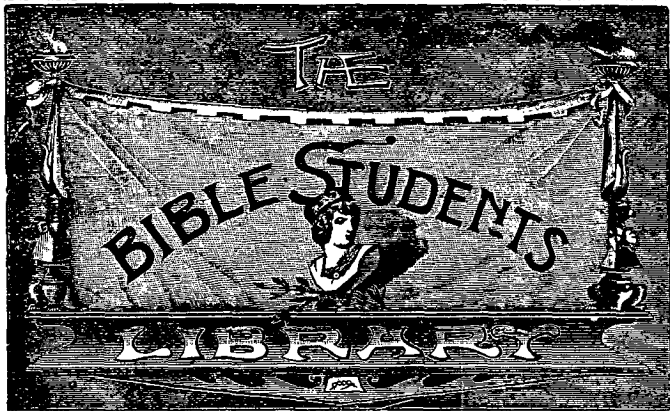


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# LESSONS ON THE SANCTUARY

FOR

## SENIOR CLASSES.

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January 5 to March 30, 1895.

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### INTRODUCTORY NOTE.

THE subject of the sanctuary is a very interesting and important one. One of the pioneer laborers in connection with the closing work of the gospel, Elder J. N. Andrews, well said, "It is like a golden thread that runs all through the Bible." When we remember that in it the whole plan of salvation centers, that an understanding of it is necessary to a knowledge of present truth and the work of God for this time, that it is indeed the key to our position, and that the prayerful study of it opens before us a vast and fruitful field of Bible truth concerning which the great majority of the Christian world is confessedly ignorant, then we will, perhaps, better appreciate its value and the importance of giving it careful and thorough study.

It has been several years since our Sabbath schools have studied the subject of the sanctuary, and with the increased light and truth which we now enjoy as a people, its study ought to be of great interest and profit to us all. This will surely be the case with those who reverence the Lord and His sanctuary, and take up the study of the subject with true humility, a spirit of prayer, and a desire to know the truth as it is in Jesus.

The lessons are necessarily framed somewhat differently than the book study which we have had in our Sabbath schools during the last year and a half. The lessons on First Peter, First John, and the

book of Luke, treat those scriptures chapter by chapter and verse by verse. Now, as we take up topical study again, it is necessary to refer at the close of each question to the text or the note which answers it. The number of lessons being limited to thirteen, the subject cannot be brought out as fully as we might desire; but it was thought that it would hardly be profitable to spend six months on that subject in our Sabbath schools at the present time; hence only thirteen lessons have been prepared.

In our present study of the sanctuary we have not had space, or thought it necessary, to consider all those scriptures that speak of the temple of Solomon and its subsequent history. They will not materially aid us in securing a knowledge of the subject in its practical bearing upon God's people at the present time.

The lesson writer would especially urge upon all the importance of heeding the excellent instructions in regard to Bible study given in the senior lessons on the book of Luke. They are most excellent, and are worthy of study and preservation. For books of reference in studying these lessons we recommend "Patriarchs and Prophets," "The Atonement," "The Sanctuary and Its Cleansing," "Early Writings," "Great Controversy," vol. 4, and "Christ Our Advocate."

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## LESSON I.—January 5, 1895.

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### THE SANCTUARY OF THE BIBLE.

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#### OUTLINE LESSON.

THIS outline lesson is placed before the mind at the commencement of our study of the subject, believing that it will be helpful in the lessons that will follow. This lesson is short, and the student should become familiar with every text used in it, and be able to locate them without hesitation. All of them are important proof texts, and should be remembered.

1. What is the meaning of the word "sanctuary"?—"A holy place, a sacred place, a dwelling place for the Most High." See Ex. 25:8, and "Webster's Dictionary."

- 2 How many times is this word used in the Bible?—146 times.
3. By what other names is it called in the Scriptures?—(1) Tabernacle. See Heb. 8 : 1, 2. (2) Temple. See Rev. 11 : 19 and 15 : 5.
- 4 For what purpose are the Scriptures written?—Rom. 15 : 4; 2 Tim. 3 : 16.
5. What, then, must we conclude in reference to the subject of the sanctuary?
6. What has the sanctuary been from the beginning? Jer 17 : 12.
7. Where is it located? Ps. 102 : 19.
8. What did the Lord command the people to do in the time of Moses? Ex. 25 : 8.
9. For what purpose was it to be built?
10. How was Moses instructed to make it? Ex. 26 : 30; Heb. 8 : 5.
- 11 Of what was it a pattern? Heb. 9 : 23.
12. What is said of the sanctuary in heaven? Heb. 8 : 1, 2.
13. How does it compare with the one which Moses built? Verse 2; 9 : 11.
14. What relation does Christ sustain to it? Heb. 8 : 1, 2.
15. When did He begin His priestly work?—After He ascended. See Heb. 4 : 14; 8 : 1; 9 : 24.
16. Why did He not exercise the priestly office while He was here on the earth? Heb. 8 : 4. Note 1.
17. Why was there no ministration in the heavenly temple before Christ came? Heb. 9 : 3. Note 2.
18. When Christ finishes His work as priest, and redemption is completed, how will God dwell with His people? Rev. 21 : 1-3. Note 3.
19. What does John say of that city? Verse 22.
20. Whose throne will be in it? Verse 5; 22 : 1, 3.

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### NOTES.

1. IN the plan of God the typical services and offerings of the former dispensation were to extend to the death of Christ, which

took place at the close of His earthly life. He placed before us in His spotless example "the way, the truth, and the life;" but He could not minister His blood before it was shed, and He could not officiate as priest at that time, because He was not of the tribe of Levi. Heb. 7:12-14.

2. THE typical service which was performed in the worldly sanctuary was a shadow of a service which was still future. Type reaches antitype, but cannot exist at the same time. The shadow is past when the substance is reached. They cannot occupy the same space; hence Christ's ministration in the heavenly temple could not begin while the earthly sanctuary and its typical services was being carried forward under the divine sanction. It is also evident that the Lamb of God must first be slain before His precious blood could be ministered in our behalf. This did not prevent those who lived before Christ died from being benefited by His sacrifice, because by faith they grasped the saving truth that Christ was a Lamb slain from the foundation of the world. Rev. 13:8.

3. FROM the Scriptures we learn that God will finally dwell with men indeed, not as in the days of ancient Israel, by a symbol—the shekinah—in a temple made with hands, having in it furniture which reminds of sin, and a service performed for its removal; but He will actually dwell with men by His personal presence, in the New Jerusalem, "our Father's house," with many mansions, all prepared for the eternal home of the redeemed by the One who will soon come again to receive us to Himself. John 14:1-3.

**LESSON II.—January 12, 1895.****THE WORLDLY SANCTUARY.****INSTRUCTION FOR BUILDING.**

1. Who gave instruction for building the sanctuary? Ex. 25:1, 8.
2. To whom was this instruction given?
3. Where and at what time was it given? Ex. 24:12-18.
4. What kind of offerings were to be brought for the sanctuary? Ex. 25:2. Note 1.
5. Of what were the offerings to consist? Verses 3-7.
6. For what purpose was the sanctuary to be built? Verse 8.
7. How did Moses know how to make it? Verse 9.
8. Who were called to have the direct supervision of the work? Ex. 31:1-11.
9. How were they fitted for it? Verses 3, 6.
10. Into how many apartments was the sanctuary divided, and what were they called? Ex. 26:33; Heb. 9:2 (margin), 3. See also Revised Version.

