."

GC 594.1 Before His crucifixion the Saviour explained to His disciples that He was to be put to death and to rise again from the tomb, **and angels were present to impress His words on minds and hearts.** But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. **The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared.** The death of Jesus as fully destroyed their hopes as if He had not forewarned them. **So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed.** Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready."

What are the events connected with the close of probation that are clearly revealed?

Do you know what the events are, that are connected with the close of probation? I don't know about you, but in all the years I have been a Seventh Day Adventist I have never heard a study or a sermon describing the events that are connected with the close of probation. But, there you have it. Ellen White clearly tells us that the events connected with the close of probation are clearly presented. Does the Bible reveal these things? Where do you start?

Dan 7:13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

Dan 7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

GC 436 "Those who had accepted the light concerning the mediation of Christ and the perpetuity of the law of God found that these were the truths presented in Revelation 14. **The messages of this chapter constitute a threefold warning which is to prepare the inhabitants of the earth for the Lord's second coming. The announcement, "The hour of his judgment is come," points to the closing work of Christ's ministration for the salvation of men.** It heralds a truth which must be proclaimed until the Saviour's intercession shall cease and He shall return to the earth to take His people to Himself. The work of judgment which began in 1844 must continue until the cases of all are decided, both of the living and the dead; hence it will extend to the close of human probation."

The Millerites brought attention to when the hour of the judgment began. **God's last day people are going to declare when the hour of his judgment is coming to its end.**

GC88 479.1 “I Beheld,” says the prophet Daniel, “till thrones were placed, and One that was ancient of days did sit. His raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened.” [Daniel 7:9,10, Revised Version.]

Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered “according to his works.” **The Ancient of days is God the Father.** Says the psalmist, “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.” [Psalm 90:2.] **It is he, the source of all being, and the fountain of all law, that is to preside in the Judgment.** And holy angels, as ministers and witnesses, in number “ten thousand times ten thousand, and thousands of thousands,” attend this great tribunal.” {GC88 479.2}

Here Ellen White quotes Daniel 7:9,10 and she tells us that this is a picture of the beginning of the judgment.

GC 480 “And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And **there was given him dominion, and glory, and a kingdom,** that all people, nations, and languages, should serve him; **his dominion is an everlasting dominion, which shall not pass away.**” [Daniel 7:13,14.] **The coming of Christ here described is not his second coming to the earth. He comes to the Ancient of days in Heaven to receive dominion, and glory, and a kingdom, which will be given him at the close of his work as a mediator.** It is this coming, and not his second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days, in 1844. Attended by heavenly angels, **our great High Priest enters the holy of holies, and there appears in the presence of God, to engage in the last acts of his ministration in behalf of man** And **there was given him dominion, and glory, and a kingdom his dominion is an everlasting dominion, which shall not pass away**

The coming of Christ here described is not his second coming to the earth. He comes to the Ancient of days in Heaven to receive dominion, and glory, and a kingdom, which will be given him at the close of his work as a mediator, our great High Priest enters the holy of holies, and there appears in the presence of God, to engage in the last acts of his ministration in behalf of man,—to perform the work of investigative Judgment, and to make an atonement for all who are shown to be entitled to its benefits.”

In the above statement Ellen White quotes Daniel 7:13,14 telling us that this relates to the closing of the judgment when Christ receives dominion and glory.

When does Christ receive his kingdom? Is it the second coming? No! He receives this kingdom at the end of his mediatorial work, which is the close of probation.

EW 55 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."

{EW 280.2} It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; but as His work there is finished, and His intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation and hated reproof. In that fearful time, after the close of Jesus' mediation, the saints were living in the sight of a holy God without an intercessor. Every case was decided, every jewel numbered. Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while He was in the most holy place were placed upon Satan, the originator of sin, who must suffer their punishment.

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.

So when does Christ receive his kingdom and change his office to that of king and reign? When he takes off his priestly garments as high priest.

This occurs at the close of probation. Does the Bible tell us when Jesus receives his kingdom and dominion? Yes it does!

Rev 10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

"When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own. {COL 69.1}

Rev 22:11 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 the mystery of God is finished probation closes. There is something interesting to note in Revelation 10:7 about the phrase "when he shall begin to sound."

He shall begin G3195

μέλλω *mellō mel'-lo*

A form of G3199 (through the idea of *expectation*); **to intend, that is, be about to be**, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): - about, after that, be (almost), (that which is, things, + which was for) **to come, intend**, was to (be), mean, mind, **be at the point**, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet.

The above excerpt from the Strong's concordance confirms that the meaning of the phrase 'He shall begin' refers to something that is **about** to happen. In fact a lot of other translations translate this phrase in that manner.

ASV Rev 10:7 but in the days of the voice of the seventh angel, **when he is about to sound**, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets.

ISV Rev 10:7 When the time approaches for the seventh angel to blow his trumpet, God's secret plan will be fulfilled, as he had announced to his servants, the prophets."

Note – This means that the mystery of God is finished just prior to the sounding of the seventh angel or as it is about to sound. This makes sense when you actually look at what the 7th angel actually says.

Rev 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, **The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.**

Rev 11:16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

Rev 11:17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because **thou hast taken to thee thy great power, and hast reigned.**

Compare

Dan 7:14 And there was given him **dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion**, which shall not pass away, and his kingdom *that* which shall not be destroyed.

When the 7th angel sounds there is a declaration made that Jesus has taken his kingdom and reigned. In other words, when the 7th angel sounds, it is stating that probation has closed and Jesus has received his kingdom and dominion and glory.

More evidence for probation closing at the 7th trumpet is:

Rev 11:18 And **the nations were angry, and thy wrath is come**, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

Rev 11:19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

When Jesus reigns at the close of probation Rev 11:18 states that the nations were angry and thy wrath is come. So God's word is stating that the wrath of God comes during the sounding of the 7th trumpet. Note also in Rev 11:19 - it tells you that the temple of God was opened in heaven and there was seen the ark of his testament.

Look what happens when the 7 last plagues are about to be poured out.

Rev 15:1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; **for in them is filled up the wrath of God.**

Rev 15:5 And after that I looked, and, behold, **the temple of the tabernacle of the testimony in heaven was opened:**

Rev 15:6 And the seven angels came out of the temple, having the seven plagues, clothed in

pure and white linen, and having their breasts girded with golden girdles.

Rev 15:7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

The Tabernacle of the testimony in heaven is opened when the plagues are going to be poured out.

Here, in Revelation 11 at the 7th trumpet and in Revelation 15 the wrath of God is mentioned and the temple of the testimony is opened in both passages. This evidence proves that probation closes at the end of the 6th trumpet and just before the sounding of the 7th.

If this study raises a whole lot of other questions regarding the interpretation of the trumpets, there are answers to questions that may be raised, but **the Bible evidence is clear about when probation closes** and the issues regarding the historical interpretation of the trumpets can be easily harmonized. This will be dealt with in another study. We would be very happy to receive your feedback or questions.