

# SABBATH - SCHOOL LESSONS

ON

# The Sanctuary

FOR SENIOR CLASSES

THIRD QUARTER, 1901

*Rev. S. B. Smith (Oct. 26 W. 1891)*

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**H**ELPS

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## Daily Study of the...

### ☪ ☪ Sabbath-School Lessons.

**T**HE Sabbath-school affords to parents and children a precious opportunity for the study of God's word. But in order to gain that benefit which they should gain in the Sabbath-school, both parents and children should devote time to the study of the lessons, seeking to obtain a thorough knowledge of the facts presented, and also of the spiritual truths which these facts are designed to teach. We should especially impress upon the minds of the young the importance of seeking the full significance of the scripture under consideration.

Parents, set apart a little time each day for the study of the Sabbath-school lesson with your children. Give up the social visit if need be, rather than sacrifice the hour devoted to the precious lessons of sacred history. Parents as well as children will receive benefit from this study. Let the more important passages of Scripture connected with the lesson be committed to memory, not as a task, but as a privilege. Though at first the memory may be defective, it will gain strength by exercise, so that after a time you will delight thus to treasure up the precious words of truth. And the habit will prove a most valuable aid to religious growth.

If the time that is worse than wasted in gossip, in ministering to pride, or for the gratification of appetite, were devoted with equal interest to the study of the Bible, what encouragement would be given to our Sabbath-schools. But when parents are more anxious to have their children fashionably dressed than to have their minds stored with the truths of God's word, the children themselves will soon learn to regard dress and display as of more consequence than the things which concern their salvation.—*Testimonies on Sabbath-school Work.*

## Sabbath-School Lessons

on

# The Sanctuary

## For Senior Classes.

THIRD QUARTER, 1901.

It has been some time since our schools studied the subject of the sanctuary, and we are sure that many will esteem it a great privilege to have our Sabbath-school lessons on this important theme once more.

In the last lesson of the last quarter we were exhorted to remember the law of Moses which the Lord commanded "for all Israel." Mal. 4:4. If we form a part of the "Israel of God" (Gal. 6:16), we will *study and remember* that law which was a "shadow of good things to come" (Heb. 10:1), that we may understand the position and work of our High Priest in "the true tabernacle, which the Lord pitched, and not man" (Heb. 8:1, 2). The things which "were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4).

No one should get the idea that the subject of the sanctuary has been treated exhaustively in these lessons, for such is not the case. The different phases of the subject are just touched upon, therefore we urge upon all the earnest, prayerful study of this great question, simply regarding the lessons as a guide in suggesting an orderly arrangement of its different phases. This study should prove a great blessing to all our people.

The subscription edition of "Desire of Ages" is used for reference. Those who have only the trade edition of this work will find the quotations in the following chapters: Chapter 1, "God with Us;" chapter 4, "Unto You a Saviour;" chapter 11, "The Baptism;" chapter 27, "Thou Canst

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Make Me Clean;" chapter 71, "A Servant of Servants;" chapter 77, "In Pilate's Judgment Hall;" chapter 78, "Calvary." These chapters may all be read with profit while studying the lessons, also the following chapters in "Patriarchs and Prophets;" Chapter 5, "Cain and Abel Tested;" chapter 30, "The Tabernacle and Its Services."

The following helps are recommended to our schools while studying this series of lessons: "Christ Our Advocate," price, 6d. "Looking unto Jesus," cloth, price 3/-. "The Sanctuary and the 2,300 Days," leatherette, 1/-.

We are glad that our schools will have these excellent helps in the study of the lessons, in addition to some very instructive articles on this important subject that have appeared in our periodicals in recent years. But above all, and more important than all, we urge upon every student the necessity of carefully studying the *Scriptures*, that he may be taught by the great Teacher, and know for himself the truth as it is in Jesus. The texts inclosed in parenthesis are suggested as side lights to be studied with the lessons.

## LESSON I.—PREPARATION OF CHRIST FOR THE PRIESTHOOD.

July 6, 1901.

1. What was Christ's original position? John 1:1, 2; Phil. 2:5, 6.
2. What great work did He perform? John 1:3; Col. 1:16, 17.
3. To what extent did He humble Himself? John 1:14; Phil. 2:7, 8. (Heb. 2:9; Rom. 8:3; Gal. 4:4; 2 Cor. 5:21.) "Desire of Ages," pp. 49, 754, 755. Note 1.
4. What led the Father to give His Son for such a work? John 3:16; Heb. 2:10; "Desire of Ages," p. 49. Note 2.
5. How closely does Christ connect Himself with humanity? Heb. 2:11, 12. (Eph. 2:13-16.) "Desire of Ages," pp. 25, 26.
6. With what feelings did He enter upon His great work? Ps. 40:7-10. Note 3.
7. What was necessary before Christ could enter upon His priestly work? Heb. 2:14-18.
8. What must He learn before He could be a perfect high priest? Heb. 5:8-10. By what means? Heb. 2:10.

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9. Why was Jesus tempted in all points as we are? Heb. 2:18; 4:15. "Desire of Ages," p. 22. Note 4.
10. How severe were His temptations? Heb. 12:3, 4; 2:7, 8. (Ps. 69:20.)
11. When did Christ have such an experience? Luke 22:44. Of what was it a pledge? "Desire of Ages," p. 734. Note 5.
12. Why was Jesus treated so shamefully? Isa. 53:5. Note 6.

### NOTES.

1. "He, the Sin-bearer, endures the wrath of divine justice, and for thy sake becomes sin itself."—"Desire of Ages," p. 755 "Into the world where Satan claimed dominion, God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss."—P. 49.

2. "The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only begotten Son, that the path of life might be made sure for our little ones."—Id., p. 49.

3. "This was a voluntary sacrifice. Jesus might have remained at the Father's side. . . . But He chose to give back the sceptre into His Father's hands, and to step down from the throne of the universe, that He might bring light to the benighted and life to the perishing."—Id., p. 21.

4. "If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was in all points tempted like as we are. He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us."—Id., p. 22.

5. "The blood-drops of agony that from His wounded temples flowed down his face and beard, were the pledge of His anointing with the oil of gladness as our great high priest."—Id., p. 734.

6. Having taken man's place, Jesus was treated as sinful man deserved. Spurrell's Translation of 2 Sam. 7:14 reads: "Even in His suffering for iniquity, I will chasten Him with the rod of men and with the stripes of the children of men." By this treatment He was earning the right to become man's advocate. See "Desire of Ages," pp. 25, 744. These experiences of suffering were to fit Him to be a merciful High Priest. Heb. 5:1, 2; 2:17; "Desire of Ages," p. 742; Heb. 7:28, margin.

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## LESSON II.—OUR GREAT HIGH PRIEST.

July 13, 1901.

1. Whom are we exhorted to consider? Heb. 3:1.
2. What statements are made that show that this subject requires study and divine enlightenment? Heb. 5:9-14.
3. For what purpose is a high priest ordained? Heb. 8:3; 5:1.
4. What gift did Christ offer? Eph. 5:2; Heb. 9:14. Note.
5. By whom and how was Christ made high priest? Heb. 7:20, 21.
6. To what order of priesthood was Christ appointed? Heb. 6:20.
7. Why was He not made a priest after the order of Aaron? Heb. 7:11, 18, 19; 10:1.
8. What is said of the nature of Christ's work as priest? Heb. 10:11-14. (Heb. 7:23, 24.)
9. What is He able to do? Heb. 7:25.

### NOTE.

"None but the Son of God could accomplish our redemption; for only He who was in the bosom of the Father could declare Him. Only He who knew the height and depth of the love of God could make it manifest. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to fallen humanity."—"Steps to Christ," p. 13.

## LESSON III.—POSITION OF OUR HIGH PRIEST.

July 20, 1901.

1. What is the position of our High Priest? Heb. 8:12. (Col. 3:1; Heb. 10:12; 12:2; Eph. 1:19-21.)
2. Who placed Him in this position? When? Eph. 1:19, 20. (Phil. 2:9-11; Heb. 1:3, 5; Ps. 2:6, 7; Acts 13:33; Rom. 1:3, 4.) Note 1.
3. Of what is He the head? Eph. 1:22, 23.
4. Where does this place the church? Eph. 2:4-6; 1:5, 6. Note 2.
5. How long will Christ occupy this position? Ps. 110:1; 1 Cor. 15:23-25.
6. What is one of Christ's greatest enemies? 1 John 2:15, 16; James 4:1-4. Note 3.
7. What delays the time when Christ will conquer all His foes? Ps. 81:13, 14; Isa. 43:24. Note 4.

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8. What part have we to act in conquering our foes? 1 John 5:4; Isa. 30:15.
9. Through whom is the victory gained? Rom. 8:35-37; 1 Cor. 15:57.

### NOTES.

1. Just at the time when men could endure Christ no longer, and took counsel together and put Him to death, declaring they had no king but Caesar, God, by the power of the resurrection, declares Him to be His Son and His King, and places Him at His own right hand, giving Him all power and dominion. And for what purpose? "Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, All these are for man. Use these gifts to convince him that there is no greater love than Mine in earth or heaven. His greatest happiness will be found in loving Me."—"Desire of Ages," p. 57.

2. "God has adopted human nature in the person of His Son, and has carried this same into the highest heaven. It is the Son of man who shares the throne of the universe. . . . Heaven is enshrined in humanity, and humanity is enfolded in the bosom of infinite love."—"Desire of Ages," p. 25.

3. If we belong to Christ, our foes and Christ's foes are the same. They are the sins of our own heart.

4. While we cling to our sins, He can not put them under His feet without putting us there with them, and so He waits for us to give them over into His hands. We are to sit where He sits, and in quietness and confidence give over all our enemies into His hands, and we have the promise that the God of peace shall "bruise Satan under your feet shortly."

## LESSON IV.—DWELLING-PLACE FOR THE LORD.

July 27, 1901.

