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The Mediation of Christ

Second Quarter, 1913

LESSON I — The Man of Sin in the Temple of God

APRIL 5, 1913

Questions

1. By what exhortation did the apostle Paul indicate that the second advent of Christ was not impending in his day? 2 Thess. 2:1, 2.

2. Against what danger did he warn the people? Verse 3, first clause.

3. What would precede the day of the Lord? Same verse, next clause.

4. Who would be revealed? What other name is given to him? Last clause.

5. To whom was this same name applied? John 17:12. Note 1.

6. What spirit does the man of sin reveal? To what extent? 2 Thess. 2:4, first clause.

7. Where does he exercise his assumed authority? Next clause.

8. Whose place does he take? Last clause. Note 2.

9. What shows that the apostle Paul had given verbal instruction concerning this matter? Verse 5.

10. What therefore did his readers understand? Verse 6.

11. What shows that the principles of the apostasy had already taken root? Verse 7, first part.

12. What restrained its full manifestation? Same verse, last part. Note 3.

13. What other mystery is mentioned in the Scriptures? 1 Tim. 3:16.

14. How long would this lawless one be permitted to continue his work? When and how would he be destroyed? 2 Thess. 2:8.

15. What marks the close alliance between the man of sin and Satan? Verse 9.

16. To what extent does he carry his deceptions? Verse 10, first part.

17. What opens the way for the success of these deceptions? Same verse, last part. Note 4.

Notes

1. "These words ["the son of perdition"] are used as a name in one other place of the New Testament, and are applied not to an infidel power, but to a Christian apostle, Judas. John 17:12. They may therefore be fitly applied to a Christian bishop, a successor of the apostles, if he betrays Christ. And if the bishop of Rome be unfaithful to the trust he has received from Christ, they may well be applied to him."—*Bishop Wordsworth.*

2. "It has been said, indeed, that this description in verse 4 is not fulfilled in the papacy, and represents a degree of pride and blasphemy far beyond what can be imputed to it. This objection has arisen in a great measure from non-attention to the words of the original. They do not import that the 'man of sin' exalts himself *above* [as in the Authorized Version] every one that is called God, but that he exalts himself exceedingly *against* [as in the Revised Version] every one that is so called."—*Bishop Wordsworth.*

3. "That Paul's 'mystery of iniquity,' as described in 2 Thess. 2:7, has its counterpart in the Church of Rome, no man of candid mind, who has carefully examined the subject, can easily doubt. Such was the impression made by that account on the mind of the great Sir Matthew Hale, no mean judge of evidence, that he used to say that if the apostolic description were inserted in the public *Hue and Cry* [an English police bulletin describing criminals and calling for their arrest], any constable in the realm would be warranted in seizing, wherever he found him, the bishop of Rome as

the head of that 'mystery of iniquity.' ''—''*The Two Babylons,*'' *Hislop, page 4.*

4. In many of the prophecies symbols are employed, but here the predictions are expressed in plain and literal language. While it is evident that papal Rome is the subject of the prophecy, it is equally evident that it is papal Rome as an ecclesiastical power, rather than as a political power. There is to be ''a falling away''; divine honors are to be paid to the ''man of sin''; he will be enthroned ''in the temple of God''; he is the revelation of the ''mystery of iniquity.'' These expressions, taken together with the general trend of the prophecy, warrant us in expecting that a counterfeit church would arise which would substitute a false worship for the true, and exalt a man to take the place of God as revealed in Christ. This literal prophecy, standing between the symbolic prophecies of Daniel and John, points out so clearly the false system which they more fully describe, that there need be no difficulty in correctly applying them.

LESSON II — Ancient and Modern Babylon

April 12, 1913

General Note.— The purpose of this lesson is to show that ancient Babylon is a type of modern Babylon, the papacy, and that therefore the history of ancient Babylon, as it is recorded in the Scriptures, is a prophetic history which will find its counterpart in a general way in modern Babylon, the Church of Rome. After the relation between the two Babylons has been thus established, the history of ancient Babylon will be a decided help in arriving at a correct interpretation of some of the prophecies which deal with the rise and work of the papacy. It is significant that although the first three of the four universal kingdoms are designated by their historical names in the Scriptures, the name *Rome* is never applied to the fourth kingdom. The explanation seems to be that the political kingdoms which followed ancient Babylon were, so far as the prophecies are concerned, regarded simply as historical links which connect ancient Babylon with modern Babylon.

Questions

1. How did Nebuchadnezzar designate the great universal kingdom over which he ruled? Dan. 4:30.

2. What was one of the symbolic representations shown to the apostle John? Rev. 17:3. Note 1.

3. What name was written upon the forehead of the woman upon the scarlet-colored beast? Verse 5. Note 2.

4. How extensive was the rule of ancient Babylon? Jer. 27:6-8.

5. What indicates that the kingdom of modern Babylon was equally extensive? Rev. 17:15. Compare Jer. 51:13.

6. How is the idolatrous worship of ancient Babylon indicated? Jer. 50:35, 38.

7. What expression shows that in this respect modern Babylon is the true successor of ancient Babylon? Rev. 17:5, last part. Note 3.

8. What effect did the wine of ancient Babylon have upon the nations who drank of it? Jer. 51:7.

9. What effect does the wine of modern Babylon have upon the nations who drink of it? Rev. 17:2. Compare Rev. 14:8.

10. What cup is mentioned in connection with ancient Babylon? Jer. 51:7, first clause.

11. What cup is mentioned in connection with modern Babylon? Rev. 17:4.

12. What proclamation showed the persecuting character of ancient Babylon? Dan. 3:4-6.

13. What proves that modern Babylon is a persecuting power? Rev. 17:6. Note 4.

14. What does the woman upon the scarlet-colored beast represent? Verse 18. Note 5.

15. What idea is associated with both the "man of

sin'' and modern Babylon? *Ans.*—Mystery. 2 Thess. 2:7; Rev. 17:5. Note 6.

16. In what language was the utter overthrow of Babylon foretold? Jer. 51:59-64.

17. In what similar language is the final destruction of modern Babylon foretold? Rev. 18:21.

Notes

1. A woman is used in prophecy as a symbol of the church—a pure woman, of the true church; and a corrupt woman, of an apostate church. See 2 Cor. 11:2; and Ezekiel 16 and 23. In this instance, the woman riding upon the beast with seven heads and ten horns represents the apostate Church of Rome exercising a controlling influence in the Roman state.

2. ''Her name 'Mystery' can imply no less than that she dealeth in 'mysteries'; her religion is a 'mystery,' a 'mystery of iniquity'; and she herself is 'mystically and spiritually Babylon the great.' But the title of 'mystery' is in no respect proper to ancient Rome, more than any other city; and neither is there any mystery in substituting one heathen, idolatrous, and persecuting city for another; but it is indeed a mystery that a Christian city, professing and boasting herself to be the city of God, should prove another Babylon in idolatry and cruelty to the people of God. She glories in the name 'Roman Catholic,' and well therefore may she be called 'Babylon the great.' She affects the style and title of 'our holy mother the church,' but she is in truth 'the mother of fornications and abominations of the earth.' Neither can this character with any propriety be applied to ancient Rome; for she was rather a learner of foreign superstitions than the mistress of idolatry to other nations.''—''*Newton on the Prophecies,*'' *pages 641, 642.*

3. ''The protest of the Reformers . . . was against the principle of Catholicism, which is idolatry, or the substitution of material and created things for Christ. For whether it is the mediation of the virgin and saints, or a trust in the guidance of the priesthood and in the spiritual efficacy of the sacraments administered by them, or a belief in the virtue of holy water, holy oil, images, crucifixes, relics, and other material symbols and ritual acts, they one and all combine to take the place of Christ to the sinner, and keep him from going to Him for life.''—''*The False Christ,*'' *Garnier, page 140.*