**MATERIALS FOR BUILDING.**

11. Of what were the sides composed? Ex. 26:15. Note 2.
12. Of what length and width were these boards? Verse 16. Note 3.
13. How many boards were there to be on the north and south sides of the tabernacle? Verses 18, 20.
14. How many on the west end? Verse 22. Note 4.
15. Of what did the corners consist? Verse 23.
16. What were all these boards to have in one end? Verse 17.
17. Into what were these tenons to fit? Verses 19, 21, 25.
18. Of what were these sockets made? and how much did they weigh? Ex. 38:27.
19. By what other means were the boards held in position? Ex. 26:26-28.
20. By what means were the bars held in place? Verse 29.
21. With what were the boards and bars overlaid? Verse 29.

## NOTES.

1. **THERE** is an important lesson for us in the instruction which the Lord gave His people in regard to the offerings for the sanctuary. They were to offer *willingly*. We are to give "not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9:7. We may think, perhaps, that ancient Israel was a very wicked and rebellious people (and they were at times, and especially in the time of Christ), but their liberality in making offerings for the sanctuary is especially mentioned in the Scriptures. Ex. 36:5-7; 1 Chron. 29:9-17. We cannot afford to give grudgingly, or rob God in tithes and offerings, as the Lord declares we have done, and suffer His curse as a result. Mal. 3:8, 9. He wants us to cease robbing Him, that He may pour us out a blessing that we will not have room to receive. Verse 10. When we remember that the Jewish people gave about one-third of all their income to support the work of God ("Testimonies," vol. 3, page 395), and that the early church in the days of the apostles gave *all* to carry the gospel, we ought to be provoked unto love and good works, cheerfully give of our substance, and take joyfully the spoiling of our goods, knowing that we "have in heaven a better and an enduring substance." Heb. 10:34. And now, as we are right on the borders of the promised land, and can carry nothing over, we should sell and give alms, that we may lay up treasure in heaven, and have our affections and interests center there, instead of being dwellers on the earth. Luke 12:33-36.

2. "**SHITTIM WOOD.**"—The wood of the shittah tree. "A tree that furnished the precious wood of which the ark, tables, altars, boards, etc., of the Jewish tabernacle were made, now believed to have been the wood of the *Acacia Seyal*, which is hard, fine grained, and yellowish brown in color."—*Webster*. The original word is translated *acacia* in the Revised Version.

3. "**CUBIT.**"—There is no general agreement among the authorities in regard to the length of the cubit. The variation ranges from eighteen to twenty-two inches, hence the dimensions of the sanctuary and everything connected with it can be easily ascertained approximately in feet and inches.



4. "THE sides of the tabernacle westward." Of course on the west there could be but one side, more properly, end. The Revised Version renders this, "The hinder part of the tabernacle westward," which is evidently correct, as the tabernacle faced the east.

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## LESSON III.—January 19, 1895.

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### THE WORLDLY SANCTUARY.—Continued.

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#### MATERIALS FOR BUILDING.

1. OF what was the top of the sanctuary to be made? Ex. 26 : 1.
2. What was worked in these curtains? Verse 1.
3. What was their length and breadth? Verse 2.
4. How many were coupled together to make one curtain?  
Verse 3.
5. How were these two curtains joined in one? Verses 4-6.  
Note 1.

#### THE COVERING OR TENT OF THE TABERNACLE.

6. OF what material was the first covering made? Verse 7.  
Note 2.
7. Of how many curtains was it composed? Verse 7.
8. What was the length and breadth of each? Verse 8.
9. How many were to be coupled together? Verse 9.
10. What was to be done with the sixth, or extra curtain?  
Verse 9.
11. How were the two compound curtains fastened together?  
Verses 10, 11.
12. What was done with the half of the curtain which  
remained? Verse 12.
13. What purpose did the extra length of the curtain serve?  
Verse 13.
14. Of what was the second covering made? Verse 14. Note 3.
15. Of what was the third and last covering composed? Verse 14.

16. Of what was the door of the tabernacle made? Verse 36.  
 17. By what were the curtains supported? Verse 37.  
 18. What was made to divide between the holy place and the most holy? Verses 31, 33.  
 19. Upon what was it hung? Verse 32.  
 20. What is this veil called? Heb. 9:3.  
 21. When erected, which way did the sanctuary face? Ex. 26:22, 36; Num. 3:23, 38. Note 4.

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### NOTES.

1. "TACHES."—These were clasps which hooked into the loops and joined the curtains together. The word is rendered "clasps" in the Revised Version. The clasps for the linen curtains were made of gold, while those used for the curtains of goats' hair were made of brass. Ex. 26:6, 11.

2. "FOR a covering for the tabernacle." It will be noticed that this expression conveys the idea that this curtain of goats' hair did not form a part of the tabernacle proper, but was a covering for it. The Revised Version renders it, "for a tent over the tabernacle." This expresses the thought still more plainly. The Common Version and the Revised Version both say, "Couple the tent together," in verse 11, and both versions say that "he made curtains of goats' hair for the tent over the tabernacle," in Ex. 36:14. We would also call attention to the fact that, while in Ex. 26:6 it says the linen curtains "shall be one tabernacle," in verse 11 it says, when referring to the curtains of goats' hair, that the taches "couple the tent together, that it may be one." Also in verse 13 it speaks of the "curtains of the tent," and in verse 14 the rams' skins are called "a covering for the tent."

3. "THE roof of the tabernacle and the tent." There is no general agreement among Bible scholars as to how the curtains were placed over the upright boards which constituted the sides and west end of the tabernacle. As the question is not one of practical importance, and we have no reliable data concerning it outside of the Bible, we will not occupy space presenting the various views on the subject that have been advocated.

4. THE Lord evidently had a design in having the sanctuary and temple face the east. Sun worship was the great rival of the worship of the true God, and its worshipers always worshiped the sun towards the east. Those who came to the sanctuary or temple to worship must come to the door or front of the sanctuary, with their faces toward it, for in that sanctuary God's presence was manifested. In so doing they would turn their back upon sun worship and all the idolatry that centered in it; whereas, those who apostatized from God and worshiped the sun towards the east, as was their custom, turned their back on God and His worship, and this the Lord counted as the greatest abomination that could be committed. Eze. 8:5-16.

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## LESSON IV.—January 26, 1895.

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### THE WORLDLY SANCTUARY.—Continued.

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#### ITS FURNITURE.

1. WHAT article of furniture is first mentioned? Ex. 25:10.
2. Of what was it made, and what were its dimensions?
3. With what was it overlaid? Verse 11.
4. By what means was it to be carried? Verses 12-14.
5. By whom and in what manner was it to be carried? Num. 4:15; 7:9; 1 Chron. 15:2, 12-15. Note 1.
6. What was to be put in the ark? Ex. 25:16, 21; 31:18; 32:15; Deut. 4:12, 13.
7. What was to be placed above upon the ark? Ex. 25:21. Note 2.
8. Of what was it made? Verse 17.
9. What were made at the two ends of the mercy seat? Verses 18, 19.
10. Describe their position. Verse 20.
11. Where did the Lord promise to meet with His people? Verse 22.