1. Where does our High Priest minister? Heb. 8:1, 2.
2. What other sanctuary is mentioned in the Scriptures? Heb. 9:1-5. Where was it built?
3. What instruction did the Lord give Moses? Ex. 25:1-7.
4. What were they to make? For what purpose? Verse 8. Note 1.
5. Of what was the sanctuary an object lesson? 2 Cor. 6:16. (Isa. 57:15; Ps. 132:13, 14; Heb. 9:8, 9, 11, 23.) Note 2.
6. How was Moses directed to build it? Ex. 25:9, 40; Heb. 8:5.
7. Who is our example, or pattern? 1 Peter 2:21, 22. (Rom. 8:9; Phil. 2:5.)

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8. Then what is our duty? Heb. 3:1; 12:2; 2 Cor. 3:18. Note 3.  
 9. What will compose the spiritual temple of which the earthly was an object lesson? 1 Peter 2:5.

## NOTES.

1. The Lord invited His people to build Him a sanctuary. In so doing He expressed a desire to dwell among them. He has cherished this desire and expressed it in different ways from the beginning. By creating man and visiting him, He showed a desire for his companionship. When man departed so far from Him that his thoughts were only evil, God was grieved, but still showed His desire to dwell with him by preparing an ark for saving all who would enter it. Ex. 25:8 again reveals the same desire, also Matt. 1:23; John 1:14. It is again expressed in strong language in the Saviour's prayer to His Father. John 17:24. It is also expressed by promise in John 14:3 and in 1 Thess. 4:16, 17. He will be satisfied when the New Jerusalem comes down from heaven, and the Father and Son come to dwell with us eternally. Rev. 21:2, 3. "I will dwell in them and walk in them" had also reference to God's dwelling in the sanctuary. See Ex. 29:43, 45; Lev. 26:11, 12. The Spirit of God quotes it as referring to the temple of our body, thus showing that the sanctuary was but an object lesson of the real dwelling-place of God.

2. God is not satisfied with heaven and earth as His dwelling-place, for His own hands made these; but He asks us to build Him an house and place of rest, and says He will look for it in the contrite heart. Isa. 57:15.

3. Moses was exhorted to "look" that he make all things after the pattern (Ex. 25:40), and he was careful to do so. Ex. 39:43. So in order for us to build after the Pattern, we must study the Pattern, look "unto Jesus." "By beholding, we become changed."

## LESSON V.—THE SANCTUARY AND ITS COVERINGS.

*August 3, 1901.*

1. Where do we find God's way revealed? Ps. 77:13.
2. Of what were the sides of the tabernacle made? Ex. 26:15, 29.
3. How many boards were used? What were their dimensions? Verses 16, 18, 20, 22, 23, 25.
4. Of what was the ceiling or roof of the tabernacle made? Ex. 26:1-6. Note 1.
5. What was used to cover the tabernacle? Verses 7-13. Note 2.
6. What other coverings were made for the tabernacle? Verse 14. Note 3.

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## NOTES.

1. The linen curtain which formed the ceiling of the sanctuary was a beautiful symbol of the fine linen which is said to be the righteousness of saints. Rev. 19:8. This is obtained by faith in Christ, the antitype of the goat that was slain for a sin-offering, of which the goat's-hair curtain would be a constant reminder.

2. The first covering was of goats' hair. The goat in the type was the sin-offering whose blood cleansed the people and the sanctuary. It was a type of Christ, the true sin-offering, whose blood actually takes away sin.

3. The second covering was made of rams' skins dyed red. Our sins are said to be "red like crimson." Isa. 1:18. The wages of sin is death. Sin forfeits the life, it demands the shedding of blood, for "without shedding of blood is no remission" (Heb. 9:22), that is, no remission of sin. The blood is the life. The rams' skins "dyed red" would be emblematic of the sinner, whose sins require the shedding of blood. The outer covering was made of badger skins or sealskins, as most Bible expositors teach. The words in the original seem to indicate that they were sealskins or something similar. From this we conclude that this outer curtain was for the purpose of protection from the elements.

## LESSON VI.—THE COURT, ALTAR OF BURNT-OFFERING, AND LAVER.

*August 10, 1901.*

1. In what was the sanctuary inclosed? By what was it surrounded? What was its size? Ex. 27:9-18.
2. Of what was the gate or door composed? Where was it placed? Ex. 27:14-16. Note 1.
3. On entering through the door into the court what would be reached first? Ex. 40:6.
4. What offerings were slain there? Lev. 1:10, 11; 6:25; 7:2.
5. What was done with the blood? Lev. 4:7, 18, 30.
6. What is the blood declared to be? Lev. 17:11, 12, 14. (Gen. 9:4.)
7. For what purpose did Christ shed His blood or give His life? 1 Cor. 15:3; 1 John 1:7. (1 Peter 1:18, 19; 2:24; 3:18.)
8. Where was the laver placed? What was its use? Ex. 30:18-21.
9. How are we washed and cleansed? John 13:8-11; 15:3. Note 2. "Desire of Ages," p. 646.

## NOTES.

1. By carefully comparing the statements in verses 9-18, it will be seen that the gate of the court was on the east end. This corresponded, of

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course, to the door of the tabernacle, which was at the east end in both the sanctuary which Moses built and the temple which Solomon built. See Eze. 8 : 16, and "Christ Our Advocate," pp. 20, 21.

2. The people came to the sanctuary, where God dwelt between the cherubim, through the gate or door of the court, by the altar of burnt-offering and the laver. So we come to the heavenly sanctuary, where God dwells, through Christ, who is the door (John 10 : 7, 9), the sin-offering (Heb. 9 : 13, 14 ; 10 : 10-14), that was slain at the altar of burnt-offering, and the living Word by which we are cleansed from sin (John 1 : 1 ; 15 : 3 ; 1 Cor. 10 : 4 ; Eph. 5 : 25, 26). Christ was symbolised by the smitten rock which gave water to the people in the wilderness. When Aaron and his sons were chosen for the priesthood, they were washed all over by Moses, who was a representative of Christ. The new birth is spoken of as the washing of regeneration. Titus 3 : 5. Ps. 119 : 9, 11 shows how we are cleansed by the Word.

## LESSON VII.—TABLE OF SHEWBREAD AND GOLDEN CANDLESTICK.

*August 17, 1901.*

1. Into how many apartments was the sanctuary divided? What was the size of each? Heb. 9 : 1-3 ; Ex. 26 : 31-33. Note 1.
2. What articles were placed in each apartment? Ex. 40 : 20-27. (Ex. 30 : 1-6 ; 27 : 34, 35.)
3. Where was the table of shewbread located? Ex. 40 : 22.
4. For what purpose was it used? Ex. 40 : 23 ; 25 : 30.
5. Of what was the shewbread made? How many loaves were made each week? Lev. 24 : 5.
6. How were they arranged on the table? Verse 6.
7. What was done with the shewbread? Verse 9.
8. How often was it placed before the Lord? Verse 8. Note 2.
9. Where was the golden candlestick placed? Ex. 40 : 24.
10. Of what was it made? Ex. 25 : 31, 36 ; Num. 8 : 4. Note 3.
11. What instruments were used in connection with the candlestick? Ex. 25 : 38.
12. What care was to be taken of the lamps? Were they ever to be extinguished? Ex. 27 : 20, 21 ; 30 : 7, 8 ; Lev. 24 : 1-4. Note 4.
13. What is said of Christ's work? Matt. 12 : 20 ; Ps. 18 : 28.

### NOTES.

1. By comparing Ex. 25 : 15-25 with 1 Kings 6 : 2, 16-20, we learn that the tabernacle was ten cubits wide and thirty cubits long, that the temple proper was twice as large, viz., twenty cubits wide and sixty cubits long,

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and that the latter was composed of two apartments, one twice as large as the other. The oracle, or most holy place, was a perfect cube, twenty cubits on a side. Verses 16, 20. As both these structures were built after a pattern, we conclude that the most holy place of the tabernacle was also only half as large as the holy place, or first apartment. See "Looking unto Jesus," pp. 61, 62.

2. "It was called shewbread, or bread of the presence, because it was ever before the face of the Lord. Ex. 25 : 30. 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 shewbread pointed to Christ, the living bread, who is ever in the presence of God for us."—"Patriarchs and Prophets," p. 354. Fine flour is bread-corn bruised until it is smooth and even. Christ is the bread-corn bruised, Isa. 53 : 5 ; John 6 : 48, 51.

3. As the candlestick gave light in the sanctuary and temple of ancient times, so Jesus by His Spirit and word sheds light into our hearts. John 8 : 12 ; 1 : 1, 4, 9 ; Eph. 3 : 17 ; Ps. 119 : 105. Thus we as temples of God are lighted, and God's people are the light of the world. 1 Cor. 3 : 16, 17 ; 6 : 19 ; Matt. 5 : 14. So in Rev. 1 : 12, 13, 16, 20 ; 2 : 1, the seven golden candlesticks represented the seven churches, God's people, and Christ walked among them. In the heavenly sanctuary we have the seven lamps of fire burning before the throne (Rev. 4 : 5), the antitype of the candlestick with seven lamps in the worldly sanctuary.

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," p. 348. We read about snuffers and snuff-dishes, but not a word is said about an extinguisher. When our High Priest walks among the golden candlesticks He has often to apply the snuffers, and cut off something which would hinder the lamp from sending forth its light. But when the high priest came with the snuffers, he brought the oil vessel at the same time. So when Christ removes something that we love, He gives us more of the oil of the Holy Spirit, that we may be brighter and better Christians.

## LESSON VIII.—ALTAR OF INCENSE, THE VAIL, AND ARK.

*August 24, 1901.*

1. Where was the altar of incense placed? Ex. 30 : 1, 6 ; 40 : 26.
2. For what purpose was it used? When was it offered? Ex. 30 : 7, 8.
3. With what was the offering of incense connected? Of what was it a symbol? Ps. 141 : 2 ; Rev. 8 : 3, 4. Note.

