

by Moses. (Ex. 25: 8, 9; Acts 7: 44; Heb. 9:1, 21, 23, 24). Change of administration. The earthly building had two apartments, - the holy place and the most holy place. (Ex. 26:33, 34). In the first apartment were the candlestick, the table of showbread, and the altar of incense. In the second were the ark, which contained the tables of the covenant, or ten commandments, and the cherubim. (Heb.9:1-5). In like manner the sanctuary in which Christ ministers in heaven has two apartments. (Heb. 9:24).

And as all things were made after their pattern, the heavenly sanctuary has also furniture similar to that of the worldly. For the antitype of the golden candlestick and altar of incense, in the first apartment (Rev.4:5; 8:3); and for the antitype of the ark of the covenant, with its ten commandments (Rev.11:19). In the worldly sanctuary the priests ministered. (Ex.28:41,43; Heb.9:6,7; 13:11). The ministry of these priests was a shadow of the ministry of Christ in the sanctuary in heaven. (Heb.8:4,5). A complete round of service was performed in the earthly tabernacle once every year. (Heb. 9: 7).

But in the tabernacle above the service is performed once for all. (Heb.7:27; 9:12). At the close of the yearly typical service, the high priest entered the second apartment, the most holy place of the sanctuary, to make an atonement; and this work is called the cleansing of the sanctuary. (Lev.16:20,30,33; Eze.45:18). When the ministry in the most holy place commenced, that in the holy place ceased; and no service was performed there so long as the priest was engaged in the most holy place. (Lev.16:17).

A similar opening and shutting, or change of ministration, must be accomplished by Christ

when the time comes for the cleansing of the heavenly sanctuary. And the time did come for this service to commence at the close of the 2300 days, in 1844. To this event the opening and shutting mentioned in the text under consideration can appropriately apply, the opening being the opening of his ministration in the most holy place, and the shutting, its cessation in the first apartment, or holy place. (Dan.8:14.).

References

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THE LOUD CRY HERALD MINISTRY
Box 315, Katima Mulilo, Namibia, 9000
Website: www.theloudcryherald.com
Email: josh@theloudcryherald.com

*The church of
Philadelphia*

The sixth church is PHILADELPHIA meaning brotherly love and covers the history between 1833-1844.

THE CHURCH OF PHILADELPHIA

“And to the angel of the church in Philadelphia write; These things saith 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; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.” (Rev. 3:7-13).

Sixth state, Philadelphia signifies brotherly love. This is the state that all advent believers were merging into, when that united thrilling cry was rushing through the land, like many waters, “Behold the Bridegroom cometh, go ye out to

meet him.”

Babylon's Sectarian organizations (in the Sardis state) were shaken in every direction, and their most pious and efficient members were led and moved directly to the state of brotherly love. Not an advent believer went any where else, until the dispersion, after the cry ended. (Rev. iii: 7), shows the shut door, and the open door, that no man can shut.

The Master of the house, our Great High Priest, in the Sanctuary in heaven, [Heb.viii,1,2; ix,1-5,] rose up and shut the outer door of his daily ministration with the world, and no man can open it, and opened the door into the holiest of all; where the ten commandments are seen, [Rev.xi,19,] and “no man can shut it.”

This was done when the 2300 days ended, on the tenth day of the seventh month, 1844, and no where else. Here was the perfect harmony of shadow and substance. Aaron once a year in the shadow; Jesus, in the substance at the end of 2300 years. This proves the day and year that the door was shut; and that the last, and only safe one was then opened for the overcomers in the Philadelphia church. The Philadelphia church kept the Saviour's word and have not denied his name. Those that left this state, and became Laodiceans, took the opposite, i.e, they did not hold fast his word, and hence they denied his name. See Rev.iii,8.

Jesus, in verse 10, promises to keep all from the hour of temptation, or trial that have kept the word of his patience. That is, all that are patient waiters, in this state of the church, he will keep, when the decree goes forth from the Dragon [Rev.xiii,15] to kill them. Then Jesus is to come quickly, and the true church is exhorted to hold

fast their experience in the past, verse 11.

If they do not some one will take their crown. See what befalls those that give up their experience. Verse 9. In verse 12, is the precious overcoming promise to all in this church. They are to be pillars in the temple of God, and have the name of God, the Holy City, and Jesus' own new name written upon them. Here we see that all the precious promises are made to this church that believe in the shut door, and keep in the open door. They cannot be claimed by those remaining in the Sardis, or Laodicean state of the church. (RH, Vol 1, November, 1850, p 8).

The word Philadelphia signifies brotherly love, and covers the history between 1833-1844. It expresses the position and spirit of those who received the Advent message up to the autumn of 1844. As they came out of the sectarian churches, they left party names and party feelings behind; and every heart beat in union, as they gave the alarm to the churches and to the world, and pointed to the coming of the Son of man as the believers' true hope. (DAR 395.3).

The Key of David. The Son of God is the rightful heir to David's throne. The throne of David, or of Christ, on which he is to reign, is included in the capital of his kingdom, the New Jerusalem, now above, but which is to be located on this earth, where he is to reign forever and ever. (Rev.21:1-5; Luke1:32,33). “He that Openeth, and no Man Shutteth.” To understand his language, it is necessary to look at Christ's position and work as connected with his ministry in the sanctuary, or true tabernacle above. (Heb.8:2).

A figure, or pattern, of this heavenly sanctuary once existed here upon earth in the sanctuary built