''The holy synod enjoins on all bishops, and others sustaining the office and charge of teaching, that, according to the usage of

the Catholic and Apostolic Church, received from the primitive times of the Christian religion, and according to the consent of the holy fathers, and to the decrees of sacred councils, they especially instruct the faithful diligently touching the intercession and invocation of saints; the honor paid to relics; and the lawful use of images: teaching them, that the saints, who reign together with Christ, offer up their own prayers to God for men; that it is good and useful suppliantly to invoke them, and to resort to their prayers, aid, and help, for obtaining benefits from God, through His Son, Jesus Christ our Lord, who alone is our Redeemer and Saviour; but that they think impiously, who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked; or who assert either that they do not pray for men; or, that the invocation of them to pray for each of us even in particular, is idolatry; or, that it is repugnant to the word of God; and is opposed to the honor of the one Mediator between God and men, Christ Jesus." —*Council of Trent, twenty-fifth session, December, 1563.*

"This representative principle, on which the image-worshiper of the popish church founds his justification, pervaded the whole system of the pagan worship. It was this which led the world astray at first, and covered the earth with a race of deities of the most revolting character. Whether it was the heavenly bodies, as in Chaldea, or a class of demigods, as in Greece and Rome, it was the great First Cause that was professedly adored through these symbolizations and substitutes. The vulgar, perhaps, failed to grasp this distinction, or steadily to keep it before them, just as the mass of worshipers in the Roman Catholic Church fail practically to apprehend the difference between praying to and praying before, or rather beyond, the image. But such was the system, and that system the Bible denounced as idolatry; and the same system stands equally condemned when found in a popish cathedral as when found in a papan temple."—"*The Papacy,*" *Wylie, pages 356, 357.*

4. "The church has persecuted. Only a tyro in church history will deny that. The Apologists in the days of Roman imperial domination inveighed against persecution, and with Tertullian declared that 'it was no part of religion to persecute religion.' But after the days of Constantine, and under the reign of that first Christian emperor, the attitude of Christians underwent a change, and persecution of pagans took place in many places in the empire. One hundred fifty years after Constantine, the Donatists were persecuted, and sometimes put to death. Against these extreme measures St. Augustine raised his voice; but he was willing that they should be despoiled of their churches and of their goods. Protestants were persecuted in France and Spain with the full approval

of the church authorities. We have always defended the persecutions of the Huguenots, and the Spanish Inquisition. Wherever and whenever there is honest Catholicity, there will be a clear distinction drawn between truth and error, and Catholicity and all forms of heresy. When she thinks it good to use physical force, she will use it. . . . But will the Catholic Church give bond that she will not persecute at all? Will she guarantee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behavior. . . . She has countenanced violence when more humane measures would have been of more avail. Her children and her clergy have often been carried away by popular passion. But she gives no bonds that such things shall not occur again.''—*''The Western Watchman,'' Roman Catholic, December 24, 1908.*

5. In only one instance has a church borne the name of a city. The Roman Catholic Church and the Church of Rome are the titles everywhere applied to that apostate church represented by the woman sitting upon the scarlet-colored beast.

6. ''Now, as the Babylon of the Apocalypse is characterized by the name of 'Mystery,' so the grand distinguishing feature of the ancient Babylonian system was the Chaldean 'mysteries,' that formed so essential a part of that system. And to these mysteries, the very language of the Hebrew prophet, symbolical though of course it is, distinctly alludes, when he speaks of Babylon as a 'golden cup.' To drink of 'mysterious beverages,' says Salverte, was indispensable on the part of all who sought initiation in these mysteries. . . . Their primary object was to introduce privately, by little and little, under the seal of secrecy and the sanction of an oath, what it would not have been safe all at once and openly to propound.''—*''The Two Babylons,'' Hislop, pages 4, 5.*

LESSON III—The Sanctuary in Prophecy

April 19, 1913

Questions

1. What great question is dealt with in the vision of the eighth chapter of Daniel? *Ans.*—The sanctuary. Dan. 8:13. Note 1.

2. What statement shows that this sanctuary is not the earthly temple? Verse 14. Note 2.

3. To what time does the vision especially pertain? Verses 17, 19. Note 3.

4. At what time was this vision given to Daniel? Verse 1.

5. With what kingdom does the vision commence? Verses 3, 20. Note 4.

6. What is the next kingdom mentioned in the vision? Compare verse 5, first clause, and verse 21, first clause.

7. What striking feature of the goat is mentioned? Verse 5, last clause.

8. Who is represented by this horn? Verse 21, last clause.

9. When the kingdom was at the height of its power, what happened to this horn? Verse 8, first part.

10. What came up in place of the notable horn? Same verse, last part.

11. What did these four horns represent? Verse 22. Note 5.

12. What came out of one of these four horns? Verse 9. Note 6.

13. How was this little horn interpreted to the prophet? Verse 23. Note 7.

14. How is the power of this little horn described? Verse 10.

15. How is this symbolic picture explained in the interpretation of the vision? Verse 24.

16. To what extent did this little horn carry its self-exaltation? Verse 11. Note 8.

Notes

1. In order that this power may be definitely located both chronologically and geographically, its place in the history of the world is plainly shown. It would arise toward the end of the kingdom of Greece in its fourfold period; and from the standpoint of this prophecy, it would sustain such a relation to this last kingdom that it might properly be said to come *forth out of one of these four divisions of that kingdom.*

2. At the end of twenty-three hundred prophetic days, or literal years, the sanctuary of this prophecy would still be in existence. As the earthly sanctuary was destroyed in the capture of Jerusalem, A. D. 70, the sanctuary of this prophecy could not be the earthly sanctuary, as this long period of time would extend many centuries this side of the fall of Jerusalem.

3. The close of this period comes at the end of twenty-three hundred years from its commencement in the time of the kingdom of Medo-Persia, the first kingdom of the vision. At the expiration of this period the time set for the limit of the treading down of the sanctuary and of the host will be reached, and the heavenly sanctuary will be cleansed. As these events are among the principal subjects of the vision, it is declared that "the vision belongeth to the time of the end."

4. This vision appeared to Daniel "in the third year of the reign of king Belshazzar," B. C. 538, the very year in which Babylon fell and the sovereignty of the world passed to Medo-Persia. This was only two years before the expiration of the seventy years of the Babylonish captivity, and the issuing of the first part of the threefold decree for the restoration of Jerusalem and the temple service, after they had been laid waste by ancient Babylon.

5. "By the 'first king,' Alexander the Great is specially meant, as all commentators are agreed. His remarkable though brief career of conquest of the Medo-Persian power, is one of the most extraordinary and striking facts of history. But the common dynastic meaning of 'king' in Daniel is not even here to be wholly excluded. After Alexander's death, his brother, and then his son, succeeded him in Macedonia; but their rule was not acknowledged over the empire. Various other aspirants, each in his own province, endeavored to attain to power. With the murder of both brother and son, which was accomplished within ten or twelve years from Alexander's death, the dynasty of Alexander was extirpated. And after another ten years of confusion and rivalry between various competitors for power, a formal division of the empire was at last made amongst four. In the west, the kingdom of Macedon was assigned to Cassander and his successors; Thrace in the north to Lysimachus; Syria in the east, with Babylon, to Seleucus; and in

the south, Egypt, with the neighboring region of Arabia and Palestine, to Ptolemy."—*"Daniel and the Revelation," Joseph Tanner, pages 510, 511.*

6. In the dream of Nebuchadnezzar, recorded in the second chapter of Daniel, the power which succeeded Greece was Rome. In the vision recorded in the seventh chapter of Daniel, the power which succeeded Greece was Rome. It is therefore highly probable that the power which succeeds Greece in this vision, and which, as compared with Medo-Persia and Greece, "waxed exceeding great," is Rome. Furthermore, the specifications of the symbol employed, demand this interpretation. But the fact that the power symbolized by the little horn is represented as treading down the people of God and the sanctuary during a period far beyond the existence of the political empire of Rome, shows that both pagan and papal Rome are included under this one symbol.

7. It is evident that the "king of fierce countenance" in this vision is the same as the "nation of fierce countenance" (Deut. 28:50) which was to destroy the Jews and their city in a terrible siege. This is additional evidence that the little horn represents Rome.

8. The one who in verse 11 is called "the prince of the host" is in the interpretation of the vision called "the Prince of princes." Verse 25. This can be none other than Christ Himself. The same expression, "prince of the host," is used in Joshua 5:14, R.V., when the Son of God met Joshua and gave him instruction concerning the capture of Jericho.