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4. For what purpose was the second veil? Ex. 36: 35, 36; 40: 3, 21. (Heb. 9: 4.)
5. What was connected with the ark that needed to be veiled? Lev. 16: 2.
6. What was represented by the veil? Into what place may we now come? Heb. 10: 19, 20.
7. What was placed within the ark? Ex. 25: 16; Deut. 10: 4, 5.
8. With what was the law covered? Ex. 25: 21.
9. Where was the blood of the atonement sprinkled? Lev. 16: 15.
10. Where does our hope centre? Heb. 6: 19, 20.
11. What confidence should this give us? Heb. 4: 16.

## NOTE

"Day and night the holy incense diffused its fragrance throughout the sacred apartments, and without far around the tabernacle." "The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ." "In the offering of incense the priest was brought more directly into the presence of God than in any other act of daily ministration."—"Patriarchs and Prophets," pp. 348, 353. So in prayer we are brought nearer to God than in any other act of worship.

## LESSON IX.—THE OFFERINGS.

## The Sin-Offering.

August 31, 1901.

1. What offerings were made for the sin of ignorance by the high priest? What offerings were made by the whole congregation? Describe the way in which these offerings were made. Lev. 4: 2-21.
2. What offering was made by a ruler, or by any one of the common people, for the same sin? In what way was it dealt with differently from the offering made by the priest and the whole congregation? Lev. 4: 22-35; 6: 25-30.
3. For what purpose were some of the sin-offerings eaten? Lev. 10: 16, 17. Notice that where the priest was concerned in the sin, he was not permitted to eat of the offering.
4. In what way are we privileged above those priests? Heb. 13: 10-13. Note 1.
5. What offering has been provided for us? Eph. 5: 2.
6. What must we do with the offering? What will be the result? Isa. 53: 10.

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## The Trespass-Offering.

7. How many kinds of sins are mentioned in Lev. 5; 6: 1-7; 7: 1-7? How were the offerings made? Note 2.
8. What offering has been provided for us? Eph. 5: 2.
9. What must we do with the offering? What will be the result? Isa. 53: 10, 11. Note 3.
10. To whom did the fat of all these offerings belong? Lev. 3: 14-17.
11. What were the fat and the parts burned with it called? Lev. 3: 11; Eze. 44: 7; Lev. 21: 6, 8, 17; Num. 28: 2, margin. Note 3.
12. For whom was the altar made? What was it called? Ex. 20: 24; 25; Mal. 1: 7, 12.
13. What did the fat represent? Isa. 43: 24; Ps. 37: 20.
14. To whom do our sins belong? Gal. 1: 4. Why, then, is the fat the Lord's?

## NOTES.

1. There were two ways in which the priest bore the sins into the sanctuary, by the blood and by eating the flesh. See "Patriarchs and Prophets," p. 354. Those priests were not permitted to eat their own sin-offering, as the eating of the offering was for the purpose of conveying the sins to the priest, to teach us that Christ actually bore "our sins in His own body"—became "sinful flesh." We, however, can eat our sin-offering, and by so doing become righteous.

2. The distinction between sin and trespass does not seem very clear, hence will bear much study. One writer has said: "In the sin-offering we see Christ offering Himself for us, for what we are in ourselves,—sinful creatures. In the trespass-offering we see Jesus offering Himself for our sins, our trespasses, the fruits and effects of our sinful natures,—what we do."

3. There are two classes of offerings, the sweet savor and the non-sweet savor. The sin and trespass offerings belong to the non-sweet savor, as sin was upon them by imputation. Therefore they could not be burnt upon the brazen altar, which was God's table. Mal. 1: 12. However, in order to teach us the preciousness of our giving up our sins, the fat, representing them, is consumed on God's altar, and is called the bread of the Lord, a savor of His rest, as we can not enter into His rest except by ceasing from our own works of sin. Heb. 4: 10. All the fat is the Lord's, so all our sins belong to Him, and we should fill Him with the fat of our sacrifices, and not cause Him to serve with our sins. Otherwise our bodies must be burned without the camp in the great burning day. See Ps. 37: 20.

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**LESSON X.—THE OFFERINGS (Continued).****The Burnt-Offering.***September 7, 1901.*

1. What must the burnt-offering be? How must it be offered? Lev. 1: 3.
2. How does the worshipper identify himself with this offering? What promise is connected with it? Verse 4.
3. What is then done with the offering? How much of it is accepted? Verses 5-9.
4. Were the daily offerings burnt-offerings or sin-offerings? Ex. 29: 38-42. What did they symbolise? Ans.—“The daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ.”—“Patriarchs and Prophets,” p. 352.
5. How was the acceptance of this offering shown? Gen. 4: 4; Heb. 11: 4; Ps. 20: 3, margin. Ans.—“Fire flashed from heaven and consumed the sacrifice.”—“Patriarchs and Prophets,” p. 71. Note 1.
6. The fire having once been kindled by the Lord, what command was given concerning it? Lev. 6: 12, 13. Note 2.
7. How are we to present ourselves to the Lord? Rom. 12: 1.
8. How do we find acceptance? Eph. 1: 6. Note 3.

**The Meat-Offering.**

9. Of what materials was the meat-offering composed? Lev. 2: 1, 13. Note 4.
10. What was represented by the flour? John 6: 48.
11. What was poured upon the flour? Lev. 2: 1. What was poured upon Christ? John 3: 34. What, then, is represented by the oil? Acts 10: 38, 39; Rom. 8: 9. Note 5.
12. With what was the offering seasoned? Lev. 2: 13. What are we exhorted to have? Mark 9: 50; Col. 4: 6. By thus using salt in their sacrifices the people were bound to Jehovah in most solemn covenant. Read Num. 18: 19; 2 Chron. 13: 5. Note 6.
13. Everything in Christ's outer and inner life was a sweet odour to God; hence how much of the frankincense was to be burnt on God's altar? Lev. 2: 16. Repeat 2 Cor. 2: 14-16. How much of the oil and flour was burnt? Lev. 2: 2. What was done with the rest of the offering? What kind of offering was it? Lev. 2: 2, 3.
14. In what different ways could it be prepared? Lev. 2: 4, 5, 7, 11. What must be excluded from it? Ex. 12: 18-20; Luke 12: 1; 1 Cor. 5: 6-8; Gal. 5: 9. What is represented by leaven? Honey would not stand the fire, hence was excluded.

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## NOTES.

1. When we see sin losing its hold upon us, being reduced as it were to ashes, by the fire of the Holy Spirit, we may know that God is accepting our consecration, and that we are serving the true God. 1 Kings 18: 24, 36-39.
2. This fire kindled by God represented one phase of the work of the Holy Spirit. Matt. 3: 11; Isa. 4: 4; Mal. 3: 23. This fire must never be allowed to go out. John 14: 16. So we are commanded not to quench the Holy Spirit, but should keep it burning, with the fat of our sin-offerings and our whole burnt-offerings.
3. In these different sacrifices we get so many different aspects of Christ's one sacrifice. All the sacrifices stood for the one who offered them. Christ gave Himself for us. Christ is our burnt-offering; we bring Him to God, and He accepts Him as a whole burnt-offering for us, and counts us just as worthy as the offering we bring. John 17: 23.
4. There was no life taken nor any blood shed in this offering, hence it did not represent Christ in His death, but Christ in His life. Rom. 5: 10. In the meat or food-offering we have a shadow of the perfect Man.
5. This offering was either baked, boiled, or fried in oil, showing how fully the Holy Spirit entered into the life and work of Christ (Heb. 9: 14), and must not be separated from ours.
6. The salt represented the saving qualities of the righteousness of Christ. By using salt in their sacrifices the people were bound to Jehovah in a most solemn covenant. When the Arabs make a covenant together they put salt on the blade of a sword, and every one puts a little in his mouth. This constitutes them blood relations, and they remain faithful to each other, even when life is in danger.

**LESSON XI.—THE OFFERINGS (Continued).****The Peace-Offering.***September 14, 1901.*

1. Of what might the peace-offering consist? Lev. 3: 1, 7, 12. Note 1.
2. What must be its condition? Lev. 22: 21-25; Mal. 1: 13, 14.
3. How was it offered? Lev. 3: 2-5.
4. What part was given to the priests? Lev. 7: 29-34. Who could eat it with them? Num. 18: 11. What was done with the remainder of the flesh? Lev. 7: 15; Deut. 12: 5-7, 12. Note 2.
5. What three classes of peace-offerings are specified? Lev. 7: 15, 16.
6. If it was a thanksgiving-offering, what should be offered with it? When must it be eaten? Verses 11-13.

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7. If the offering was a vow or a voluntary one, when could the flesh be eaten? Verses 16, 17. Note 3.

8. What should we do about our vows? Ps. 65 : 1; Eccl. 5 : 4-6; Ps. 61 : 8; 76 : 11. Note 3.

9. When can we bring our peace-offering? - Rom. 5 : 1, 2. How long should we continue to offer it? Heb. 13 : 15. Read the 107th Psalm, and note the different reasons given for praising the Lord.

10. How much peace may we expect? Rom. 15 : 13.

11. Where do we find it? John 16 : 33.

12. How do we get it? John 14 : 27; Isa. 32 : 17-19; Ps. 119 : 165; Isa. 26 : 3. Repeat Isa. 27 : 5; 2 Thess. 3 : 16.

13. What will it do for us? Phil. 4 : 7.

#### NOTES.

1. There must be a sin-offering and a burnt-offering before there could be a peace-offering. So now a man must first come to God as a sinner, to have his sin put away. He must come to God as a worshipper, laying all upon the altar, to be accepted in Christ, and must feed upon Christ as the food-offering. The result of this will be peace.