12. Where was the ark to be kept? Ex. 26: 33; Heb. 9: 3-5.
13. By what names is the ark called in the Scriptures? Ex. 26: 33; Josh. 3: 6; 6: 12; 1 Sam. 3: 3; Rev. 11: 19.
14. Describe the table that was to be made. Ex. 25: 23-25.
15. With what was the table furnished? Verse 29.
16. What was to be set upon it? Verse 30; Lev. 24: 5, 6.
17. When was new bread placed upon it? Lev. 24: 8.
18. Why was this bread called showbread? Note 3.
19. Where was the table of showbread placed? Ex. 40: 22.
20. Describe the golden candlestick. Ex. 25: 31-37.
21. Where was it placed? Ex. 40: 24. Note 4.
22. Describe the altar of incense. Ex. 30: 1-4.
23. Where was it placed? Verse 6.
24. Describe the altar of burnt offering. Ex. 27: 1-4.
25. Where was it placed, and for what purpose was it used? Ex. 40: 29.
26. Describe the laver. Ex. 30: 18.
27. What was its purpose? Verses 19-21.
28. Describe the court of the tabernacle. Ex. 27: 9-18.
29. When the work was finished, how did the Lord manifest His approval of it? Ex. 40: 33-35.

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### NOTES.

1. THE experience of David in carrying the ark was well calculated to impress him with the importance of carrying out the Lord's instructions, without presuming to vary from them. God is particular. He gives directions for His worship and His work, and they are the wisest and best that can be given. They are not arbitrary in their nature, but they are exactly adapted to meet man in his fallen condition, and raise him to eternal glory and immortal life. Again and again has the Lord sought to impress our minds with the importance of implicit obedience to His requirements. Numerous examples are given us in His word which illustrate the fact that He is particular. The cases of our first parents, Cain and Abel, Nadab and Abihu, Israel's observance of the Sabbath at the falling of the manna (Exodus 16), Ananias and

Sapphira, and others, might be cited. Let us ever remember that the willing and obedient shall eat the good of the land. Isa. 1:19.

2. It is not without significance that the mercy seat and the law of God beneath it were so closely associated, and that God's presence was manifested just above them between the cherubim. Here all the service of the sanctuary centered. Here the presence, character, and government of God were represented. The law of God is the "justice and judgment" which are the habitation of His throne. Ps. 89:14. It contains the eternal principles which form His character and are the foundation of His government. These include mercy and love as well as justice, for God's law is the reflection of all the attributes of His character. The Saviour classes mercy as one of the weightier matters of the law. Matt. 23:23. But while the law contains the principle of mercy and requires it of all, yet it does not fully reveal it to fallen man. It reveals man's guilt, and gives the knowledge of sin, but it is by the gospel and in Jesus Christ that the character of God and His law is fully revealed. The cover of the ark was called the mercy seat, because here mercy had her seat, and sin, the transgression of the law, beneath the mercy seat, was pardoned and removed by virtue of the blood of the atoning sacrifice which was there ministered. "Thus in the work of Christ for our redemption, symbolized by the sanctuary service, 'mercy and truth are met together; righteousness and peace have kissed each other.'" Ps. 85:10.

3. "THE showbread was kept ever before the Lord as a perpetual offering. Thus it was a part of the daily sacrifice. It was called showbread, or 'bread of the presence,' because it was ever before the face of the Lord. It was an acknowledgment of man's dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ. God had fed Israel in the wilderness with bread from heaven, and they were still dependent upon His bounty both for temporal food and spiritual blessings. Both the manna and the showbread pointed to Christ, the living Bread, who is ever in the presence of God for us. He Himself said, 'I am the living Bread which came down from heaven.' Frankincense was placed upon the loaves. When

the bread was removed every Sabbath, to be replaced by fresh loaves, the frankincense was burned upon the altar as a memorial before God."—*Patriarchs and Prophets, page 354.*

4. "THERE being no windows in the tabernacle, the lamps were never all extinguished at one time, but shed their light by day and by night."—*Patriarchs and Prophets, page 348.*

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## LESSON V.—February 2, 1895.

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### THE WORLDLY SANCTUARY.—Continued.

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#### THE LEVITICAL PRIESTHOOD.

1. WHO were chosen to minister in the priest's office? Ex. 28:1.
2. What garments were to be made for them? Verse 4.
3. Who were chosen to make them? Verse 3. Note 1.
4. Of what were they to be made? Verse 5.
5. Describe the ephod. Verses 6, 7.
6. Of what was the girdle made? Verse 8.
7. For what purpose were two onyx stones used? Verses 9-12.
8. Describe the breastplate. Verses 15, 16.
9. What were to be set in it? Verses 17-20. Note 2.
10. What was to be engraved upon them? Verse 21.
11. How was the breastplate attached to the ephod? Verses 26-28.
12. What was put in it? Verse 30.
13. Describe the robe of the ephod. Verses 31-34.
14. Of what was the miter made? Verse 39.
15. What was to be placed on the miter? Verses 36, 37.
16. Where was the miter to be worn? Verse 38.
17. For what purpose and when were these garments to be worn? Verses 40, 43.
18. What ceremony was to be performed before the priests could minister in the sanctuary? Verse 41; Ex. 30:26-30.

19. Of what was the anointing oil composed? Verses 23-25.  
20. What use of it was forbidden? Verses 31-33.

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### NOTES.

1. THERE is great comfort and encouragement in the lesson taught in this verse; and in Ex. 31:1-6, for those who are called to do the work of God. He gives them the wisdom and skill which they need to do the work acceptably. "The meek will He guide in judgment; and the meek will He teach His way." Ps. 25:9. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

2. "OVER the ephod was the breastplate, the most sacred of the priestly vestments. This was of the same material as the ephod. It was in the form of a square, measuring a span, and was suspended from the shoulders by a cord of blue, from golden rings. The border was formed of a variety of precious stones, the same that formed the twelve foundations of the city of God. Within the border were twelve stones, set in gold, arranged in rows of four, and, like those on the shoulder-pieces, engraved with the names of the tribes. The Lord's direction was, 'Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.' So Christ, the great High Priest, pleading His blood before the Father in the sinner's behalf, bears upon His heart the name of every repentant, believing soul. Says the Psalmist, 'I am poor and needy, yet the Lord thinketh upon me.'

"At the right and left of the breastplate were two large stones of great brilliancy. These were known as the Urim and Thummim. By them the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial or disapprobation,"  
—*Patriarchs and Prophets*, p. 351.