LESSON IV — The Sanctuary in Prophecy (Continued)

APRIL 26, 1913

Questions

1. What did the little horn of Daniel 8 do with the truth? To what extent did it carry out its plans? Dan. 8:12. Note 1.

2. In what warfare against God's people and sanctuary did ancient Babylon engage? Dan. 1:1, 2.

3. What prophecy deals with a parallel experience in

the career of modern Babylon, or the papacy? Dan. 7:8, 21.

4. What was this power to do? Verse 25.

5. What inquiry was overheard by the prophet Daniel in the vision of the eighth chapter? Dan. 8:13. Note 2.

6. What reply was given? Verse 14. Note 3.

7. What assurance was given concerning the certainty of the vision? Verse 26, first part.

8. What was Daniel told to do with the vision? Why? Same verse, last part.

9. What effect did this vision have upon the prophet? Verse 27, first part.

10. Was the vision understood? Same verse, last part.

11. Yet what command had been given to the angel Gabriel? Verse 16.

12. Then for what must we look in the further visions of Daniel? *Ans.*— For a further explanation of the vision.

Notes

1. The perversion of the truth by the papacy has been well described in these words:

"Popery has a god of its own — him, even, whom the canon law calls the 'Lord our God.' It has a savior of its own — the church, to wit. It has a sacrifice of its own — the mass. It has a mediator of its own — the priesthood. It has a sanctifier of its own — the sacrament. It has a justification of its own — that even of infused righteousness. It has a pardon of its own — the pardon of the confessional. And it has in the heavens an infallible, all-prevailing advocate unknown to the gospel — the 'mother of God.' It thus presents to the world a spiritual and saving apparatus for the salvation of men, and yet it neither sanctifies nor saves any one. It looks like a church; it professes to have all that a church ought to have; and yet, it is not a

church. It is a grand deception—'the all-deceivableness of unrighteousness.' ''—''*The Papacy Is the Antichrist,*'' *Rev. J. A. Wylie, LL. D., pages 88, 89.*

2. In the words ''how long,'' the terminus of the period, and not the duration, is emphasized. The Hebrew words might properly be rendered ''till when.'' This corresponds with the word ''until'' in Dan. 7:25.

In answering the question, ''How long,'' or ''Till when,'' the word ''unto'' is used rather than ''during.'' This shows that the purpose of the question in verse 13 is to learn the termination of the period rather than its duration.

3. In some interpretations of this prophecy, an attempt has been made to cast doubt upon the genuineness of the reading ''two thousand and three hundred,'' the claim being made that some manuscripts read ''twenty-two hundred,'' and some ''twenty-four hundred.'' It is further asserted that there are just half as many days as there are evenings and mornings, since an evening and a morning are required to make one day; and then these days are treated as literal days, and the whole prophecy is applied to the times of Antiochus Epiphanes. Such an exposition rests upon no sound basis. The following facts are of interest in this connection:

''Several copies of the Septuagint read twenty-four hundred days; but this reading is evidently spurious, as several of the best and oldest manuscripts of the Septuagint have twenty-three hundred instead of twenty-four hundred. One of the manuscripts alluded to is the Codex Alexandrinus, supposed to have been written as early as the fourth or fifth century. In the Complutensian Polyglot, printed at Alcala in 1517, and the Antwerp Polyglot, printed in 1570, it is twenty-three hundred. Theodoret, who flourished in the fourth century, reads so in his copy of the Septuagint. The various reading of twenty-two hundred days, which Jerome says existed in some manuscripts in his time, merits no attention, as only two of these manuscripts have come down to us.''

The interpretation which accepts twenty-two hundred as the genuine reading on the authority of Jerome, and makes this a period of eleven hundred literal days, utterly fails to apply this period to any events in the time Antiochus which would indicate a fulfilment of the prophecy.

LESSON V — A Further Interpretation of the Vision of the Twenty-Three Hundred Days

MAY 3, 1913

Questions

1. Very soon after the vision concerning the sanctuary service, recorded in the eighth chapter of Daniel, had been given to the prophet Daniel, what did he learn from the prophecies? Dan. 9:1, 2. Note 1.

2. In what prophecy was the Babylonish captivity foretold? Jer. 25:8-11. Note 2.

3. What did the nearness of the time of the restoration of Jerusalem lead the prophet to do? Dan. 9:3. Note 3.

4. In his prayer, what cause did Daniel assign as the real explanation of the calamities which had come upon Israel? Verse 11.

5. What special request did the prophet make? Verse 16, first part.

6. What reason did he give for this request? Same verse, last part.

7. In urging this request further, what shows that Daniel had in mind the restoration of the sanctuary service? Verse 17. Note 4.

8. With what earnest appeal did the prophet close his prayer? Verse 19.

9. While Daniel was praying, who appeared to turn his mind to the vision concerning the sanctuary service? Verse 21. Note 5.

10. With what statement did Gabriel begin his in-

struction to Daniel? Verse 22. Compare Dan. 8:16. Note 6.

11. To what was Daniel's attention specifically directed? Verse 23. Note 7.

12. During what portion of the twenty-three hundred years of the vision did Gabriel say that the Jews would continue as the special people of God? Verse 24, first part. Note 8.

13. What six things did Gabriel say would be accomplished in this period? Same verse, last part. Note 9.

14. What commandment did Gabriel then mention as marking the commencement of this period? Verse 25, first part. Note 10.

15. How many years would cover the time from the going forth of this commandment to the appearance of the Messiah? Same verse, last part. Note 11.

16. What would happen after the close of this period? Verse 26, first part.

17. In what words was another destruction of Jerusalem and the earthly sanctuary foretold? Same verse, last part.

18. In the midst of the last of the seventy weeks, what would the Messiah do? Verse 27, first part. Note 12.

19. How definitely was the utter overthrow of Jerusalem foretold? Same verse, last part. Note 13.

Notes

1. A part of the vision recorded in the eighth chapter of Daniel was explained in such language as to make it perfectly intelligible. See Dan. 8:20-22. But that portion of the vision which dealt with

the sanctuary and its cleansing was more obscure, and was not understood by the prophet. Dan. 8:27. As a direct result of this vision, and with the evident object of obtaining more light upon God's purpose concerning the restoration of the sanctuary, Daniel began to search the prophecies, and found that the time for the restoration of the sanctuary at Jerusalem was just at hand. There is therefore the very closest connection between his prayer and the instruction given in response to it, and the vision of the eighth chapter. The time of these two events was doubtless in the same year, as the vision was given "in the third year of the reign of king Belshazzar" (Dan. 8:1), the year in which Babylon was destroyed, and Daniel's prayer was offered "in the first year of Darius" (Dan. 9:1), the next ruler of Babylon. Dan. 5:31.

2. From the writings of another prophet, Daniel learned concerning the nearness of the restoration of Jerusalem and the sanctuary service. This suggests that what has been revealed through one prophet is sufficient guidance and authority even for another prophet, and that a new revelation of the same thing is not necessary.

3. Daniel knew that it was transgression which had brought the overthrow of Jerusalem and the interruption of the sanctuary service; and he fully understood that in order for the people to cooperate with God's purpose, as announced in the prophecy of Jeremiah, to restore the city and the sanctuary, there must be the confession of sin and the putting of it away, and a new consecration to the service of God. Although Daniel had remained faithful to God throughout the long period of captivity, and special tokens of the divine favor had been shown him, yet he included himself among those who should make the most humble confession of sin.

4. Inasmuch as the vision concerning the sanctuary and its cleansing was not understood, and no explanation whatever was given of the period of time at the end of which the sanctuary was to be cleansed, Daniel may have attempted to apply the vision to the sanctuary which was then desolate. At all events, his mind was directed by the vision to the question of the restoration of the sanctuary; and finding that the time of restoration was near, he presented before the Lord, in his prayer, the desolate condition of the sanctuary, and earnestly asked that divine favor might be shown toward it.

5. The same interpreter who had been commanded to make Daniel "understand the vision," and who had not yet fully carried out this instruction, appears again to the prophet. This is another link which connects the instruction in this chapter with the vision of the former chapter.

6. The instruction given to Gabriel was, "Make this man to understand the vision." That this commission had not been fully executed is shown by the statement in Dan. 8:27. The "understanding" which Gabriel is now to give is therefore a further understanding of the vision of the eighth chapter.