2. Notice that the sin-offering was given to the officiating priests alone. Lev. 6 : 26; 7 : 7. No one is to share our sin but Christ. The burnt-offering was wholly the Lord's. Lev. 1 : 9. Our consecration must be to God alone. The meat-offering was given to God—to Aaron and his sons (Lev. 2 : 9, 10)—which was to represent God and the church feeding on Christ. The peace-offering was extended to all, the Lord, the priests and their families, the offerer and his whole household, with his friends and the Levite, thus showing that the Lord desires us to offer His peace to all, as announced by the angels at the birth of Christ. "Peace on earth, good will toward men." "And preached peace to you which were afar off and to them that were nigh." Eph. 2 : 16, 17.

3. The Lord does not ask any of us to live on past mercies and blessings. He "daily loadeth us with benefits." His mercies "are new every morning." Hence we should make fresh thanksgiving-offerings every day.

## LESSON XII.—THE OFFERINGS (Concluded).

### The Purification-Offering.

September 21, 1901.

1. What command did the Lord give to Moses and Aaron? Num. 19 : 1, 2.

2. Who is represented by this red heifer? Ans.—Christ. Why must the heifer be red? Isa. 63 : 1-3; Rev. 19 : 13.

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3. What is represented by a yoke? Lam. 1 : 14; Nahum 1 : 11, 13; Gal. 5 : 1. Note 1.

4. Did Christ ever come under this yoke? 2 Cor. 5 : 21; 1 Peter 2 : 21, 22.

5. Who were to bring the red heifer to the priest? Who was to slay it? Where was it to suffer? Num. 19 : 2, 3.

6. Who brought Christ to the priest? Who slew Him? Matt. 26 : 47, 57; 27 : 2, 26. Where did He suffer? Heb. 13 : 12.

7. What was then done with the offering? What was burnt with it? Num. 19 : 4-6.

8. What was done with the ashes? For what purpose were they kept? Verse 9.

9. For whose benefit were they used? Verse 10.

10. Who were to be benefited by the death of Christ? Heb. 2 : 9; Acts 2 : 39.

11. For what was this offering made? What was the effect upon the tabernacle if the person was not cleansed? Num. 19 : 11, 13, 16.

12. What was the effect upon everything the unclean person touched? Verse 22; Hag. 2 : 13, 14.

13. What would befall the one who refused to purify himself? Num. 19 : 20.

14. Who only will be cut off? Ps. 37 : 9.

15. What, then, is represented by touching a dead body?

16. How did Paul feel when he came in contact with it? Rom. 7 : 23, 24, margin.

17. Describe the manner of purification. Num. 19 : 17-19.

18. What does the water represent? Eph. 5 : 26. Note 2.

19. How did David refer to this mode of cleansing? Ps. 51 : 7.

20. If the touching of the dead body represented sin and death, what did the cleansing represent? Eph. 2 : 1, 4, 5. Repeat Heb. 9 : 13, 14.

#### NOTES.

1. The yoke represents the yoke of bondage and sin. Christ never came under this yoke. 2 Peter 2 : 22. He who was above the law, being the Author of the law, voluntarily became sin for us, suffering the penalty of the broken law in our stead. Yet, never having committed sin, He never came under the yoke of bondage. His submission was wholly voluntary.

2. This was called the water of separation, because when sprinkled upon a defiled person it separated him from his uncleanness, and admitted him to all the privileges which he for a time had lost. Num. 5 : 2. The ashes point to the suffering and death of Christ; the Holy Spirit uses the word (symbolised by the running water) to remind us of that suffering. Ps. 19 : 7, margin.

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## LESSON XIII.—THE CLEANSING OF THE LEPER.

September 28, 1901.

1. Give a brief description of the leprosy. What was done with the leper? Lev. 13 : 44, 45 ; "Desire of Ages," pp. 262, 263.
2. Give a brief description of the sinner. Isa. 1 : 5, 6. What, then, is represented by leprosy?
3. Was there human cure for it? 2 Kings 5 : 5-7.
4. Is there any human cure for sin? Jer. 2 : 22 ; 13 : 23.
5. What was the divine cure for leprosy? 2 Kings 5 : 10, 13, 14 ; Luke 5 : 12, 13.
6. What provision has been made for the cure of sinners? Zech. 13 : 1. Isa. 1 : 16, 18.
7. When Christ cleansed the leper, what did He tell him to do? Luke 5 : 14.
8. What was the law commanded by Moses? Lev. 14 : 1-7.
9. When the leper was to be cleansed, what was done with him? Where did the priest meet him? Lev. 14 : 2, 3.
10. Who was represented by the priest? Where, then, does Christ go to find the sinner? Where must we go? Heb. 12 : 12, 13. Note 1.
11. What did the leper bring for offerings? Lev. 14 : 10, 11.
12. State the order in which they were offered. Verses 12-20, 53. Note 2.
13. How many offerings do we have to bring to accomplish far more than was done for the leper? Heb. 10 : 10-14.

## NOTES.

1. The leper was brought by some one to the priest, so we are to bring sinners to Christ. Christ suffered outside of Jerusalem, that He might save the world, so we are to go outside the church to bring sinners to Him; who sees them when they are "yet a great way off" and runs to meet them.
2. The blood being touched upon the right ear would indicate that our hearing should be consecrated to God. We must know no voice but His. John 10 : 4, 5. It being put upon the thumb and toe would indicate that the service of our hands and feet must be only for Him. Ps. 119 : 101. The oil was placed upon the blood. Wherever there is cleansing and consecration there is also the presence of the Holy Spirit. Notice that the same offerings and consecration were required of the leper that God required of the high priest. Exodus 29. So the humblest child of God must be as devoted and consecrated as was Christ. John 17 : 19.

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# *The Sanctuary*

**FOR**  
**SENIOR CLASSES**

**FOURTH QUARTER, 1901**

The lessons on the sanctuary are concluded with this quarter. We trust they will be earnestly and prayerfully studied. The side texts to be studied with the questions are inclosed in parenthesis. While it is not expected that these will be studied as diligently as the other texts, we trust that no student will pass them by without due attention.

### **LESSON I.—THE SERVICES OF THE SANCTUARY.**

#### **A Transfer of Sins.**

October 5, 1901.

1. What were connected with the worldly sanctuary? Heb. 9:1.
2. Who performed this service? Whose service was it? Verse 6.
3. On whose behalf was it performed? Verse 7; chapter 7:27.
4. Of what was the service of the earthly priest a type or shadow? Heb. 8:4, 5.

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5. What, then, must be connected with the heavenly sanctuary? Heb. 9:1. Note 1.
6. Who performs this service? Whose service is it? And on whose behalf? Heb. 2:17. (Heb. 8:1, 2; 7:27.)
7. In what two places was the service performed in the earthly sanctuary? Heb. 9:6, 7.
8. How often was the service in the first apartment, or holy place, performed? Verse 6; chapter 10:11. (Heb. 7:27.)
9. Of what did this daily service consist? Ex. 29:38-42; 30:7, 8. Note 2.
10. What was the purpose of these services and offerings? Lev. 15:31.
11. What did the priests do when they presented the offerings for the people? Lev. 9:22. (Num. 6:23-27; Deut. 21:5.)
12. What are the purpose and work of our High Priest? Acts 3:26. (Matt. 1:21; Ps. 103:12.)
13. How were the sanctuary and the priests affected by the services in the holy place? Ex. 28:38; Lev. 16:16. (Lev. 10:17, 18; Isa. 53:11; Heb. 9:28.) Note 3.
14. What was the result to the person who refused to be separated from his sin? Num. 19:13, 20. (1 Cor. 3:16, 17.) Note 4.
15. What was made necessary by this figurative transfer of sins to the earthly sanctuary? Heb. 9:22, 23. (Eze. 43:18-20.)
16. What is made necessary by the actual transfer of our sins to the heavenly sanctuary? Verse 23.

## NOTES.

1. There were ordinances of divine service connected with the worldly sanctuary. These are described in Leviticus and Numbers, and briefly summarized in Heb. 9:6, 7. That sanctuary was a figure (verse 9), or pattern (verse 23), of the sanctuary, or true tabernacle, which is in heaven. Heb. 8:1, 2. And the services of the worldly sanctuary were an example or shadow of the services in the heavenly sanctuary. Verses 3-5. The worldly sanctuary and the service of the priests were to teach us by illustration in regard to the heavenly sanctuary and the work of our great High Priest.
2. "The daily service consisted of the morning and evening burnt-offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. And there were also offerings for sabbaths, new moons, and special feasts."—Patriarchs and Prophets, page 352.
3. "The repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them

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from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the vail, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place, but the flesh was then to be eaten by the priest. . . . Lev. 10:17. Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary. Such was the work that went on day by day throughout the year. The sins of Israel being thus transferred to the sanctuary, the holy places were defiled."—Patriarchs and Prophets, page 332. So the ordinances of divine service connected with the heavenly sanctuary are for the purpose of separating the sinner from his sins. "By faith the sins of the repentant are placed upon Christ and transferred, in fact, to the heavenly sanctuary."

4. When a person sinned, the sanctuary was in a sense defiled, as brought to view in these verses; because it contained the law that had been transgressed. But until that sin was confessed it did not become a part of the "iniquity of the sanctuary," referred to in Num. 18:1; for the sinner still bore his own sin, and his own blood would be required to atone for it. But when confession was made, and his offering presented, the priest, through the blood, or the flesh, took the sin and bore it in a figure into the sanctuary. Thus the sinner was left free, and the priest stood responsible.

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## LESSON II.—CLEANSING OF THE SANCTUARY.

## Final Disposal of Sins.

October 12, 1901.