## LESSON VI.—February 9, 1895.

### THE WORLDLY SANCTUARY.—Concluded.

#### ITS SERVICE.

1. If a priest sinned, what offering was required of him? Lev. 4:3.
2. What was first done with the offering? Verse 4.
3. What was done with the blood? Verses 5-7.
4. If the whole congregation sinned, what service was performed? Verses 13-21.
5. When a ruler sinned, what offering was required of him? Verses 22, 23.
6. When one of the common people sinned, what choice was given him in making an offering? Verses 27, 28, 32.
7. What promise was made to those who brought the required offering? Verse 35.
8. What ministration was performed day by day throughout the year? Ex. 29:38, 39, 42; 30:1, 7, 8. Note 1.
9. Where was this service performed? Heb. 9:6.
10. Who only went into the second apartment of the sanctuary? Verse 7.
11. How often did he enter there?
12. What offerings were made at that time? Lev. 16:2-5.
13. What was done with each? Verses 6-10.
14. What was done with the blood of the goat of the sin offering? Verses 15, 18, 19.
15. What was accomplished by this service? Verses 16-19. Note 2.
16. What was then done with the live goat? Verses 20-22.
17. At what time in the year was this service performed? Verses 29, 30. Note 3.
18. How was the day to be observed. Verse 31.
19. What was it called? Verse 33; Lev. 23:27-32.
20. What is that tabernacle and its service called? Heb. 9:9.



21. In what did the service consist? Verse 10.
22. How long was it to continue? Verse 10.
23. When was the sanctuary destroyed? Dan. 9:25, 26. Note 4.
24. What sanctuary has taken its place? Heb. 8:1, 2.
25. How does it compare with the worldly sanctuary? Heb. 9:11.
26. Who ministers in it as our High Priest? Heb. 8:1, 2; 9:11; 4:14.

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### NOTES.

1. "THE daily ministration embraced the regular morning and evening burnt offering (Ex. 29:38-43), the burning of sweet incense on the golden altar of incense every morning when the high priest dressed the lamps, and every evening when he lighted them (Exodus 30), the additional work appointed for the Sabbaths of the Lord, and the annual sabbaths, new moons, and feasts (Numbers, chapters 28, 29), besides the particular work to be accomplished for individuals as they should present their offerings throughout the year."—*The Sanctuary and Its Cleansing*, p. 203.

2. "IN the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law. On the day of atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood, and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied. Then in his character of mediator the priest took the sins upon himself, and, leaving the sanctuary, he bore with him the burden of Israel's guilt. At the door of the tabernacle he laid his hands upon the head of the scapegoat, and confessed over him 'all the iniquities of the children of Israel, and all their trans-

gressions in all their sins, putting them upon the head of the goat.' And as the goat bearing these sins was sent away, they were with him regarded as forever separated from the people."—*Patriarchs and Prophets*, pp. 355, 356.

3. THE seventh month, Jewish time, comes in the autumn of the year, because the sacred year, as reckoned by the Jews, began in the spring.

4. WHEN Christ, the Lamb of God, died on Calvary, the earthly sanctuary and its service had fulfilled its purpose. Type had reached antitype, and "the veil of the temple was rent in twain from the top to the bottom." Matt. 27: 50, 51. This miraculous token was to signify that the temple at Jerusalem was no longer to be considered as the center of acceptable worship to God, although the temple service was kept up by the Jewish people until the destruction of Jerusalem by the Romans under Titus, in A. D. 70.

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## LESSON VII.—February 16, 1895.

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### THE SANCTUARY IN HEAVEN.

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#### REVIEW QUESTIONS.

- (a) WHEN and by whom was the worldly sanctuary built?
- (b) Of what materials was it made?
- (c) Into how many apartments was it divided, and what were they called?
- (d) What articles of furniture were made for each apartment?
- (e) Who were chosen to minister in the sanctuary?
- (f) How long did the ministration continue in the holy place without change?
- (g) When was the round of service concluded, and by what ceremony?
- (h) What was that day called?

(i) When did the service of the worldly sanctuary become unavailing?

(j) When was the temple destroyed?

QUESTIONS.

1. Where is the Lord's sanctuary located? Ps. 102: 19.
2. What sanctuary was a figure or pattern of it? Heb. 9: 8, 9, 23.
3. In what respect does the one in heaven differ from the worldly sanctuary? Verse 11.
4. What articles of furniture have been seen in the heavenly temple? Rev. 4: 5; 8: 3; 11: 19.
5. In what apartments of the earthly sanctuary were these articles kept?
6. What is said in regard to the holy places made with hands? Heb. 9: 24.
7. Of what was the service of the Levitical priesthood an example? Heb. 8: 4, 5.
8. In how many apartments did the priests then minister?
9. Then what must we conclude concerning the ministration in the heavenly temple?
10. Who is the Minister of that sanctuary? Heb. 8: 1, 2; 4: 14.
11. What is said of His experience and character? Heb. 4: 15; 5: 7-9.
12. To what order of priesthood does He belong? Heb. 5: 10; 6: 20.
13. Who was Melchisedec? Heb. 7: 1, 2. Note 1.
14. What is said of his genealogy? Verse 3.
15. In what respect was Christ like Melchisedec? Verses 3, 15-17, 24.
16. Why could He not belong to the Levitical priesthood? Verses 13, 14.
17. Why was it necessary that He should belong to another line of priesthood? Verses 11, 19.
18. Why did the service of the Levitical priesthood make nothing perfect? Heb. 9: 8-10; 10: 1-4, 11.
19. Wherein does Christ differ from the priests in the former dispensation? Heb. 7: 23-28. Note 2.

20. What is said of the blood which He offers? Heb. 9:11-14.

21. What is said of the efficacy of His sacrifice and priestly service? Heb. 7:27; 9:25, 26, 28; 10:10-14. Note 3.

### NOTES.

1. **THERE** has been much speculation concerning Melchisedec, especially as to who he was. This has been wholly unnecessary. The sacred record is clear and explicit. It says that he was king of Salem and priest of the Most High God. Some have contended that he was Shem. But this view contradicts the testimony of Scripture, for that says that he has no genealogy (Heb. 7:3), and Shem's genealogy is plainly stated (Gen. 5:32). If the genealogy of Melchisedec can be traced, or ascertained, then the truthfulness of the Scripture record would be disproved, for that declares that he has none, and, besides, Christ would not then be a priest after the order of Melchisedec. All should be satisfied to leave the matter where the Scriptures leave it, and not be wise above what is written.

2. **THE** fact that Christ differed from the priests in the former dispensation in no way militates against the truth that their ministration as priests was an example of His. Christ was a priest after the order of Melchisedec, that is, He had no predecessor, and will have no successor. "He ever liveth to make intercession." Heb. 7:25.

3. **CHRIST'S** sacrifice and ministration are so efficacious that with each it is "once for all." One sacrifice on Calvary was sufficient, and He ministers in each apartment of the heavenly sanctuary "once for all."

## LESSON VIII.—February 23, 1895.

### THE HEAVENLY SANCTUARY.—Concluded.

#### REVIEW QUESTIONS.

(a) How LONG a time was occupied in the round of service in the earthly sanctuary?

(b) In which apartment did it begin?

- (c) In which apartment and on what day did it close?
- (d) What was the service on that day called?
- (e) From what was the sanctuary cleansed?
- (f) In what did this service consist?
- (g) What was the nature of the work? Note 1.