7. In order that Daniel may know that the instruction which Gabriel is to give him at this time does not apply simply to the restoration of the earthly sanctuary concerning which he has just been praying, his attention is turned directly to the vision by the command, "Understand the vision." (Revised Version.) This shows conclusively that what follows is a further explanation of the vision of the eighth chapter.

8. Taking up the explanation of the vision where he left it in the former interview, Gabriel informs Daniel that the first four hundred and ninety prophetic days, or literal years, of the twenty-three hundred prophetic days, or literal years, are assigned to the people of the Jews. At the end of that period their special sanctuary service had become so perverted that it shut away the truths of salvation from the people, instead of revealing them. Jerusalem and the sanctuary were destroyed and the service was taken away by the king of Babylon. When, after its restoration, the same thing would occur again, and to such an extent that when He who was the author of the sanctuary service and whose work was typified by it, appeared among them, they rejected Him, then the sanctuary service was taken from them never to be restored, their house was left to them desolate, and they lost their place as the special channels of light and salvation to the world. Four hundred and ninety years from the restoration from the Babylonish captivity would extend to that time of rejection. While Daniel's mind was upon the period of seventy years, mentioned by the prophet Jeremiah, a period seven times as long is revealed to him, a period equal to ten jubilee periods. Lev. 25:8, 9. This is the first portion of that long prophetic period of twenty-three hundred years, covering the remaining time during which the ministry of the earthly sanctuary would be accepted of God, and so extending to the time of the rejection of the people to whom this sanctuary service had been especially committed. See Rom. 9:3, 4.

9. From the nature of the things mentioned in verse 24, it is plain that the sanctuary service is under consideration. In the last week of the seventy weeks, the earthly sanctuary service is taken away by the offering of the true Sacrifice.

10. A royal decree, the time of which can be definitely determined, marked the beginning of the seventy weeks, or four hundred and ninety years, and therefore the beginning of the twenty-three hundred days, or twenty-three hundred years. This decree and its time will be studied later.

11. The period of seventy weeks is divided into three portions, — seven weeks, threescore and two weeks, and one week. The seven weeks, or forty-nine years, covered the time during which Jerusalem was being rebuilt; sixty-two weeks, or four hundred and thirty-four years, would extend from the completion of that work to the anointing, or baptism, of the Messiah; and one more week, or seven years, would reach to the rejection of the Jews and the turning to the gentiles.

12. Inasmuch as the events mentioned in this instruction are being considered from the standpoint of the sanctuary and its service, it is fitting that the death of the Messiah should be foretold not only by the statement that He should "be cut off" (verse 26), but also by the further statement, "He shall cause the sacrifice and the oblation to cease." This is the final taking away of the typical sanctuary service.

13. While the destruction of Jerusalem does not occur within the period of the four hundred and ninety years, yet there is such a close connection between the rejection of the Messiah, the taking away of the typical sanctuary service and the rejection of the Jews as the special people of God, and the overthrow of Jerusalem, that the prophetic view is carried forward to that event.

LESSON VI — The Great Prophetic Period and Its Application in History

MAY 10, 1913

Questions

1. What commandment marks the commencement of the seventy weeks (four hundred ninety years), and therefore determines the commencement of the two thousand three hundred days (years)? Dan. 9:24, 25. Note 1.

2. What was the first step in the going forth of this commandment? Ezra 1:1-4. Note 2.

3. What prophecy was thus fulfilled? Isa. 44:28.

4. After the work commenced under the decree of Cyrus had ceased (Ezra 4:24), what second step was

taken in the going forth of this commandment? Ezra 6:6-12. Note 3.

5. What was the third and final step in the going forth of this commandment? Ezra 7:11-26.

6. What authority was conferred by this decree of Artaxerxes which was necessary for the restoration of Jerusalem? Verses 25, 26. Note 4.

7. What statement shows that this threefold decree was regarded as one decree? Ezra 6:14. Note 5.

8. When therefore did "the commandment to restore and to build Jerusalem" go forth? Ezra 7:7. Note 6.

9. According to accepted chronology, when was "the seventh year of Artaxerxes the king"? *Ans.*— B. C. 457.

10. As the two thousand three hundred years commenced in B. C. 457, when would they end? *Ans.*— A. D. 1844. Note 7.

11. To what group of events does the first period of seventy weeks, or four hundred ninety years, extend? *Ans.*— To the appearance and rejection of the Messiah, and the taking away of the typical sanctuary service, and to Christ's ministry in the first apartment of the heavenly sanctuary.

12. To what group of events does the whole period of two thousand three hundred years extend? *Ans.*— To the restoration of the truth concerning the true sanctuary service, and the ministry of Christ in the second apartment of the heavenly sanctuary.

13. How many parts were there of "the commandment to restore and to build Jerusalem" after the close of the captivity in ancient Babylon? Ezra 6:14.

14. How many parts are there of the message to restore and to build modern Jerusalem after the close of the captivity in modern Babylon? Rev. 14:6-12. Compare Acts 15:13-16. Note 8.

15. What is a distinguishing feature of both movements? *Ans.*— The restoration of the sanctuary service to the people. Note 9.

16. As the result of losing Christ out of the sanctuary service, and their rejection of Him who was typified in the service, what calamity came upon the Jewish people in the generation following the close of the four hundred ninety years? Dan. 9:26. Compare Matt. 23:37 to 24:2.

17. What will be the parallel to this experience? *Ans.*— The utter ruin of the world in the generation following the rejection of the threefold message concerning the second advent of the Messiah, which includes the warning concerning the worship of the beast and his image, and the light concerning the true and the false mediatorial system.

Notes

1. After the vision concerning the treading down of the sanctuary, Daniel prayed for the restoration of the city and the sanctuary. In response to this prayer, he was assured that there would be a decree for their restoration, and that this would mark the commencement of the long period mentioned in the vision.

2. There is a clear parallel between the movement to restore and to build literal Jerusalem after the captivity in ancient Babylon, and the movement to restore and to build spiritual Jerusalem after the long period of captivity in modern Babylon. The work is progressive in both cases. The decree of Cyrus set the people free to leave Babylon; the decree of Darius confirmed this action; and the decree of Artaxerxes provided for carrying the work to its completion and for the restoration of civil authority. These de-

crees correspond to the three steps in the development of the advent message.

3. The decree of Darius was not an independent commandment, but simply a confirmation of the decree of Cyrus, in order that the work which had been hindered might proceed.

4. "The third decree was issued in the seventh year of Artaxerxes Longimanus B.C. 457), and is given in Ezra 7. Its importance lies in the fact that Ezra received the royal permission not only to rebuild the temple, but to reimpose upon the people the Levitical law, and to appoint magistrates to judge offenders, with authority to punish evil-doers with fines and imprisonment, by banishment or death. On account of Ezra's investment with such quasi-regal authority, and the restoration he effected of the Jewish state and religion, and the care afterwards bestowed upon the sacred books of the nation, Ezra has ever been viewed as a second Moses."—"*Daniel and His Prophecies,*" *Wright, page 230.*

5. Just as the preaching of John the Baptist, the preaching of Christ, and the preaching of His disciples constituted one movement at the close of the four hundred and ninety years, and as the first, second, and third angels' messages constitute one movement at the close of the two thousand three hundred years, so the decrees of Cyrus, Darius, and Artaxerxes constitute one movement at the commencement of the four hundred and ninety years and the two thousand three hundred years.

6. The date of the commandment is reckoned from the time when the decree had fully gone forth, which was in the seventh year of Artaxerxes Longimanus, king of Persia, the son of Xerxes I.

7. It requires four hundred and fifty-seven full years before Christ and one thousand eight hundred and forty-three full years after Christ to make the period of two thousand three hundred years; but the decree of Artaxerxes went forth in the year 457, and therefore the termination of the period would be after the close of the year 1843, that is, in the year 1844.

8. In giving the decision in the council at Jerusalem, mentioned in the fifteenth chapter of Acts, the apostle James declared that the prophecy of Amos concerning the rebuilding of the tabernacle of David was fulfilled in preaching the gospel to the gentiles and making them a part of the church, the house of God. Compare Ps. 147:2. In the same way the final proclamation of the gospel in the threefold message to all the world will rebuild spiritual Jerusalem after the much longer period of captivity in modern Babylon. In the final building up of Jerusalem, the false

system of the papacy must be exposed, and the work of Christ in the final work of mediation must be made known. This will announce the cleansing of the sanctuary and all that accompanies it.