1. How often did the high priest go into the most holy place? Heb. 9:7, 25. (Ex. 30:10.)
2. How often does our High Priest go into the most holy place of the heavenly sanctuary? Verses 25, 26, 12. Note 1.
3. What was the offering made for the people on that day? Lev. 16:5; Num. 29:7-11.
4. What was done with the two goats? How many were for the Lord? Then could both goats represent the Lord? Lev. 16:7, 8, margin. Note 2.
5. What was then done with the goat upon whom the Lord's lot fell? Verse 9.
6. What was done with the blood of this sin-offering? Verse 15.
7. For how much of the sanctuary was atonement made? Verses 16-18.
8. What besides the sanctuary received the benefit of this atonement? Verse 17. (Lev. 16:6, 33, 34.)
9. What did this ceremony do for the sanctuary and the altar? Verses 18, 19. (Eze. 45:18-20.)
10. What did it do for the people? Verse 30.
11. What was done with their sins that the people, priests, and sanctuary might be free? Verses 10, 20-27. (Rev. 20:2-3.)
12. How was the day of atonement to be observed by the people? What would be the result if they did their own work or did not afflict their souls? Lev. 23:27-32. Note 3. As this was the day when every case was decided, what day must it represent?
13. For what purpose does Christ go into the most holy place in the heavenly sanctuary? When does He enter in? Heb. 9:23-26. Note 4.
14. Has the exact time "in the end of the world" been appointed for the cleansing of the sanctuary, that is to say, for the work of the judgment? Dan. 8:13, 14; Acts 17:31.

## NOTES.

Read "Great Controversy," chapter 23; "Looking unto Jesus," chapters 30, 31.

1. Each year's service in the earthly sanctuary was a type of the whole work of Christ in the heavenly sanctuary.

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2. The scapegoat could not typify Christ, because only one lot was for the Lord. The Hebrew word for "scapegoat," as given in the margin, is "Azazel." The Syriac has "Azzail," "the angel (strong one) who revolted."

3. This was to be a day of atonement, or "at-one-ment," as representing the time when God's people shall be fully made one with Him. "Now a mediator is not a mediator of one" (Gal. 3:20), so when God's people have all been made one with Him, they will no longer need a mediator. Christ will have finished His work as priest. Atonement was to be made for all the sins of Israel. Lev. 16:34. No more sins will, therefore, be committed by any of them after the day represented by the day of atonement is over. "It shall be an holy convocation." Then, in the antitypical day of atonement, they that feared the Lord spake often one to another. "Not forsaking the assembling of yourselves together; . . . but exhorting one another, and so much the more as ye see the day approaching." "Ye shall afflict your souls." So now we are exhorted to "repent, and be converted, that your sins may be blotted out." This day of atonement is the time of the blotting out of sins. Every sin then must be confessed. "And offer an offering made by fire." This offering made by fire was the burnt-offering, which represented consecration. "Ye shall do no manner of work therein, for it is a day of atonement." "It shall be unto you a sabbath of rest." So in the antitype we must cease wholly from our own works of the flesh. "For he that is entered into His rest, he also hath ceased from his own works as God did from His." Heb. 4:10. Our own works are works of sin. Gal. 5:19-21. The ceasing from physical labor on that day was an outward object-lesson of the ceasing from sin, which must be done fully before the day of atonement is over; then it will be indeed a sabbath of rest to our souls.

4. We find from these verses that it is necessary that heavenly things should be purified; and that, as the high priest in the earthly sanctuary entered in every year with the blood of others to cleanse it, so our High Priest, with His own blood (verse 12), enters in once, "in the end of the world, to put away sin, or cleanse the sanctuary, by the blood of the sacrifice which had already been made on the cross when He gave Himself for our sins.

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### LESSON III.—THE VISION OF DANIEL IN CHAPTERS 8 AND 9.

October 19, 1901.

1. When does the cleansing of the sanctuary take place? Dan. 8:13, 14.
2. In this same vision how many other symbols are presented to the prophet? Verses 2-9.
3. After having heard the announcement of the time for the cleansing of the sanctuary, what command did he hear given? Verse 16.
4. At what time did the angel say the vision applied? Verse 17.
5. What symbols did he then explain? Verses 20-25.
6. After explaining three symbols, to what other part of the vision did he then refer? Verse 26.
7. What prevented a full explanation of it? What did Daniel say about understanding it? Verse 27.
8. By what means did he evidently seek for further light on this vision? Dan. 9:2, 3. Note 1.
9. What in Daniel's prayer shows that his mind was still exercised over the question of the sanctuary? Verse 17.
10. Who appeared in answer to his prayer? Verses 20, 21.
11. For what purpose did Gabriel say he had come? Verse 22.
12. What did he tell him to consider? Verse 23. Note 2.
13. Having left off while speaking on the subject of time in the previous vision, at what point does he now begin? Verse 24.

#### NOTES.

1. The student will notice that the chronology of Archbishop Usher, which is used in the margin of our Bibles, places the vision of Daniel 8 in 553 B. C., and the vision of Daniel 9 in 538 B. C., 15 years apart. It was formerly supposed that the Belshazzar of Dan. 5:1 and of Daniel 5 was the Nabonadius of secular history, whose reign began in 555 B. C. Later researches have proved, however, that Belshazzar was the son of Nabonadius, and that his reign dated from 540 B. C. This would make his third year 538 B. C., the same year he was overthrown and succeeded by Darius. Thus the visions of the two chapters would be in the same year, and not 15 years apart. See "Christ Our Advocate," pp. 48, 49.

2. Apparently Daniel had connected the cleansing of the sanctuary at the end of the 2,300 days in some way with the ending of the 70 years of the captivity. But it is evident that he was desirous of further light upon the subject, and his faith laid hold of the command that he had heard given to the angel Gabriel to "make this man to understand the vision." And lo, while Daniel was speaking in prayer, "even the man Gabriel," whom he had "seen in the vision at the beginning" being caused to fly swiftly on account of Daniel's supplication, has now come forth to give him skill and understanding. Daniel is told to "consider the vision;" and as no other vision has been mentioned except the one in chapter 8, we must conclude that Gabriel has now come to finish carrying out the command recorded in that chapter to make "this man to understand the vision."

### LESSON IV.—THE TWENTY-THREE HUNDRED DAYS.

October 26, 1901.

1. With what words does Gabriel begin his instruction? Dan. 9:24.
2. What is the meaning of the word "determined"? Note 1.
3. Upon whom were they cut off? What was to be accomplished during that time? Verse 24.
4. When were the 70 weeks (490 years) to begin? Verse 25.
5. When did the commandment go forth to restore and rebuild Jerusalem? Ezra 7:8, 12, 13, see margin. Note 2.
6. To what event were 69 of the 70 weeks to reach? Dan. 9:25.
7. What does Messiah mean? John 1:41, margin.
8. How and when was Jesus anointed? Acts 10:38; Luke 3:21, 22. See date in margin.
9. At what time, then, would the 69 weeks (483 years) end? Note 3.
10. How many weeks are left when we reach "Messiah the Prince"? What was to be done during that one week? What was to take place in the midst of the week? Dan. 9:27. Note 4.

11. What took place in A. D. 34, at the close of the 70 weeks (490 years)? Acts 8:3-5. See date in margin. Note 5.

12. Seventy weeks (490 years) of the 2,300 end in the autumn of A. D. 34. How many years are still left? Ans.—2,300—490 equal 1,810.

13. To what point of time are we brought by adding 1,810 years to the date when the 490 years ended? Ans.—1,810 added to 34, autumn, brings us to the autumn of 1844, or the ending of the 2,300 days.

14. What was to take place at the end of the 2,300 days? Dan. 8:14.

15. Then when did Christ go into the most holy place to begin the work of cleansing the sanctuary?

## NOTES.

1. The first definition of "determine" given by Webster is "to fix the boundaries of; to mark off or separate." Thus the 70 weeks fixed the boundaries of the special work for the Jewish people. It ended with that period. The 70 weeks were also marked off or separated from the 2,300 days, and they fixed the boundaries of that period by showing when it commenced, and by giving intermediate dates during the period which would test the accuracy of every exposition of it. Gesenius, in his Hebrew Lexicon, says that the word translated "determined" means "cut off." As no other period was mentioned in the vision except the 2,300 days, it must have been "cut off," or "marked off," from that period.

2. Artaxerxes began to reign B. C. 464. See Smith's "Comprehensive Dictionary," article "Artaxerxes." The seventh year of his reign would be 457 B. C. See "Christ Our Advocate," page 59.

3. The prophecy indicates that 7 weeks, or 49 years, would be allotted to the building of Jerusalem. Hence the commandment could scarcely be said to "go forth" until the building was actually commenced; therefore, as Ezra and the Jews with him did not arrive till the fifth month, half of the year 457 had elapsed before the decree "went forth." There would, therefore, be only 456½ years to A. D. 1. And as only about 6 months of the year 27 A. D. were passed when Christ was anointed, we can count only 26½ years to His baptism, when He was called the Messiah. Thus, adding the 456½ B. C. to 26½ A. D., we have just the 69 weeks, or 483 years, from the "going forth of the commandment" "to Messiah the Prince."

4. Christ attended four Passovers, as recorded. John 2:13; 5:1; 6:4; 13:1. As He began His public ministry in the autumn of A. D. 27, the first Passover would be six months

later, that is, in the spring of A. D. 28. His second Passover would be in the spring of 29; the third, in the spring of 30. At His fourth Passover, in the spring of A. D. 31, He was crucified "in the midst of the week." After confirming the new covenant with the Jews for three years and a half, He, by virtue of His death, caused the sacrifices to cease. And during the remaining three and a half years of the seventieth week the covenant was confirmed with the Jews by the apostles. Heb. 2:3. The end of this time brings us to A. D. 34, when the gospel began to go to the Gentiles.

5. Soon after this, Paul, the great apostle to the Gentiles, was converted, and we hear him saying to the Jews, "It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46.

## LESSON V.—THE FIRST ANGEL'S MESSAGE.

November 2, 1901.

1. In the type, what was to take place ten days before the cleansing of the sanctuary? Lev. 23:24, 27. Note 1.

2. What announcement began to be made to the world about ten years before Christ began to cleanse the heavenly sanctuary? Rev. 14:6, 7. Note 2.