## QUESTIONS.

1. What is necessary in cleansing the heavenly temple? Heb. 9: 11, 12, 23.
2. From what must it be cleansed? Note 2.
3. Considering the type, what must be the nature of this work?
4. How will the Lord carry on the work of judgment? Rev. 20: 12; Dan. 7: 9, 10.
5. What will He bring into judgment? Eccl. 12: 13, 14. Note 3.
6. Upon what class will the work of the judgment begin? 1 Peter 4: 17. Note 4.
7. Where are the names of believers written? Phil. 4: 3; Luke 10: 20.
8. Whose names will not be blotted out of the book of life? Rev. 3: 5.
9. To whom will deliverance come in the time of trouble? Dan. 12: 1.
10. What will be done with their sins? Acts 3: 19.
11. How will this be accomplished, and by whom? Note 5.
12. When will this be done? Acts 3: 19-21. Note 6.
13. When sins were borne from the earthly sanctuary by the high priest, what was done with them? Lev. 16: 21.
14. When the sins of God's people are blotted out of the books of record, upon whom are they placed? Note 7.
15. Of whom, then, was the scapegoat a type?
16. Of whom was the goat for the Lord a type?—Christ. He was *the goat for the Lord* (Lev. 16: 8, 9), or to represent the Lord.
17. When and how did Christ fulfill the type? 1 Peter 2: 24.
18. When, according to the type, must Satan bear the sins of God's people? Note 8.
19. What takes place soon after the blotting out of sin? Acts 3: 19, 20; Rev. 22: 11, 12; 1 Thess. 4: 16; 1 Cor. 15: 51-55.

20. What resurrection is this called? Rev. 20: 4-6.

21. What is done with Satan at that time? Verses 1-3. Note 9.

### NOTES.

1. IT was a work of judgment. It was so regarded by ancient Israel. The people were to afflict or humble their souls, or be cut off from Israel. Lev. 23: 29.

2. SIN has been conveyed to the sanctuary by the ministration of the priest, as shown by the type, and it must be removed or cleansed by blood. The sanctuary is, therefore, to be cleansed from sin, and not from physical impurity.

3. EVERY work will be brought into judgment. This shows that sins are not blotted out at conversion. They remain on the books of record till the judgment, the great antitypical day of atonement, the cleansing of the heavenly temple. "The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final day of atonement; so in the type, the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the day of atonement."—*Patriarchs and Prophets*, p. 357.

4. JUDGMENT will begin first upon the people of God, and their cases must be decided before Christ comes, because the saints are to judge the world after He comes. Dan. 7: 22; 1 Cor. 6: 1-3; 4: 5; Rev. 20: 4.

5. "IN the great day of final award the dead are to be 'judged out of those things which were written in the books, according to their works.' Then, by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin. In the type this great work of atonement, or blotting out of sins, was represented by the services of the day of atonement,—the cleansing of the earthly sanctuary, which was accomplished by the removal, by virtue of the blood of the sin offering, of the sins by which it had been polluted."—*Patriarchs and Prophets*, pp. 357, 358.

6. THIS scripture locates the time of the blotting out of sin just before the second coming of Christ. He completes His priestly work before He comes. The blotting out of the sins of His people is, therefore, just before He comes to gather His elect.

7. CHRIST, as our great High Priest, bears our sins from the heavenly temple, as indicated in the type, and they are placed upon the head of Satan, the antitypical scapegoat. "Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the redemption of men and the purification of the universe from sin, will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty. So in the typical service the yearly round of ministration closed with the purification of the sanctuary, and the confession of the sins on the head of the scapegoat."—*Patriarchs and Prophets*, p. 358.

8. IN the typical service the sins of God's people were placed on the head of the scapegoat at the close of the yearly round of service. It was an act performed after the sanctuary was cleansed, and the priest had come out from it, bearing the sins of the people. Hence the sins of God's people will be placed upon Satan at the close of our Saviour's priestly service in the heavenly temple.

9. AT the resurrection of the just, which takes place at the commencement of the thousand years, when Christ comes the second time, Satan is cast by an angel into the bottomless pit—*abussos*—abyss (see Revised Version), which means a waste, void, uninhabited place. This was very plainly symbolized by the scapegoat being sent away by the hand of a fit man into the wilderness, into a land not inhabited. Lev. 16:21, 22. When Christ comes, the righteous will be taken to heaven (1 Thess. 4:16, 17; John 14:1-3), and the living wicked will be destroyed (Isa. 24:1-3; Jer. 4:19-27; 2 Thess. 2:8). Thus the earth will be desolate and waste till the wicked are raised from the dead at the end of the thousand years. Rev. 20:5, first clause, 3, 7, 8.

## LESSON IX.—March 2, 1895.

### THE TIME OF THE JUDGMENT.

1. At what period of the world's history must the judgment take place? Note 1.
2. What is God's appointment concerning it? Acts 17:31. Note 2.
3. When was the judgment work to begin? Dan. 8:14. Note 3.
4. In connection with what vision was the 2300 days given? Verses 1, 2.
5. What symbols were shown Daniel? Verses 3, 5, 9.
6. What question led to the giving of this great prophetic period? Verse 13.
7. Who asked this question, and of whom?
8. To whom was the answer given? Verse 14.
9. What commission was given to Gabriel? Verses 15, 16.
10. To what time did he say the vision reached? Verses 17, 19.
11. What were the symbols explained to be? Verses 20-25.
12. What effect did the vision have upon Daniel, and how did he regard it? Verse 27.
13. What portion had been left unexplained?
14. Upon what portion of the vision was Daniel's mind afterward exercised? Dan. 9:2.
15. To what did he evidently think the time referred? Verses 2, 16, 17.
16. What did he do? Verses 3-19.
17. How was his prayer answered? Verses 20, 21.
18. What did Gabriel say to Daniel? Verses 22, 23.
19. To what vision must he have referred?
20. On what part does he begin in explaining it? Verse 24.
21. What does he say?
22. Of what, then, must the seventy weeks form a part? Note 4.
23. What kind of time is used in symbolic prophecy?—Prophetic time.



24. What is the Scripture rule for reckoning prophetic time? Num. 14 : 33, 34; Eze. 4 : 4-6.
25. What was to take place during the seventy weeks? Dan. 9 : 24. Note 5.
26. To what people is reference made in this verse?

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### NOTES.

1. IN the very nature of things judgment must *follow* a time of probation. God's judgment of this world must, therefore, come at the close of its history. This is also evident when we remember that the influence of a man's deeds continues after his death, and will continue till the close of probation, when the decree goes forth which is found in Rev. 22 : 11. His influence will, therefore, be considered in the judgment, because it is a result of his work. Eccl. 12 : 13, 14.

2. THE day of judgment is not to be understood as a day of twenty-four hours. The Scriptures speak of the day of the Lord (Joel 2 : 1, 11), and the day of salvation (2 Cor. 6 : 2). These are long periods of time, and the day of judgment which God has appointed involves work that extends over a period of many years, as the Bible plainly teaches.

3. WE have already found that the cleansing of the sanctuary is a work of judgment. Hence when the Lord reveals the time when the cleansing of the sanctuary is to take place, he reveals the time when the judgment is to begin.