9. In the rebuilding of spiritual Jerusalem under this threefold message, the great truths which cluster about the sanctuary and its cleansing constitute the central features. "The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement, and revealing present duty as it brought to light the position and work of His people."—"*Great Controversy,*" *page 423.*

The great prophetic period of two thousand three hundred years spanned the time from the movement to rebuild ancient Jerusalem and to restore the typical sanctuary service, after the ancient Babylonish captivity, to the movement to rebuild spiritual Jerusalem and to restore the real sanctuary service to the knowledge and experience of the people after the modern Babylonish captivity. This explains why a long period, commencing B.C. 457, was used in the vision concerning the restoration of the sanctuary, and emphasizes the fact already stated, that the inquiry "How long," better rendered "Till when," had reference to the terminus of the period of the two thousand three hundred years.

LESSON VII — God Manifest in the Flesh

MAY 17, 1913

Questions

1. What was God's purpose in asking the people to make Him a sanctuary? Ex. 25:8.

2. What great event was thus foreshadowed? John 1:14. Note 1.

3. In harmony with this wonderful truth, the indwelling of God in the flesh, what are Christians called? 2 Cor. 6:16.

4. In what similar language did God describe His presence in the typical sanctuary? 2 Sam. 7:5, 6.

5. How was the presence of God manifested at the opening of the service in the typical sanctuary? Ex. 40:34, 35.

6. How was the presence of God manifested at the opening of the service in the temple built by Solomon? 2 Chron. 7:1, 2.

7. Upon what work did Christ enter after His ascension to heaven? Mark 16:19; Heb. 8:1, 2.

8. How was the presence of God manifested on the day of Pentecost? Acts 2:2-4. Note 2.

9. In what statement did the apostle Peter, in his discourse, indicate that this outpouring of the Holy Spirit was due to the ministry of Christ in the heavenly sanctuary? Verses 32, 33. Note 3.

10. What was the result of this ministry? Verse 41.

11. What prophecy was then fulfilled? Joel 2:28, 29. Compare Acts 2:16.

12. In the land of Palestine, what was necessary in order that a good harvest might be assured? James 5:7.

13. In what prophecy is a spiritual application given to this fact? Joel 2:23.

14. When was the former rain received? *Ans.*— In the preaching of the gospel of the first advent in connection with the commencement of Christ's mediation in the heavenly sanctuary.

15. When is the latter rain to be received? *Ans.*— In preaching the gospel of the second advent in connection with the close of Christ's mediation in the heavenly sanctuary.

16. What is this manifestation of God in the flesh declared to be? 1 Tim. 3:16.

17. What was the teaching of ancient Babylon concerning this central truth of Christianity? Dan. 2:11. Note 4.

18. What is the teaching of modern Babylon concerning this same fundamental doctrine? *Ans.*—By the dogma of the immaculate conception of the virgin Mary, Rome teaches that the mother of Jesus was preserved from the stain of original sin, and that she had sinless flesh. Consequently she was separated from the rest of humanity. As the result of this separation of Jesus from sinful flesh, the Roman priesthood has been instituted in order that there may be some one to mediate between Christ and the sinner. Note 5.

19. What is that system called which thus shuts out God from dwelling in the flesh through the mediation of Christ? 2 Thess. 2:7.

20. What is the best answer to this false mystery? Col. 1:26, 27.

Notes

1. "That temple, erected for the abode of the divine presence, was designed to be an object-lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul."—"*Desire of Ages,*" *page 161.*

2. The purpose of God in the sanctuary is repeatedly made manifest. He wishes to dwell with His people, and this fellowship with Him is made real through the mediation of Christ, His Son. The typical sanctuary and its services constituted a great object-lesson, representing this mediatorial work of Christ, which

involved the incarnation. In order to enforce the lesson intended, there were special manifestations of the presence of God when the services were inaugurated in the tabernacle, in the temple, and in the heavenly sanctuary.

3. Being filled with the Holy Spirit, the apostle Peter saw Jesus at the right hand of God in the heavens. This was the place of power (Luke 22:69) and of ministry (Heb. 8:1, 2). The sanctuary is the place from which come help and strength (Ps. 20:1, 2), and this help and strength are ministered by ministering the Holy Spirit.

4. In the creed of ancient Babylon, the central truth of Christianity, that truth which God designed to teach in the sanctuary and its services, was openly denied. This is characteristic of pagan religions in general. They know nothing of the love which sacrifices for humanity, and that personal fellowship which is brought about by God humbling Himself to dwell with the contrite. Isa. 57:15. Their whole thought is to appease anger and to ward off calamities.

5. "Disbelief in the immaculate conception of the blessed virgin Mary would imply belief in the following revolting consequences; namely, that He who is holiness itself, and has an infinite horror of sin, took human nature from a corrupt human source, whilst He might have taken it from an incorrupt one; . . . that the divine Person drew the precious blood of His humanity from a source which was not from the first immaculate, whilst He might have preserved it immaculate. . . . Who can believe that, it being in the power of God the Son to prepare a spotless holy temple wherein to dwell incarnate for nine months, He preferred to have one which had been first profaned by the stain of original sin?"—*"Catholic Belief" (a Roman Catholic publication), pages 217, 218.*

"God the Son, by assuming this perfect human nature, which He took from the blessed virgin, was born in the flesh."—*Id., page 208.*

Thus by shutting Christ away from the same flesh and blood which we have (compare Heb. 2:14), modern Babylon really denies the vital truth of Christianity, although pretending to teach it. Such is "the mystery of iniquity."

LESSON VIII -- The Blessing Ministered from the Sanctuary

MAY 24, 1913

Questions

1. What assurance did the Lord give to Solomon concerning the temple which he had built? 2 Chron. 7 : 16.

2. What was the sanctuary therefore called? Ps. 74 : 7.

3. What protection was afforded by the name of the Lord in His sanctuary? Ps. 20 : 1, 2. Compare Prov. 18 : 10.

4. What became the symbol of the presence of God with His people? 1 Sam. 4 : 21, 22. Compare Ex. 25 : 21, 22; Ps. 99 : 1. Note 1.

5. What was preached to the people through the sanctuary and its services? Heb. 4 : 2, first clause; 9 : 8, 9.

6. What is the gospel declared to be? Rom. 1 : 16.

7. What connection was established between the power to save from sin, ministered in the service of the sanctuary, and the prosperity of the kingdom of Israel? 2 Chron. 6 : 34, 35; 7 : 17, 18.

8. When the people turned away from the salvation from sin revealed in the sanctuary and its services, what happened to both the people and the sanctuary? 2 Chron. 7 : 19-22.

9. When the people put their trust in the ark of the covenant as an outward symbol, having lost the

presence and power of God, what was the result? 1 Sam. 4:1-11.

10. What shows the extent to which the people had apostatized from God before they were carried away to Babylon? Jer. 7:8-11. Compare 2 Chron. 33:4-7.

11. What relation was there between this apostasy, and the destruction of Jerusalem and the temple, and the captivity? Jer. 7:13-15.

12. What shows that the same conditions again prevailed at the time of the first advent? Matt. 21:12, 13.

13. With what statement and with what action did Jesus teach that when He was not recognized in the temple and its services, the temple was desolate in the sight of God? Matt. 23:38; 24:1, first clause. Note 2.

14. In what prophecy of the New Testament is modern Babylon described as setting aside the mediation of Christ? 2 Thess. 2:3, 4. Note 3.

15. In the great revival under King Josiah, what was restored? 2 Chron. 34:8; 35:1, 2, 10, 16.

16. After the close of the captivity in Babylon, what was restored? Ezra 6:16, 18.

17. What prophecy indicates that the truth of the sanctuary service would again be restored to the people of God after the close of the captivity in modern Babylon? Dan. 8:13, 14. Note 4.

Notes

1. The ark which contained the law of God, the transcript of His character, very fittingly became the symbol of His presence with His people. Read Joshua 3:14-17; 6:8-13.