3. What message is found in Rev. 10:1-6? Note 3.

4. What did the angel have that would indicate from whence he received his message? Verses 2, 3.

5. What commands were given in reference to this little book? Verses 8, 9.

6. What was the burden of the message proclaimed from that little book? Verses 5, 6. Note 4.

7. What was to follow immediately at the close of this time message? To whom had God declared this fact? Verse 7.

8. What had God declared "to His servants the prophets" should take place at the end of the 2,300 days? Dan. 8:14. Then from what book would the church at that time get great light?

9. What two great facts are identical? Note 5.

10. At what time was the mystery of God to be finished? Rev. 10:7.

11. What other event takes place at the same time? Rev. 11:15, 19.

12. How does Daniel describe the scene which took place at the opening of the temple in heaven? Dan. 7:9, 10, 13.

## NOTES.

1. Jewish writers tell us that the purpose of this blowing of trumpets was to announce the day of judgment as at hand, so that the people might prepare for it.

2. "In 1833 William Miller received a license to preach in the Baptist Church, of which he was a member, a large number of the ministers of his denomination also approving his work." This work was the preaching of the Advent doctrine. Also in that year "the last of the three signs in the sun, moon, and stars appeared, which were promised by the Saviour as tokens of His second advent. 'The stars shall fall from heaven.'"—Great Controversy, pp. 332, 333. From that time on until 1844 the judgment message was preached with increasing power.

3. This message is coincident with the message of Rev. 14:6, 7, till the autumn of 1844, when the Advent people experienced their bitter disappointment. It contains the phase of definite time that was connected with the first angel's message prior to that disappointment. The message of Rev. 10:1-6 closed in the autumn of 1844, because the light which came from the study of the sanctuary explained the disappointment, the work to be done at the end of the 2,300 days, and the nature of the message to be given after its close. See Rev. 10:7, 11; 14:6-12; and "Christ Our Advocate," pp. 73-81.

4. The time referred to can not mean ordinary or common time, for succeeding days are mentioned in the next verse. Neither can it mean probationary time, for another message is yet to be given. Verse 11. Being connected with prophecy, it would, most assuredly, be prophetic time.

5. The mystery of God is the gospel. See Eph. 1:9, 10; 6:19; 1 Tim. 3:16; Col. 1:27. The finishing of the mystery would be the close of the proclamation of the gospel, the completion of the work which it was designed to accomplish. According to the above texts, that work is the placing of "Christ in you," "God manifest in the flesh." When this is fully done, then the "mystery of God" is finished. But this, as we have seen, is the very result that is reached in the great work called the cleansing of the sanctuary. In that Christ brings His work as priest to an end; He finishes His mediation, cleanses His people, decides the cases of all mankind, and concludes the work of the gospel. The closing work of the gospel on earth is coincident with the closing work of Christ as priest in the heavenly temple. See "Christ Our Advocate," page 98.

## LESSON VI.—THE DISAPPOINTMENT.

November 9, 1901.

1. What shows that there would be something in connection with the message and work of the angel in Revelation 10 which would not be understood? Rev. 10:1, 3, 4. The angel was "clothed with a cloud."

2. What was there to be in the experience of God's people after eating the little book which would further indicate disappointment? Verses 9, 10.

3. What mistake had they made in interpreting the little book which caused this bitterness? Note 1.

4. How does Jeremiah describe the experience of God's people in eating the little book? Jer. 15:16.

5. How does he picture the disappointment which followed? Verses 17, 18. Note 2.

6. How does the Lord seek to encourage them in their disappointment? Heb. 10:35-38.

7. What further work does He give them to do? Rev. 10:11.

8. What message is here referred to? Rev. 14:9-12.

9. In order to give this message, what must they do? Jer. 15:19; Rev. 14:12. What would they be? Note 3.

10. How would this message be received? Jer. 15:20.

11. What will be the final outcome of it? Verse 21; Rev. 14:14-16.

## NOTES.

1. "In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary. They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent. Hence the conclusion that Christ would return to the earth in 1814."—Great Controversy, page 409.

2. "Great Controversy," pp. 403, 404, says: "Some who had been very confident were so deeply wounded in their pride that they felt like fleeing from the world. Like Jonah, they complained of God, and chose death rather than life. . . . The earnest, sincere believers had given up all for Christ. . . . With intense desire they had prayed, 'Come, Lord Jesus, and come quickly.' But He had not come; and now to take up again the heavy burden of life's cares and perplexities, and to endure the taunts and sneers of a scoffing

world, was a terrible trial of faith and patience." Another writer says: "A mistake had been made which apparently involved the integrity of the little book they had been eating. What had been so like honey to their taste suddenly became like wormwood and gall. But those who had the patience to endure, so to speak, the digesting process, soon learned that the mistake was only in the event, not in the time, and that what the angel had given them was not unto death, but to their nourishment and support."

3. They must distinguish between the precious and the vile, between truth and error, and put a difference between the holy and the profane. Eze. 22:26; 44:23, 24. "Be ye clean that bear the vessels of the Lord." The sanctuary must be cleansed. Then "shalt thou be as My mouth." Jer. 15:19. And that is the work of the third angel's message.

## LESSON VII.—THE MARRIAGE.

November 16, 1901.

1. To what does Christ liken the kingdom of heaven at a certain time? Matt. 25:1.

2. At what time does He say this applies? Verse 1; chapter 24:32-34. Note 1.

3. At this marriage who is the bride? Rev. 21:9, 10, 2.

4. What is the marriage ceremony? Dan. 7:13, 14. Note 2.

5. In connection with what event does this marriage take place? Verses 13, 14; Rev. 11:15, 19.

6. For what purpose did Christ go away? Luke 19:12.

7. Is His purpose fulfilled before He returns? Verse 15.

8. From what does He return? Luke 12:36. Then what two things must be identical?

9. What two classes went out to meet the bridegroom on the way to the wedding? Matt. 25:1, 2.

10. What shows that the bridegroom was expected at a set time? Verse 5. Note 3.

11. What was the first set time when the "virgins" expected Him? Ans.—"Miller and his associates at first believed that the 2,300 days would terminate in the spring of 1844, whereas the prophecy points to the autumn of that year."—Great Controversy, page 328.

12. What did they all do while the Bridegroom tarried? Verse 5. Note 4.

13. When and how were the sleeping virgins awakened? Verse 6. Note 5.

14. What took place while the foolish virgins went to buy oil? Who went in to the marriage? Verses 8, 10. How is it determined who are ready? Matt 22:11, 12. Note 6.

### NOTES.

Read "Great Controversy," chapter 21.

1. The last of the three signs in the sun, moon, and stars took place in 1833. The Saviour says that when we have seen all these things, we may know that He is near; so when the church know that He is near, they go out to meet Him. Having carried the minds of His disciples down to that time, He says, "Then shall the kingdom," etc. It was at this very time that William Miller and others began to preach the second coming of Christ as near at hand; and in 1844 they went out to meet the Bridegroom.

2. In ancient times the capital city represented the whole kingdom. When a new king took possession of it, and was crowned, wedding festivities were celebrated. Thus when the New Jerusalem is prepared as a bride, Christ's work as a high priest being finished, the marriage ceremony takes place. The bride, the capital city of the new earth, which stands for all the kingdoms of the world, is given to Christ, the Bridegroom.

3. It could not be said that the Bridegroom "tarried" unless He was expected at a certain time, no more than we could say a train tarries unless there is a specified time for arrival; but when this time passes, and no train appears, we say, "The train tarries."

4. "They all slumbered and slept"—one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given.

5. "In the summer of 1844, midway between the time when it had been first thought that the 2,300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed in the very words of the scripture, 'Behold, the Bridegroom cometh.'"—Great Controversy, page 398. See also "Early Writings" ("Spiritual Gifts"), pp. 102, 103. "The cause of this sudden arousing was the discovery that the great prophetic period of 2,300 days (years) of Dan. 8:14 did not end in the spring of 1844, but would extend to the autumn of that year. . . . At the same time the relation between the type and

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the antitype relating to the cleansing of the sanctuary was partially seen. And as in the type the sanctuary was cleansed on the tenth day of the seventh month of the Jewish year, that point in the autumn of 1844 was accordingly fixed upon."—Thoughts on Daniel and the Revelation, under Rev. 14:6-12. As the Jewish year began with the first new moon after the vernal equinox, the seventh month began October 12, and the tenth day of that month fell on October 22.

6. In ancient times the master of ceremonies provided each guest with a wedding-garment, and a little time was given to array himself. The Lord gives each of us the robe of Christ's righteousness, and a little time in which to clothe ourselves. Then the master of ceremonies came in to see if each were properly arrayed before going in to the wedding. The Lord, since 1844, has been examining the guests, and when the case of every one has been decided, then those who are found ready will go in to the marriage; the door will be shut; the foolish virgins will knock in vain, because the Lord does not know them. Let us now become acquainted with God.

## LESSON VIII.—TIME OF THE INVESTIGATIVE JUDGMENT.

November 23, 1901.

The subject of the time of judgment is so important that we trust the student will bear with us if in this lesson we go again over some of the familiar texts which have been used in previous lessons, for we seek to place them in a new connection, in order that they may the more readily be seen in all their bearings.

1. What has the Lord said definitely about the time of the judgment? Acts 17:30, 31.
2. To whom will this appointed day be revealed? Who will have no need for fear in that day? Eccl. 8:5; John 5:24.
3. What does the wicked man know about the judgment? How does this little knowledge make him feel? What does he not know? Eccl. 8:6, 7; Dan. 12:10.
4. What two phases of the judgment are spoken of? Rev. 20:12 (investigative); John 5:27 (executive).

5. When was the appointed day of the investigative judgment reached? Dan. 8:14. At what date did this period of time end?