4. AS THE angel began on the subject of time when he came to Daniel to explain the vision, the seventy weeks must form a part of the time mentioned in the vision. And as the instruction concerning the seventy weeks would not aid in any way in locating the commencement of the 2300 days unless they were to begin at the same time, we are held to the conclusion that the two periods coincide at their commencement. "Seventy weeks are determined," literally, "cut off." See "Sanctuary and Its Cleansing," chapter 6.

5. "TO FINISH the transgression." That is, to fill up the cup of

Israel's iniquity. This condition was reached at the first advent of Christ. Matt. 23:29-38. "To make an end of sins." This Christ did, in the sense of the prophecy, by making provision for putting away sin by the sacrifice of Himself. Heb. 9:26. "To make reconciliation for iniquity." This was done by Christ taking upon Himself the penalty of sin, that the law might be honored and the transgressor reconciled to God. 1 Cor. 15:3. "To bring in everlasting righteousness." The righteousness of God, which was seen in the spotless life of Jesus Christ, and which is given to every believer. Rom. 8:21-25. "To seal up the vision and prophecy." Evidently the words "seal up" are used in the sense of making sure instead of making secret. The seventy weeks were given to explain the vision and not to darken it, to reveal truth and not to cover it. They test every theory and view that are advanced concerning the 2300 days. They expose every false application, and make sure the true one. This will appear when its divisions are considered. Dan 7:25-27. "To anoint the Most Holy." The earthly sanctuary was to be anointed before the ministration in it could begin. Ex. 30:25-30. So, after the death of Christ, He ascended to heaven to minister as our High Priest in the sanctuary, preparatory to which, according to the type, it would be anointed.

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## LESSON X.—March 9, 1895.

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### THE TIME OF THE JUDGMENT.—Concluded.

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#### REVIEW QUESTIONS.

- (a) WHAT great prophetic period was introduced in our last lesson?
- (b) What is to take place at the end of that time?
- (c) Of what great and solemn event does the cleansing of the sanctuary form a part?
- (d) How much of the 2300 days was cut off upon the Jewish people?

## QUESTIONS.

1. What event marked the commencement of the seventy weeks? Dan. 9: 25.
2. What decrees formed the commandment mentioned in the prophecy? Ezra 6: 14.
3. Where is the last installment of the commandment recorded? Ezra 7: 11-26.
4. What is its date? See margin of Ezra 7. Note 1.
5. Into how many and what parts were the seventy weeks divided? Dan. 9: 25-27.
6. What was to be done during the first seven weeks? Note 2.
7. How many weeks more would reach unto the Messiah the Prince? Verse 25.
8. What work was to be done during the last week of the seventy? Verse 27.
9. What was Christ to do in the midst of the week?
10. How was this accomplished? Note 3.
11. Beginning with B. C. 457, when would each of these divisions of the seventy weeks end? Note 4.
12. How do these dates harmonize with the records of history? Note 5.
13. What was the date of Christ's manifestation as the Messiah? Mark 1: 14, 15 (margin). Note 6.
14. When was He crucified?—In the spring of A. D. 31.
15. Then when would the seventy weeks terminate?—A. D. 34.
16. What took place at that time? Note 7.
17. After cutting off seventy weeks, or 490 days, from the 2300 days, how much would remain?—1810.
18. Beginning with A. D. 34, to what date would 1810 more years bring us?—1844.
19. What solemn work began, then, in 1844?
20. At what time in the year did the 2300 days terminate? Note 8.
21. How long, then, has the judgment been in session?
22. How long was the service in the first apartment of the earthly sanctuary continued without change?

23. In point of time how did the service in the most holy place compare with that in the holy place?—It was very brief.

24. What must we conclude, then, with regard to the service in the heavenly sanctuary? Note 9.

25. What solemn announcement will soon be made? Rev. 22: 11, 12.

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### NOTES.

1. **THE** date of the decree recorded in Ezra 7 is one of the best established dates in the Scriptures. It has been proved correct by the concurrent agreement of more than twenty eclipses. See "Sanctuary and Its Cleansing," chapter seven.

2. **THE** building of the wall in troublous times refers, evidently, to the carrying out of the commandment to restore and build Jerusalem after the decree of Artaxerxes in B. C. 457. The seven weeks, or forty-nine years, would, therefore, end in 408 B. C. Houbigant's translation of versé 25, as quoted by Dr. Adam Clarke, is quite clear on this point. It reads as follows: "Know, therefore, and understand: From the edict which shall be promulgated, to return and rebuild Jerusalem, there shall be seven weeks. Then it shall be fully rebuilt, with anxiety in difficult times. Thence to the Prince Messiah there shall be sixty-two weeks."

3. **THE** sacrifice and oblation, so far as acceptable service in the temple was concerned, was caused to cease by Christ's sacrifice on Calvary, because they all met their fulfillment in the death of the Lamb of God.

4. **THE** seven weeks would end in B. C. 408; the sixty-two weeks would end in A. D. 27; the middle of the seventieth week, in A. D. 31; and the end of the seventy weeks, in A. D. 34.

5. **THE** dates harmonize exactly with the records of history, and thus the seventy weeks, with its various divisions, seal up or make sure the vision and the prophecy, by showing the correctness of a right interpretation and application of the time, and by detecting and exposing all false interpretations and applications. This will

be readily seen if we begin our reckoning at any other date than B. C. 457.

6. "MESSIAH" means "anointed One." Jesus was anointed by the Holy Spirit at His baptism. Matt. 3:16; Acts 10:38. Hence the sixty-two weeks reached to A. D. 27.

7. THE special work for the Jewish people, the confirming of the covenant with many for one week (the last week of the seventy), closed in A. D. 34. This date is marked by a general rejection of the gospel by that people, the martyrdom of Stephen, and a great persecution of the church by the Jews. As a result the believers were scattered abroad, and went everywhere preaching the gospel. Acts 7 and 8. The next year, A. D. 35, Saul was converted, and soon began his work as the apostle to the Gentiles.

8. ALTHOUGH the commandment to restore and build Jerusalem was issued in the spring of B. C. 457, the work of building the wall, to which the seventy weeks were allotted, did not begin till the fall of that year. This will appear when we remember that it took several months for the people to get ready for and make such a journey, and then prepare for the great work to be done. The record states that they did not reach Jerusalem till the fifth month. Ezra 7:8, 9. From the fact that seven weeks of the seventy were allotted to the building of the wall, and that work did not begin till the autumn of B. C. 457, we conclude that the time to begin to reckon the seventy weeks must be in the autumn, or when the commandment was carried into effect, and not the date of the issue. In other words, the expression, "From the going forth of the commandment to restore and build Jerusalem," is to be understood in harmony with the facts to which we have already alluded. Hence the 2300 days, and all the divisions of it that contained full years, would terminate in the fall of the year.

The baptism of Jesus would occur in the autumn of A. D. 27, His crucifixion in the spring of A. D. 31, and the 2300 days would end in the autumn of 1844. This would be according to the type, also, as the great day of atonement, the cleansing of the sanctuary, took place in the fall, on the tenth day of the seventh month. This makes complete harmony in the chronology of the 2300 days in all its divisions, and also in its commencement and termination.