2. Jesus, who was Himself the author of the temple service, and the one to whom it all pointed, was the glory of the temple. When His sacrifice and His merits and His righteousness were not

recognized and acknowledged in the service of the sanctuary or the temple, then the place was desolate in the eyes of God, no matter how beautiful the building or how elaborate the ritual service.

3. Ancient Babylon and the Romans took away the typical service by destroying the temple. Modern Babylon set aside the real service, or the mediation of Christ, by ignoring the work of the great High Priest in the heavenly sanctuary, and by substituting another priesthood and another sacrifice in place of the true. In neither case were real Christians prevented from communing with God and receiving pardon for sin, but many were turned away from the true worship of God to a false worship.

"It is only necessary to run over the books of the Old Testament, especially Exodus, Leviticus, and Deuteronomy, to establish the fact that the Jewish church, called by the evangelists and the apostles the *shadow* and the *figure* of the Christian society, can in fact be the shadow and figure of the Catholic Church alone. In the Jewish system there is one visible head, Moses, continuing to live on in the sovereign pontiffs, the successive high priests, who sat in his chair. This head presides over a complete hierarchy, to which entire obedience is due under the severest penalties. These priests teach with authority, explain the law, preserve the traditions, maintain the practise of morality, pray and offer sacrifices,—in a word, govern the religious society. In these features, who can not recognize Jesus Christ still living for the government of the Catholic Church in Peter and his successors, the Roman pontiffs presiding over the whole ecclesiastical hierarchy, over the authority, the consecration and functions of the priests of the new law? If Christ is come 'not to destroy the law, but to carry it out to perfection,' all that is imperfect in the synagogue ought to be perfect in the church: high priesthood, sacraments, sacrifices, etc., etc. This perfection of the law we perceive throughout the Catholic system."—"*Catholic Doctrine as Defined by the Council of Trent," 1869, page 62, Rev. A. Nampon, S. J.; Peter F. Cunningham, Catholic bookseller, 216 South Third Street, Philadelphia.*

"Few of us have ever grasped the full significance of sacerdotalism as a papal device. It puts the priest between the soul and all else, even God, at every stage of development, in the most ingenious and subtle system ever imagined. First of all, it controls wedlock, coming between the man and the woman, to determine whom each shall wed, in the interests of the church. Then when offspring come, it puts the priest between the infant and its ingrafting into the church in baptism; subsequently between the child and the word of God, in catechetical instruction; between the sinner and the absolution, in the confessional; between the com-

municant and the mystic wafer, in the mass; between the candidate and the gift of the Spirit, in confirmation; between the man and the ministry, in ordination; between the dying and his hereafter, in extreme unction; and, even beyond death, follows the soul into purgatory, in masses for the dead. From cradle to grave, and even afterward, there is always a human mediator to interpose; and this alone accounts for the marvelous power of the priesthood, wherever this internal tribunal holds sway."—*Rev. A. T. Pierson, in the "Missionary Review of the World," July, 1908.*

4. The inquiry in Dan. 8:13 as to the limit of the period of treading down the sanctuary and the host is answered by the words, "Unto two thousand and three hundred days [years]." Then follows the further statement that "then shall the sanctuary be cleansed." The restoration of the sanctuary service to the knowledge and experience of the people, and the cleansing of the sanctuary, occur at the same time.

LESSON IX — The Cleansing of the Sanctuary

MAY 31, 1913

Questions

1. At the sounding of the seventh trumpet, what announcement was made by "the four and twenty elders"? Rev. 11:18.

2. What indicates that during the sounding of this trumpet, the mediation of Christ is carried forward in the most holy place of the heavenly sanctuary? Verse 19. Note 1.

3. In the final proclamation of the gospel, what special reason is given for urging all to fear God and give glory to Him? Rev. 14:6, 7.

4. What view of the judgment was given to the prophet Daniel? Dan. 7:9, 10.

5. What further particulars are given concerning this judgment scene? Verse 13.

6. What other prophetic view of the judgment connects it with the heavenly sanctuary? Mal. 3:1-3. Note 2.

7. In the typical service, how often did the high priest go into the most holy place of the sanctuary? Heb. 9:3, 7.

8. What was this day called, and what was done on this day? Lev. 16:29, 30, 34.

9. What was done for the sanctuary on this day? Verses 15, 16.

10. What prophecy determines the time for the antitypical day of atonement, for the final judgment, and for the cleansing of the heavenly sanctuary? Dan. 8:13, 14. Note 3.

11. Of how much importance was it that the people should know the time for the cleansing of the earthly sanctuary? Lev. 23:27-29. Note 4.

12. During the time of the judgment and the cleansing of the heavenly sanctuary, what gospel message is proclaimed to all the world? Rev. 14:6-12.

13. What constitutes a part of this message? Rev. 14:8.

14. What indicates that this part of this message is to be given with great power before the work closes? Rev. 18:1-3.

15. What call is made to all the true people of God? Verses 4, 5.

16. While the cleansing of the sanctuary in heaven is going on, what corresponding work must be done on earth? *Ans.*— The cleansing of the church. Compare Eph. 5:25-27; and 1 John 1:9. Note 5.

Notes

1. The ark of the covenant was in the most holy place of the sanctuary (Heb. 9:3, 4), and was invisible while the ministration was being carried forward in the holy place. That it became visible when the temple was opened under the sounding of the seventh angel, shows that the ministration had been transferred from the first to the second apartment of the heavenly sanctuary.

2. The coming to the temple mentioned in this scripture, and the coming of the Son of man to the Ancient of days, mentioned in Dan. 7:13, are the same. This is clear from the connection, which shows that in both cases the judgment is under consideration.

3. The time of the judgment was definitely determined in the councils of heaven. Acts 17:30, 31. When that time arrived, a world-wide message was to be given which would make the fact known to all. Rev. 14:6, 7. The judgment is closely connected with the mediatorial work of Christ in the heavenly sanctuary, and constitutes the closing feature of that work. In order that the believers may enter in by faith with their High Priest into the most holy place of the heavenly sanctuary, the knowledge of His mediation in their behalf is restored to them after the long period during which it is shut away from them by the false system of mediation, while "that man of sin" occupies the temple of God and attempts to take the place of God. At the close, therefore, of the twenty-three hundred years of the prophecy, a message is given which announces that "the hour of His judgment is come," and at the same time exposes the work of the papacy, and directs the attention of the people to the mediation of Christ in the most holy place of the heavenly sanctuary as His final work for sin and sinners before He comes in the clouds of heaven.

4. "In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary, and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins, and not be cut off from the congregation. How much more essential in this antitypical day of atonement that we understand the work of our High Priest, and know what duties are required of us."—*"Great Controversy," page 431.*

"The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. . . .

"We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement

for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin, and true repentance."—*Id., pages 488-490.*

5. "While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14."—*Id., page 425.*

LESSON X—The Sanctuary and the Sabbath

JUNE 7, 1913

Questions

1. What reason is given for setting apart the seventh day as the Sabbath? Ex. 20:11.

2. What did the Lord declare the Sabbath to be? Ex. 31:16, 17.

3. After the Lord had sanctified the Sabbath, of what did it become a sign to the people? Eze. 20:12. Note 1.

4. What other term is applied to this same process of sanctification? 2 Cor. 5:17, R.V., margin. Note 2.

5. What was present to act a part in the original creation? Gen. 1:2, last clause.

6. What is the transforming agency in the new creation? 2 Cor. 3:18. Note 3.

7. From what place and by whom is the renewing Spirit ministered? Acts 2:32, 33; Heb. 8:1, 2. Note 4.

8. Into whose hands were saints, times, and the law

given for a limited period? Dan. 7:24, 25. Note 5.

9. As a result of this, what marked change was made in the law of God by the papacy? *Ans.*—The Sabbath, which was the sign of the renewing power of the Spirit of God ministered by our great High Priest from the heavenly sanctuary, was changed to the first day of the week, and became the sign of the power of the papacy. See any standard Roman Catholic catechism for proof of this answer.