6. What announcement was made to the world when this appointed day was close at hand? Rev. 14:6, 7.

7. What promise would lead us to expect that an announcement would be given? Amos 3:6-8.

8. With what class will the judgment begin? 1 Peter 4:17.

9. In the type whose cases only were considered on the day of atonement? Lev. 16:34. Note 1.

10. In this judgment for what will there be time allowed? Eccl. 3:17.

11. What proof have we that the judgment of the righteous dead is finished before Christ comes? Luke 20:35; 1 Cor. 15:52. Note 2.

12. What has taken place with regard to the living righteous which enables them to stand when Christ comes? Luke 21:36.

13. How much time is there for the judgment after the last trumpet sounds before the living are made immortal? 1 Cor. 15:51, 52.

14. Prior to what event is the blotting out of sins? Acts 3:19, 20.

15. What event immediately follows when every case has been decided? Rev. 22:11, 12.

16. Between what two events must the investigative judgment take place, as shown by the texts given in this lesson?

### NOTES.

1. None but those who, by confession, had transferred their sins to the sanctuary, could possibly come into the work of the cleansing of the sanctuary. So in the antitype, the work of Christ in cleansing the heavenly sanctuary is alone for those whose names have been recorded in the Lamb's book of life.

2. They must have been "accounted," or judged, "worthy" of a part in the first resurrection before Christ comes, or they could not be "raised incorruptible" in connection with that event.

## LESSON IX.—WORK OF THE JUDGMENT.

November 30, 1901.

1. Who opens the judgment and presides over it? Dan. 7:9, 10; Ps. 50:6.
2. Who assist in the work? Dan. 7:10; Rev. 3:5.
3. What part does Christ act? 1 John 2:1. (Heb. 9:24; 7:25; Rev. 3:5.)
4. On what condition will our names be confessed on that day? Matt. 10:32, 33. (Luke 12:8, 9.)
5. What books will be used in the investigation of each case? Rev. 20:12; Mal. 3:16. Note 1.
6. What does the book of life contain? Luke 10:20. (Phil. 4:3; Rev. 21:27.)
7. What is contained in the book of remembrance? Mal. 3:16; Acts 10:31. (Ps. 56:8.) Note 2.
8. What does the book of death contain? Jer. 2:22. (Isa. 65:3-7; Ps. 149:9.) Note 3.
9. In the judgment what will be taken into account? Ps. 87:4-6.
10. After a name has once been written in the book of life, is there a possibility of its being blotted out? Ps. 69:28. (Ex. 32:32, 33; Rev. 3:5.)
11. If the name is retained, what is blotted out? Isa. 43:25; 44:22.
12. Are sins blotted out at the time when they are forgiven? Eccl. 12:14. (Matt. 18:23-25.)
13. During what time are they blotted out? Acts 3:19, 20. Note 4.
14. What will then be the condition of God's people? Jer. 50:20. (Isa. 4:2-5.)

## NOTES.

Read "Great Controversy," chap. 28; "Testimonies," vol. 4, pp. 384, 385.

1. "The book of life; . . . the book of death. . . . These books are compared with the statute-book, the Bible, and according to that are they judged."—Early Writings, p. 43. "The book of death contains the evil deeds of the wicked, and the names of the wicked and their punishment."—Ibid, pages 43, 150.

2. The book of remembrance contains the "word of their

testimony." Compare Mal. 3:16 with Rev. 12:11. The word of their testimony enables them to overcome.

3. When we confess our sins, pardon is written over against our names; but the record of the sin still remains in the book until the judgment. In the type there is remembrance again made of sins every year; "but now once in the end of the world hath He appeared to put away sin;" and "the worshipers once purged should have had no more conscience of sins."

## LESSON X.—RULE OF THE JUDGMENT.

December 7, 1901.

1. What command is given to God's people with reference to the temple of God and its worshipers? Rev. 11:1, 2; Zech. 2:2. See "Thoughts on Daniel and the Revelation," under Rev. 11:1, 2.
2. Besides God's people who has a measuring line? Where does He place it? What does He say He will not do? Amos 7:7, 8.
3. What time is reached when the Lord says, "I will not pass by them any more"? Amos 8:2, 3.
4. What is this plummet by which God's people are measured? Isa. 28:17. One translation reads, "I made judgment for a line, and righteousness for a plummet."
5. What is righteousness? Ps. 119:172.
6. By what standard is the world to be measured, or judged? James 2:12; Eccl. 12:13, 14.
7. What did the Saviour say would judge unbelievers? John 12:48.
8. What rule does the psalmist say the Lord will use in judgment? Ps. 96:13.
9. What is truth? Ps. 119:142; John 14:6.
10. Is it possible to attain to this standard? Eph. 4:13; 5:25-27. (Jude 24.)
11. What will be the character of those who are redeemed from the earth when Christ comes? Rev. 14:3-5.

## LESSON XI.—THE SEVEN LAST PLAGUES.

## Time of Trouble.

December 14, 1901.

1. When the work of the investigative judgment is over, what decree goes forth? Rev. 22:11. Note 1.
2. Will the world know when this event takes place? Matt. 24:37-39. Note 2.
3. What are God's people exhorted to do before this decree goes forth? Zeph. 2:1-3.
4. What event takes place in close connection with the going forth of this decree? Dan. 12:1; 7:13, 14. Note 3.
5. What constitutes this time of trouble to the nations? Rev. 15:1; 16:2.
6. How long a time will be occupied in the pouring out of the plagues? Rev. 18:8.
7. What twofold purpose has God always had in pouring out judgments on the earth? Ps. 119:67, 71, 75; Ex. 7:5, 17. (Isa. 26:9, 11; Ps. 9:16; Ex. 8:22, 23.) Note 4.
8. What will be the experience of the foolish virgins at this time? Matt. 25:11, 12; 7:21-23.
9. What will be the result of their not having kept God's Word when they had it? Amos 8:11, 12.
10. By what will they still swear? What will be the result? Verses 13, 14. Note 5.
11. What is the time of trouble to God's people called? What will be the result in the end? Jer. 30:5-9.
12. When the prophet Habakkuk saw this time of trouble, what did he desire? Hab. 3:13-16.
13. What is said of those who die in the Lord just before that time? Rev. 14:13.
14. What causes this time of distress to God's people? Rev. 13:15-17.
15. What will this lead the saints to do? Luke 18:7, 8.
16. Where will they go for safety? What promises will they live upon? Isa. 33:16, 17; 41:17, 18.
17. What words of faith will they utter? Hab. 3:17-19.

## NOTES.

Read "Great Controversy," chapter 39; "Early Writings" ("Spiritual Gifts"), pp. 143, 144.

1. The closing of the door of probation is not an arbitrary act on the part of God, but each soul closes his own

probation by persistently refusing to listen to the voice of the Spirit. When the Spirit is finally rejected, there is no more that God can do for that soul. "I have not forsaken you, saith the Lord, but ye have forsaken Me." When the last soul has done this, God announces the fact to the heavenly host by saying, "It is done." "He that is unjust, let him be unjust still." See "Great Controversy," p. 613.

2. The day Noah entered into the ark the door was shut. Noah was safe. The wicked world was shut out; but still they knew not until the flood came, seven days later. There was a short period of time after the decree went forth before the total destruction of the wicked. "So shall also the coming of the Son of man be."

3. To "stand up" means to reign. Dan 11:2, 20. The kingdoms of this world are given to Christ at the close of His work in the sanctuary, and He is crowned "King of kings, and Lord of lords."

4. The pouring out of the wrath of God was, John says, a great and marvelous thing. Isaiah speaks of it in the same way (Isa. 28:21), "That He may do His work, His strange work; and bring to pass His act, His strange act." To our loving Father the act of punishment is a strange act. Nevertheless, the character of God is exalted by it in the sight of the heavenly universe, as is proved by the words of the angels in Rev. 16:5-7. God's purpose in pouring out judgments upon the earth may be, first, to save all that can be saved, or to convince those who have never fallen, and those who will finally be destroyed, that the Lord is God, and that His ways are just. When the seven last plagues are poured out, God knows that no more will turn to Him, yet He does not visit His judgments upon men until the whole universe is convinced that He is God, and that His ways are just. When "loving-kindness" and "favor" do not draw men to Him, He is forced to lift up His hand in judgments as a last remedy, and the fact that the wicked do not then repent and give Him glory (Rev. 16:9-11) is positive evidence that God can do no more for them. When this fact is seen by all, God's voice is again heard, not only in heaven, but on this earth, saying, "It is done." Rev. 16:17-21; Heb. 12:26; "Great Controversy," pp. 636, 637. Then is given to great Babylon the "cup of the wine of the fierceness of His wrath," in the seventh plague, which is universal. The others are not. "Great Controversy," p. 628. This manifestation of God's unmingled wrath against sin is but another manifestation of His unmingled love for those whom sin is seeking to destroy.

5. The sin of Samaria was Baal, or sun-worship (1 Kings 16:31, 32), of which Sunday is still a sign. The god of Dan

was represented by two golden calves which Jeroboam set up. 2 Chron. 13:8; 1 Kings 12:28-30. In that worship all the commandments of God were forsaken. 2 Kings 17:16. So at this time, the professed people of God have forsaken His law and are exalting this sign of Baal, or sun-worship, and swear that it is of the Lord, and at the same time are seeking for the words of the Lord. But God will now cut off the remembrance of Baal and those that swear by false gods. Zeph. 1:2-6.

## LESSON XII.—THE COMING OF CHRIST.

### Its Results to the Righteous and the Wicked.

December 21, 1901.