9. THE study of the type would lead us to conclude that the time occupied in the cleansing of the heavenly sanctuary must also be brief, and, therefore, must soon be finished. It is clearly evident from the Scriptures that the Lord never designed to reveal the exact time when Christ's mediation for sinners will cease, and probation will close. See Matt. 24:42-44; Mark 13:32-37. Hence no one should infer that the time occupied in the most holy place of the heavenly temple bears the same exact ratio to the time spent in the holy place as it did in the earthly sanctuary. In the typical law and service we do not have an exact representation of the ministration in the heavenly sanctuary. Heb. 10:1.

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## LESSON XI.—March 16, 1895.

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### THE JUDGMENT MESSAGE.

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#### REVIEW QUESTIONS.

- (a) WHAT has God appointed? Acts 17:31.
- (b) What great prophetic period reaches to that day?
- (c) In what book of the Bible is it brought to view?
- (d) When did the work of the judgment begin?

#### QUESTIONS.

1. What message is found in Rev. 14:6, 7?
2. How extensively is it to be heralded?
3. What does it say about the judgment?
4. Of what does this scripture give conclusive evidence? Note 1.
5. When only would such a message be due? Note 2.
6. What messages follow it? Verses 8-12.
7. What great event follows these three messages? Verse 14.
8. When was a message given concerning the second coming of Christ and the judgment? Note 3.
9. What was preached in regard to time?—That Christ would come and judge the world in 1844.

10. Upon what scripture was the time message based? Dan. 8: 14.

11. What instruction was given to Daniel concerning his prophecy? Dan. 12: 4, 9.

12. When was the time of the end reached? Dan. 11: 33-35. Note 4.

13. What would we then expect to see?—The book opened and the contents understood.

14. What did John see on the Isle of Patmos? Rev. 10: 1, 2.

15. How is the extent of the proclamation illustrated? Verses 2, 5.

16. Upon what is it evidently based? Verse 2, first clause.

17. What is the burden of the proclamation? Verses 5, 6.

18. In what respects did the great Advent movement of 1840 to 1844 fulfill this scripture? Verses 1-6. Note 5.

19. What proves that the time mentioned in verse 6 does not refer to literal or common time? Verses 7, 11. Time continues, and there is still a work to be done for the world.

20. How is the bitter disappointment of God's people at that time illustrated? Verses 8-10. Note 6.

21. To what important event does the time reach? Verse 7. Note 7.

22. What work is to be finished early in the sounding of that trumpet? Verse 7. See note 7.

23. What is the mystery of God?—The gospel. See Eph. 3: 3-6; 6: 19; Col. 1: 23-27.

24. What constitutes the finishing of this mystery? Note 8.

25. To what prophet has this been especially declared?—Daniel.

26. Repeat the statement. Dan. 8: 14.

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## NOTES.

1. FROM this scripture we know that there will be a proclamation to the world concerning the judgment, and this proves that some will know when the hour of God's judgment has come. It therefore follows that the time of the judgment must be revealed in the word of God, or no one would know when it begins.

2. SUCH a message would not be due till the last generation is reached, because the judgment does not come till the last days of this world's history.

3. IN the great Advent movement, which began to assume great proportions in 1840, the second coming of Christ and the judgment were proclaimed in all parts of the world.

4. THE time of papal persecution is brought to view in this scripture, and it was to reach till the time of the end. The period began in A. D. 538, and continued for 1260 years (see Dan. 7:25; Rev. 11:2, 3; 12:6, 14; 13:5); hence it would terminate in A. D. 1798; 1798, therefore, marks the commencement of the time of the end. Then Daniel's prophecy would be unsealed, the book would be opened, many would run to and fro through it, or search its pages diligently, and thereby knowledge would be increased, and the wise would understand. Dan. 12:4, 9, 10. This has been literally fulfilled since 1798.

5. (a) THE message was world-wide in extent. (b) It was a time message. (c) It was based on the book of Daniel, a little book which is now open, although formerly sealed, or closed. (d) It was not clearly understood; something was hidden from view. This is represented by the angel being clothed with a cloud. The time message, preached back in 1840 to 1844, exactly fulfilled Rev. 10:1-6, while the true Advent message since 1844 has been in fulfillment of Rev. 14:6-12, for, prior to the fall of 1844, they preached that the judgment would come on the tenth day of the seventh month (Jewish time), 1844 (October 22), which was then future, but since that time we preach that "the hour of His judgment is come," which they did not and could not truthfully do prior to that date.

6. THE bitter disappointment which Adventists suffered when the time passed and the Saviour did not appear, is not proof that they were not His people and were not engaged in His work, because the disappointment is clearly foretold in the scripture where the message is found.

7. THE time message of Rev. 10:1-6 reaches to the sounding of



the seventh trumpet, and, as it is based on the little book which says that "unto 2300 days then shall the sanctuary be cleansed," we know that that period also brings us to that event, which is really the finishing of the mystery of God. Verse 7.

8. THE finishing of the gospel work includes the closing work of our High Priest in the heavenly temple, or the cleansing of the sanctuary, and the closing message of the gospel here on the earth, the threefold message of Rev. 14: 6-12. The last is the necessary complement of the first.

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## LESSON XII.—March 23, 1895.

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### THE JUDGMENT MESSAGE.—Continued.

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#### REVIEW QUESTIONS.

- (a) WHAT is the longest prophetic period in the Bible?
- (b) When did it begin and terminate?
- (c) What divisions of this period are given?
- (d) To what great event does the 2300 days reach?
- (e) Where do we find messages pertaining to the time and the judgment?

#### QUESTIONS.

1. What change of position by the high priest was necessary when the sanctuary was cleansed?
2. How is this change in our Saviour's priestly work illustrated? Rev. 3: 7, 8. Note 1.
3. What was seen in the temple of God in heaven? Rev. 11: 19.
4. Which apartment must have been opened to view? Why?
5. When did Christ begin His ministration there, and thus place before His people an open door?
6. What does it reveal to those who enter by faith within the second veil? Heb. 9: 3, 4; Rev. 11: 19. See note 1.
7. What does the ark of the testament contain? See note 1.

8. What church had this open door placed before them? Rev. 3:7, 8. Note 2.

9. When did the work of cleansing the sanctuary begin?

10. Then when did our great High Priest place before His people an open door?

11. What were they enabled to see? Rev. 11:19.

12. Under the sounding of what trumpet did this occur? Verse 15.

13. What was to take place in the beginning of the sounding of the seventh trumpet? Rev. 10:7.

14. What work of Christ constitutes the finishing of the mystery of God?

15. How was Dan. 8:14 understood by the Advent people in 1844? Note 3.

16. When they met with their bitter disappointment, what effect did it have upon them? Note 4.

17. What instruction and encouragement did the faithful ones find in the Scriptures? Heb. 10:32-39.

18. In reviewing their position what did they find concerning the time? Note 5.

19. What did they learn in regard to the sanctuary and its cleansing? Note 6.

20. What did they see in the temple of God in heaven? Rev. 11:19.

21. What did they know must be contained in that ark?

22. As they by faith viewed the sacred ark with its holy law, how were they led to regard them?—With greater interest than ever before.

23. What conclusion did they reach respecting the law of God?—That it is unchangeable in its nature, and reads, and, therefore, requires, the same now as it did when spoken on Sinai and placed in the ark.