10. What prophecy refers to the restoration of God's Sabbath in the last days? Isa. 56:1, 2; 58:12-14.

11. What prophecy marks the time for the restoration of the full gospel message? Dan. 8:13, 14. Note 6.

12. In the final proclamation of the gospel, the message against the beast and his image, what two great reforms must necessarily be joined together? *Ans.*—The restoration of the knowledge of the true Sabbath and of the mediation of Christ in the heavenly sanctuary.

Notes

1. At the close of the original creation, "God blessed the seventh day, and sanctified it." Gen. 2:3. He then made it a sign of His creative power working to sanctify the people by a new creation. Inasmuch as the original creation is regarded as a birth (Ps. 90:1, 2, R.V., margin), the Sabbath thus becomes the sign of the new birth. John 3:3.

2. "Sanctification" and "new creation" are merely different terms applied to the same process. Only that power through which the world was created can accomplish this work. The sign of that power is the seventh-day Sabbath.

3. That the Word of God and the Spirit of God are inseparable in the creative work is shown in Ps. 33:6, where they are joined together. Compare Job 33:4 and 26:13. So it is also in the new creation. Compare 1 Peter 1:23 and John 3:5.

4. When Jesus "was received up into heaven, and sat on the right hand of God" (Mark 16:19), He entered upon His work as

priest in the heavenly sanctuary, and this was marked by a special outpouring of the Spirit upon the day of Pentecost. This indicates that the blessing of the Spirit is ministered to us by our High Priest in the heavenly sanctuary.

5. As a political power, the papacy persecuted the people of God, and changed "the law" (R.V.), enforcing the observance of another day as the Sabbath in place of the Sabbath of the Lord. Through its domination over the kingdoms of this world, the papacy was able to accomplish these results.

6. The end of the twenty-three hundred years is the time of blessing for those who refuse to acknowledge the power of the papacy, and who, believing these prophecies of Daniel, are confident that the time of its complete overthrow is just at hand. It only remains to give the final warning message, and then the triumph of God's people, after the centuries of oppression by "that man of sin," will be complete. Blessed are they who have a part in that closing work.

LESSON XI — The Meaning of Christ's Ministry for Us

JUNE 14, 1913

Questions

1. As the basis of His mediatorial service in behalf of man, what did Christ do? Eph. 5:2.

2. What kind of sacrifice did Christ make in behalf of sinners? Heb. 10:12. Note 1.

3. What statement shows that His mediatorial service is a continual service? Heb. 7:24, 25. Note 2.

4. Having accepted the sacrifice which Christ has made for us, what are we exhorted to do? Rom. 12:1. Note 3.

5. To whom should we look? Heb. 12:1, 2.

6. What instruction shows that this service means obedience to the commandments of God? Deut. 13:4. Note 4.

7. What promise did the children of Israel make? Ex. 24:6, 7.

8. In what statement is their failure to fulfil this promise expressed? Heb. 8:9, last part. Note 5.

9. What is the test of true discipleship? John 8:31.

10. What is one form of this continual service? Heb. 13:15. Compare 1 Peter 2:5. Note 6.

11. Very soon after the vision concerning the sanctuary had appeared to Daniel, to what test was he subjected? Dan. 6:4-9.

12. How did he meet this test? Verse 10.

13. In what statement did King Darius recognize Daniel's steadfastness? Verse 16.

14. When the king came to the den of lions the next morning, what question did he ask? Verse 20.

15. What test is to come upon the people of God under the closing message? Rev. 13:15. Note 7.

16. What will be the proof that they maintain their steadfastness? Rev. 14:12. Note 8.

17. What shows that this same service will be maintained in the heavenly temple of the saved? Rev. 7:15.

18. What prayer by the psalmist will then be fully answered? Ps. 119:41-44. Note 9.

Notes

1. The Greek words here rendered "forever" are the same as are translated "continually" in verse 1 of this chapter. Like the burnt offering in the typical service, the sacrifice of Christ is a continual sacrifice.

2. Our High Priest became such by "the power of an endless life," and He "continueth ever."

3. As Christ's sacrifice is shown not simply by His death on the cross, but also by His ministry in behalf of man, so we are to give our lives in the sacrifice of service.

4. The true basis of service is found in obeying the commandments of God. This can be done, however, only through the mediatorial service of our great High Priest, "the Mediator of a better covenant," who writes the law in the heart. Heb. 8:10. The answer to the mediatorial service in the heavenly sanctuary is therefore a constant service of praise and obedience on the part of those who have been made priests on earth.

5. The children of Israel failed to render the continual service of obedience, because they did not recognize their need of the mediatorial work of Christ, through which alone such obedience can be rendered. This is an object-lesson for all time.

6. The sacrifice of praise is not a repetition of a mere form of words. If the life is not devoted to a continual service, the language of praise is a mockery, a formalism which is wholly unacceptable to God.

7. In the test of the three worthies, mentioned in the second chapter of Daniel, they were not forbidden to worship the true God, but were required to render homage to a false god also. This was in reality the same as denying the true God. See Job 31: 26-28. In the test which came to Daniel, he was forbidden to maintain his worship of the true God. The presidents and the satraps knew that a constant service was demanded of Daniel by "the law of his God" (Dan. 6:5), and they set themselves to make him interrupt that service. This twofold test will come upon the people of God in the close of the great controversy. They will be required to render homage to that power which has changed the law of God, and to disregard the fourth precept of that law.

8. As Daniel in a time of trial was divinely helped to maintain his service of the true God, so it will be in the testing time for God's people just before us. Those who understand the mediatorial work of Christ in the heavenly sanctuary at this time, and appreciate what it means, will have abundant grace ministered to them, and will remain steadfast under trial. The word rendered "patience" in Rev. 14:12, is rendered "steadfastness" in the margin of the Revised Version. The same word is rendered "patient continuance" in Rom. 2:7.

9. The real object of the mediation of Christ is to restore the supremacy of the law of God in the hearts of men. The climax will come in "the hour of His judgment," when the message will be given throughout the world turning the attention of the people to the mediation of Christ in the most holy place of the heavenly sanctuary. Read "Early Writings," the first part of the chapter entitled "The Third Angel's Message." When this message has done its work, a people will stand on Mount Zion who will keep the law of God "continually forever and ever."

LESSON XII — The Everlasting Gospel to the World

JUNE 21, 1913

Questions

1. What is the gospel? Rom. 1:16; 1 Thess. 1:5. Note 1.

2. What further definition is given of the true gospel? Col. 1:25-27; Eph. 3:8, 9.

3. When will this mystery of God be finished? Rev. 10:7. Note 2.

4. What commission did Jesus give concerning the proclamation of the gospel? To what extent is it to be preached? In what words is Jesus' presence with His people assured? How much power is in His hand? Matt. 28:18-20.

5. How did the prophet Isaiah speak of those who proclaim the gospel? Isa. 52:7.

6. What stirring exhortation is given? Verses 1, 2, 10, 11.

7. What is the gospel to be to the nations? When will the end come? Matt. 24:14.

8. In what way does the Revelator speak of the gospel? Where is this message to be preached? Rev. 14:6. Note 3.

9. What solemn announcement is made? Whom are we exhorted to worship? Verse 7. Note 4.

10. What gospel message, following the proclamation of the judgment, is made concerning Babylon? Verse 8. Compare Rev. 18:21-23.

11. What third message of warning is given? Rev. 14:9-11.

12. How are the people described who are developed under the proclamation of this threefold message? Verse 12. Compare Rev. 12:17.

13. By whom were the commandments of God written? On what were they written? Ex. 31:18; 32:16.

14. Where was the law placed in the typical sanctuary? Deut. 10:4, 5.

15. Under the sounding of the seventh trumpet, what was seen in the heavenly sanctuary, or temple? Rev. 11:19. Note 5.

16. What work would this indicate was in progress? *Ans.*— The closing priestly service of the second apartment of the sanctuary. Heb. 9:7; Dan. 8:14.

17. When this work is finished, and the message has gone to the world, what will follow? Rev. 14:14.

Notes

1. In creation we see the power of God manifested in making and upholding worlds. In the gospel is seen this same power manifested in delivering and saving souls from sin.

2. This angel is the last in the series of seven trumpets. Under the sounding of the sixth trumpet we are brought down to A. D. 1840. The seventh trumpet follows; and during the years of its sounding, the mystery of God, the work of the gospel, will be finished in the earth, and probation will close.