1. At what time are God's people delivered? 1 Thess. 4:16, 17. (1 Cor. 15:51, 52.)
2. What is caused by the voice of God? Joel 3:16; Heb. 12:25-27. (Matt. 24:29; Isa. 2:19, 21.) "Early Writings," page 33.
3. In what words do God's people then express their faith? Ps. 46:1-3, 7-11.
4. What other event takes place at the same time? Dan. 12:1, 2; Rev. 1:7. (Luke 21:27-30; Matt. 26:64.) Note 1.
5. What follows the shaking of the powers of heaven? Matt. 24:30, 31.
6. How do the saints welcome their Saviour? Isa. 25:9.
7. What will be the result of His coming to them? 1 Thess. 4:16-18. (Phil. 3:20, 21; 1 John 3:2; 1 Cor. 15:51, 52; Matt. 13:43.) Note 2.
8. With what feelings will the Saviour and the saints view the results of redemption? Isa. 53:11; Ps. 17:15. (Jude 24; Matt. 25:21; Isa. 65:14, 19; Ps. 91:16.)
9. What will be the experience of the wicked at the coming of Christ? Rev. 6:14-17; Isa. 2:19-21. (Zeph. 1:14-18; Jer. 25:34; Isa. 13:6.)
10. What will be the result of His coming to them? Isa. 13:9. (Jer. 25:33; Zeph. 1:2, 3.)
11. What effect will the coming of the Lord have upon the earth? Jer. 4:23-27. (Isa. 24:1, 3-6; Rev. 20:11.)
12. What other great event takes place in connection with the coming of the Lord? Rev. 20:1-4. Note 3.

13. What in the type foreshadowed this? Lev. 16:20-22; "Great Controversy," p. 659.

14. Where are the righteous during the thousand years? Rev. 19:1; 20:4.

#### NOTES.

Read "Great Controversy," chapters 40, 41.

1. The voice of God at this time evidently causes the partial resurrection spoken of in these verses. The side texts given with the others show positively that those who took part in His crucifixion will see Him when He comes. Rev. 14:13 would indicate that those who had fallen asleep under the third angel's message would be raised at that time, for all are rewarded according to their works. "All those who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law."—Great Controversy, p. 637. See "Early Writings" ("Spiritual Gifts"), p. 145.

2. "At the voice of God they [the living saints] were glorified; now they are made immortal, and with the risen saints are caught up to meet their Lord in the air."—Great Controversy, p. 645.

3. Notice that in Rev. 20:4, 5, it says the saints "lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." Then, at the beginning of the thousand years, the first resurrection takes place, which event we have found to occur at the second coming of Christ. 1 Thess. 4:16. Hence the binding of Satan takes place at the same time, and is caused by the saints being taken to heaven, and the destruction of the wicked. The earth reduced to a chaotic state may fitly be termed the bottomless pit, where Satan is cast or confined during the thousand years.

## LESSON XIII.—THE EXECUTION OF THE JUDGMENT.

December 28, 1901.

1. Into whose hands will the judgment of the wicked be given? Dan. 7:22; Rev. 20:4.
2. What experiences will have fitted them for this work? Matt. 19:28; Luke 22:28-30. Note 1.
3. Who will be judged by them? 1 Cor. 6:2, 3.
4. What will enable the righteous to judge understandingly? 1 Cor. 4:5; Rev. 20:12. Note 2.
5. What takes place at the close of the investigative judgment of the wicked? Zech. 14:4, 5; Rev. 21:2. (Rev. 20:5, 7, 8.) Note 3.
6. For what purpose do Christ and His saints come at this time? Jude 14, 15.
7. What weapons are used in their punishment? Ps. 149:5-9; Rev. 19:13-15.
8. What is this sharp two-edged sword? Heb. 4:12.
9. To what is God's Word further compared? Jer. 23:29.
10. What is God Himself said to be? Heb. 12:29; Ex. 24:17.
11. What also do the righteous become? Obadiah 18.
12. Where do the wicked go, and for what purpose, which brings them in contact with this fire? Rev. 20:9. Note 4.
13. How does the fire of the Lord's presence affect the earth? Ps. 97:3-5; Micah 1:3, 4. (Nahum 1:5.)
14. Why can not the earth bear the glory of the presence of the Lord? Isa. 24:5, 6; Micah 1:4, 5.
15. Will it ever recover from the curse thus placed upon it? Rom. 8:19-23; 2 Peter 3:13. Note 5.
16. By what will this little earth then be honored? Rev. 22:3, 4; 21:3.

### NOTES.

Read "Great Controversy," chap. 42; "Early Writings," pages 151-154.

1. These only who have "followed" Christ, and who have "continued with" Him in His temptations, are to sit on thrones of judgment. Every temptation we have was Christ's temptation before it could be ours, or He could not give a victory already gained. But how often, instead of "continuing with Him" in the temptation, we deny him, as Peter did. "Blessed is the man that endureth temptation." Only those who have been "saviours" can be judges.

2. "As the features of the countenance are reproduced with unerring accuracy on the polished plate of the artist, so the character is faithfully delineated in the books above."—Great Controversy, page 487. When these books are opened to the righteous, and the counsels of the heart are made manifest, then the saints can judge the world, but not before.

3. The wicked dead being raised at the end of the one thousand years, and the righteous returning to this earth, fully looses Satan.

4. "This [the destruction of the wicked] is not an act of arbitrary power on the part of God. The rejectors of His mercy reap that which they have sown. . . . By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them."—Desire of Ages, pp. 763, 764. "At the second advent of Christ the wicked shall be consumed with the 'spirit of His mouth,' and destroyed 'with the brightness of His coming.' The light of the glory of God, which imparts life to the righteous, will slay the wicked." "To sin, wherever found, our God is a consuming fire. In all who submit to His power, the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them." Id. pp. 107, 108. And so with the Word of God. To those who obey it, it is food and life, but to the disobedient, a sword of destruction.

5. Christ, in wearing the crown of thorns, bore the curse of the earth, that He might redeem it. "The creature was made subject to vanity, not willingly." Rom. 8:18-23. It is only "waiting for the manifestation of the sons of God," ere her wilderness will burst forth "like Eden," and her desert like the "garden of the Lord."



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## JOHN GREEN'S POCKET



A STORY FROM FACT FOR WHOM  
IT MAY CONCERN.

**J**OHN GREEN was an honest, industrious Kansas farmer, brusque of manner, but withal kind-hearted and whole-souled, as became the zealous follower of Christ that his neighbours admitted him to be.

On this Sunday morning, as he followed his plough back and forth across the sixty-acre field bordering the county road, his thoughts were divided between the ever-present problem of making "both ends meet" and the outlook for the Christian in the bright and better state that he hoped would be ushered in at no distant date.

"Sunday morning," did I hear you say?—Yes. For farmer Green

was not only a believer in the soon second coming of Christ, but was also a firm believer in the good old Bible doctrine of the seventh-day Sabbath, and consequently had rested from his labours the day before.

The fact of John Green's working on Sunday may not affect you,—who are accustomed to such things,—as it did a certain stranger who happened at this identical hour of the day to be passing along this particular road at this particular section of it. As his eyes rested upon the approaching plowman, mild astonishment was mingled with a rising indignation that any respectable man, as this farmer appeared to be, should show such disrespect for the day. In his time he had met a few men godless enough to work occasionally on Sunday, and being a strict church-goer himself and zealous for what he believed to be right, had always grasped the opportunity,—or made it if one was not ready made,—to chide them severely for their lawless conduct. Here was an opportunity to be improved. Riding up to the fence, he awaited the approach of farmer Green.

As the latter arrived within hailing distance the stranger called, "Hello! Don't you know this is the Sabbath day?"

"No!" came back the decided reply, as the plow was tipped at the end of the furrow, "that is something I don't know." And reaching into a convenient pocket, John Green pulled out a tract, which he handed over the fence to the astonished stranger. The tract was entitled, "Sunday Not the Sabbath." Without further remark our farmer friend turned his horses' heads and resumed his plowing.

The traveller began reading, and his astonishment grew apace. Upon the return of the plow he at once asked, "Why wasn't this known before?" Without a word, John Green went down into his pocket, handed out a little tract with the caption, "Why Not Found Out

Before?" and proceeded unconcernedly on another round across the field.

The stranger sat as if spellbound, slowly turning the leaves of the little document until the walking depository returned and gave him the opportunity to remark: "But didn't Christ instruct the apostles that Sunday was to be the Sabbath for Christians, and didn't they always keep that day after His resurrection and teach it all through the New Testament?"

As if the query were anticipated, there promptly came forth from the mysterious information bureau another tract, and with the brief remark, "Look that over," John Green handed over the fence "The Sabbath in the New Testament," and with a "Haw, Bill," proceeded to turn over another furrow.

Completely nonplussed and bewildered by this sudden shock to his life-long beliefs and habits of thinking, the dazed traveller read until the enigmatical plowman came again within ear-shot. As one after the other his questions had been so astonishingly answered, his increasing wonder had taken on curiosity approaching awe at the man himself. He could contain himself no longer, and in a peculiar tone of voice said, "Well, what are you, anyway, for you seem to be well loaded?"

"Oh!" came the reply, "I'm only a busy farmer. It ain't always convenient for me to stop and answer questions or go into arguments, so I keep a few of these tracts with me. They do the work better than I can, and it saves my time."

"And you keep Saturday for Sunday, I—"

"No; I keep the Sabbath, the seventh day of the week, the day before Sunday."

"Of course, that's what I meant. Well, I am astonished, I must say. One of these tracts speaks of Seventh-day Adventists. I have heard of them before. Are you one of them?"

"Yes; I am glad to say."

"Why are you called 'Adventists'?"

"Because the Bible teaches that Christ will return very soon, probably in our day. This will tell you about it," and once more the handy pocket was visited, and the stranger was given a tract, headed "The Coming of the Lord." "Take them along with you," John Green added, "and this, too. You will find plenty there to keep you studying awhile." The last one read, "Scripture References."

The stranger asked a few more questions, thanked his newly formed acquaintance, took his address, and rode away.

\* \* \* \*

And I sat thinking, and this thought came: There are other John Green's, and busy men and women everywhere; and there are now many more little tracts than the John Green of a score of years ago could obtain,—\*precious little messengers of truth, — and there are opportunities, hundreds of them, and hungry souls as dear to the Master as you or I. Do you catch the suggestion? Have you a pocket?

\*A list of later tracts, together with prices and discount, will be furnished free to applicants. Address your Tract Society.