24. In what embarrassing position did they find themselves?—Working on the Lord's Sabbath, and keeping another day.

25. What did this lead them to do?—To study the Sabbath question with deep interest, in order to learn how this change was effected.

**NOTES.**

1. **OUR** High Priest ministers in both apartments of the temple in heaven. He is also said to open and shut a door in connection with His work. Hence we are led to conclude that these acts represent the change in His position from one apartment to the other. The close of His work in the holy place would be fitly illustrated by His shutting the door or entrance into it, and the commencement of His work in the most holy place would be forcibly represented by His opening the door into that apartment; and in so doing He places before His people an open door which no man can shut. This enables them to look by faith through that open door and see their great High Priest ministering before the ark in the temple of God. Rev. 11:19. We know by the type that the ark contains the holy law of God without one jot or tittle changed.

2. **THE** Philadelphia church had this open door placed before them. Rev. 3:7, 8. This was the church that received the Advent message up to the autumn of 1844. They came right to the close of the great prophetic period in 1844, and there and then Christ placed before them an open door which reveals the ark of the testament to those who search to know the truth.

3. **THE** Advent people in 1844 thought that the earth was the sanctuary, and that the cleansing of the sanctuary was the purification of the earth by fire at the second coming of Christ, preparatory to its becoming the home of the redeemed. Hence they believed that the 2300 days reached to the second coming of Christ and the judgment, events which they supposed coincided in point of time.

4. **THEIR** bitter disappointment caused those who had a genuine Christian experience to study the Scriptures more carefully and prayerfully than ever before.

5. **IN** reviewing their position, they found there was no mistake in regard to the time, and therefore they began to study the other part of the text, which says, "Then shall the sanctuary be cleansed." Some, however, thought the trouble was in the computation of the

time, and they endeavored to readjust the prophetic periods; and this has led to all the time setting since 1844.

6. THOSE who carefully studied the subject of the sanctuary with a desire to know the truth, learned the facts that are being brought out in these lessons.

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## LESSON XIII.—March 30, 1895.

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### THE JUDGMENT MESSAGE.—Concluded.

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#### REVIEW QUESTIONS.

- (a) WHERE is the sanctuary located?
- (b) How may we learn about it?
- (c) By what means can we learn in regard to the work of Christ as our high priest?
- (d) In what apartment does He now minister?
- (e) By what providential circumstances did the Lord lead His people to study the subject of the sanctuary?
- (f) What were they brought to see in regard to the law of God?

#### QUESTIONS.

1. What power did they find had sought to change the law and the Sabbath? Dan. 7: 25; 2 Thess. 2: 3, 4. Note 1.
2. When they found that the Papacy was the power in question, what did they do?—They rejected the papal sabbath, and began to keep the Sabbath of the Lord and to teach it to others.
3. When they did this, what message did they proclaim? Rev. 14: 9-12.
4. What is the rule of judgment in the court of heaven? Rom. 2: 12, 13; Eccl. 12: 13, 14.
5. To what, then, is it eminently proper to call the attention of the people at this time? Note 2.
6. Where only can we see the law in all its fullness and perfection?—In Jesus Christ. Note 3.

7. Then in order to correctly present the law of God what must we do?—Preach Jesus Christ and Him crucified. 1 Cor. 2: 2.

8. In giving the First Angel's Message, what must we preach? Rev. 14: 6.

9. Of what, then, does the judgment message form a part?—The gospel.

10. What appeal is made in it concerning our worship? Verse 7.

11. If we truly worship God, what worship is excluded?—All false worship.

12. What is the highest form of worship?—Obedience.

13. Against what are we warned in the Third Angel's Message? Verse 9.

14. What is threatened against those who do not heed the warning? Verses 10, 11.

15. Of what does this unmingled wrath consist? Rev. 15: 1.

16. By what symbol is a divided church represented in the last days? Rev. 14: 8. Note 4.

17. What causes her fall? See note 4.

18. What description does Paul give of her condition? 2 Tim. 3: 1-5.

19. How bad does Babylon finally become? Rev. 18: 1, 2.

20. What relation will she then sustain to earthly governments? Verse 3. Note 5.

21. Why are God's people called out of her? Verses 4-8.

22. What is said of the people brought out under the last message? Rev. 14: 12.

23. What great event immediately follows? Verse 14.

24. To whom does He bring deliverance and salvation? Dan. 12: 1.

25. Where do they reign with Christ during the thousand years? Rev. 4: 1-5; 7: 9; 19: 1; 20: 4, 6.

26. In what work will they engage? Rev. 20: 4.

27. What will take place at the close of that period? Verses 5, 7-9.

28. Where will the saints finally reign forever? Rev. 5: 9, 10; Dan. 7: 27.

29. What must first take place? Ps. 37: 9, 10, 11, 34.

30. What anthem of praise and victory will then be heard?  
Rev. 5: 13.

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### NOTES.

1. **SIN** is the transgression of the law (1 John 3: 4), and he who transgresses the law is a sinner. But when a man not only sins himself but by his influence and power leads millions of others to sin, how fitting that he should be called "the man of sin"! So the Papacy, under the symbol of the little horn in Daniel 7, is said to have "eyes like the eyes of man, and a mouth speaking great things" (verse 8), and he thinks to change times and the law (verse 25), and hence the Lord appropriately calls him "the man of sin." 2 Thess. 2: 3, 4.

2. **IN** view of the fact that the judgment is now in session, and that the law of God is the rule of judgment, it surely is the duty of those who have the light that shines from the sanctuary, to proclaim the great truth that "the hour of His judgment is come," and plead with the people to turn from all false worship and "keep the commandments of God and the faith of Jesus," that they may stand in the judgment and be accounted worthy of everlasting life. This is the message which is now due, and which must be given to the world, according to the prophecy. Rev. 14: 6-12.

3. **MAN**, in his fallen condition, is so blinded by sin that he cannot see the holiness and perfection of the divine law. Our eyes need to be anointed that we may see. Hence the Psalmist prays, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Ps. 119: 18. The gospel reveals the law in all its perfection and beauty in the person of Jesus Christ. In Him all fullness dwells. Col. 2: 9. Therefore in receiving Christ and beholding Him the righteousness of the law is revealed to us and fulfilled in us. Rom. 8: 3, 4.

4. **BABYLON**, from Babel, which signifies confusion, is a very appropriate symbol of the church of to-day with its multitudinous sects and jargon of conflicting creeds. The truth of God for these last days would have healed Babylon (Jer. 51: 7-9), but she rejected

the light from heaven, and teaches fables and false doctrines, to turn the people away from the truth and work of God. Thus she makes the nations drunker, and suffers a moral fall.

5. IN her fallen condition, having separated herself from the Lord, her source of strength, she seeks the help of earthly powers, and unites with them in order to secure it. Thus she commits fornication and fills up the cup of her iniquity. Soon the plagues described in Rev. 18: 8-24 will overtake Babylon, and hence it behooves God's people to come out of her, and not partake of her sins and receive of her plagues. Verse 4. The Babylon here brought to view evidently includes the mother and the daughters of this great family, viz., the Church of Rome and all those churches that unite with the world and reject the Lord by refusing to obey His word and by teaching for doctrines the commandments of men.

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