3. There is only one *true* gospel. This gospel is everlasting. It is the same in all ages. "Other" gospels, which are not *real* gospels, have arisen in the world from time to time, but have passed away. But the gospel of our Lord and Saviour, the mystery of God, is enduring, or age-lasting.

4. The judgment and the cleansing of the sanctuary are the same work. This solemn work began at the end of the twenty-three hundred days, A. D. 1844. When this work began in heaven, a gospel message is heard in the earth announcing this great truth, and bidding the people to turn from sin, and prepare to meet God.

5. "I was also shown a sanctuary upon the earth containing two apartments. It resembled the one in heaven, and I was told that it was a figure of the heavenly. The furniture of the first

apartment of the earthly sanctuary was like that in the first apartment of the heavenly. The veil was lifted, and I looked into the holy of holies, and saw that the furniture was the same as in the most holy place of the heavenly sanctuary. The priest ministered in both apartments of the earthly. He went daily into the first apartment, but entered the most holy only once a year, to cleanse it from the sins which had been conveyed there. I saw that Jesus ministered in both apartments of the heavenly sanctuary. The priests entered into the earthly with the blood of an animal as an offering for sin. Christ entered into the heavenly sanctuary by the offering of His own blood. The earthly priests were removed by death, therefore they could not continue long; but Jesus was a priest forever. Through the sacrifices and offerings brought to the earthly sanctuary, the children of Israel were to lay hold of the merits of a Saviour to come. And in the wisdom of God the particulars of this work were given us that we might, by looking back to them, understand the work of Jesus in the heavenly sanctuary.

"As Jesus died on Calvary, He cried, 'It is finished,' and the veil of the temple was rent in twain, from the top to the bottom. This was to show that the services of the earthly sanctuary were forever finished, and that God would no more meet with the priests in their earthly temple, to accept their sacrifices. The blood of Jesus was then shed, which was to be offered by Himself in the heavenly sanctuary. As the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy of the heavenly, at the end of the twenty-three hundred days of Daniel 8, in 1844, to make a final atonement for all who could be benefited by His mediation, and thus to cleanse the sanctuary." —*"Early Writings," chapter entitled "The Sanctuary."*

LESSON XIII — Review

JUNE 28, 1913

Questions

1. Who is the one Mediator? Where is the Son of God carrying on His mediatorial work for sin? Who has attempted to take His place? Where does he claim to sit? What does he profess? What expression describes the system which he represents?

2. What did Nebuchadnezzar call his kingdom? What name is given to the modern counterpart of his kingdom? What parallel is drawn in the Scriptures between ancient and modern Babylon?

3. What great subject is treated of in Daniel 8? What kingdom is first mentioned in this prophecy? What other kingdoms are introduced? Who was the first king of Greece? By what is Rome symbolized? How is its power described?

4. What inquiry and answer did Daniel hear in the vision of Daniel 8? Did Daniel fully understand this vision? What command was given to the angel Gabriel?

5. What connection is there between the vision of Daniel 8, and Daniel's prayer and the answer to it recorded in Daniel 9? What makes it clear that the seventy weeks of Daniel 9 and the two thousand three hundred days of Daniel 8 commence at the same time? What events are assigned to the period of the seventy weeks? What great catastrophe would occur in the generation following the close of the seventy weeks?

6. What threefold decree marked the commencement of the two thousand three hundred days? When did this period commence? To what group of events does the first division (the seventy weeks) of this period extend? Of what is the destruction of Jerusalem in the generation following the close of the seventy weeks a type?

7. Why did the Lord request His people to make Him a sanctuary? How was His presence manifested in the earthly sanctuary? Upon what work did Christ

enter at His ascension? What manifestation of God's presence was given at Pentecost?

8. What was preached to the people through the sanctuary? When the people turned away from God, what happened to the people and the sanctuary? Cite an illustration.

9. What was seen in heaven under the sounding of the seventh trumpet? What view of the judgment was given to Daniel? When did the high priest go into the second apartment of the sanctuary? For what purpose? When did the judgment begin? By what prophecy is this important event fixed?

10. Which day is the true Sabbath? Of what is it a sign? What work of the Spirit is mentioned? By what power has the Sabbath been changed? What prophecy foretells its restoration?

11. In response to Christ's sacrifice for us, what sacrifice are we exhorted to make? In response to His continual mediatorial service for us, what service are we to render? How is this service to be expressed? What service will the redeemed render in the heavenly kingdom?

12. Define the gospel. When will the work of the gospel be finished? Repeat the gospel commission. What is said of those who publish the gospel? Give the leading features of the three messages of Revelation 14. Who wrote the ten commandments? What was seen in the temple in heaven?

THE THIRTEENTH SABBATH OFFERING

June 28 is the time for the next thirteenth Sabbath offering. The General Conference Committee has requested that this offering be used for sanitarium work in India. Remember that in India 300,000,000 souls, about one fifth of the world's population, are sitting in the darkness of heathenism. This call is a most urgent one, and our response should be liberal.

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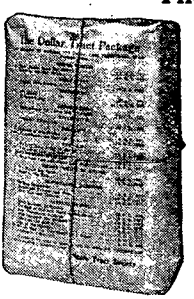

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An Opening Missionary Field

IF the wonderful missionary field opening before us in the sale of small books is even touched, we must be more active throughout the year. "I have taken special pains the last year to find out as near as I could what the thinking people of the world want for their children," said a leader in the book work recently. He continued: "Just the last week I was selling 'Patriarchs and Prophets,' when a lady said to me, 'I do wish we had literature for little folks that would teach the Bible to our children.' She was delighted to order a copy of 'Best Stories' when I told her of the book. Another lady told me of the kind of fairy stories her girl was taught in school. 'What am I going to do?' said she. 'When she gets old enough to read the Bible, she will not know whether it is true or not.' In another home I found a boy fourteen years of age who was pleased with 'Patriarchs and Prophets,' and bought a copy in half leather. He asked me in to see his library. I was surprised. The boy had forty or fifty volumes, most of which took up Bible subjects, and among them several of our large books. He pulled out a worn copy of 'Best Stories,' and said, 'There is the book that started it all.' He had bought it of an agent seven years ago, and this excellent collection of books had followed. What might have been the result had he not bought that book?"

These are only examples of hundreds of experiences that might be given which show the crying demand there is among parents, yes, and the children and youth, for a better class of literature than the world is giving. One lady told a worker recently that the "Steps to Christ" she had bought for her boy a few weeks before had done him more good than anything she had ever given him.

An Opening Missionary Field — Continued

"Wherever these books are, the greater is the demand for more, and the easier it is to sell our large books," was another testimony given in their favor by a field agent after a week's work with the Home Workers' Prospectus.

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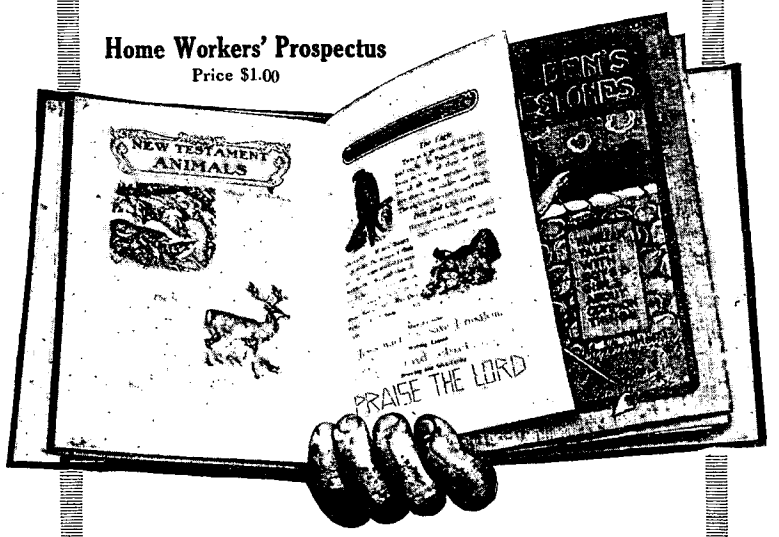

and plan to help place these books in the homes? The equipment is simply the Home Workers' Prospectus and the duplicating order blank.

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