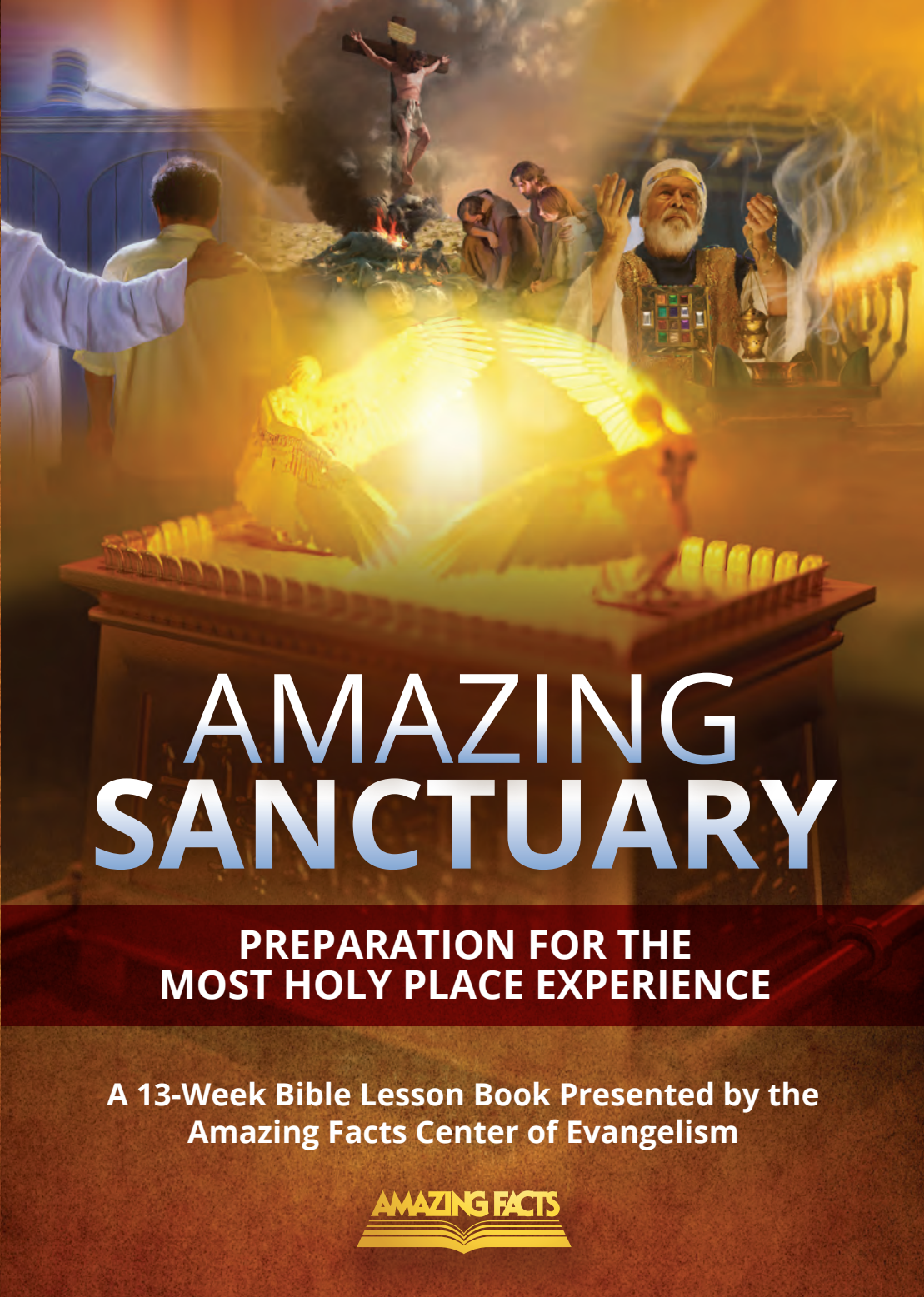




AMAZING SANCTUARY

**PREPARATION FOR THE
MOST HOLY PLACE EXPERIENCE**

**A 13-Week Bible Lesson Book Presented by the
Amazing Facts Center of Evangelism**



Amazing Sanctuary

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INTRODUCTION

Welcome to *Amazing Sanctuary*! This quarter-length lesson book is another in-depth Bible adventure in the Amazing Facts Center of Evangelism (AFCOE) study series—which also includes *Amazing Disciples* and *Amazing Doctrines*.

As God's messengers in these end times, we have a special mission to spread the everlasting gospel to a dying world. Knowing this, we need to dedicate more prayer, reflection, and study into the great work that our High Priest is doing for us in the heavenly sanctuary. Take note:

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 (*The Great Controversy*, p. 425).

This special preparation is explained and detailed in the earthly sanctuary, a model of the throne room of God in heaven.

The Creator told Moses, "Let them make Me a sanctuary, *that I may dwell among them*" (Exodus 25:8, my emphasis). It is God's desire to dwell with humanity once again, but sin has separated us from Him. In His grace, He points us to a sanctuary that helps us better understand the steps we need to take to put away our sinful tendencies, to be cleansed from sin, to be fully restored in the image of God—and, therefore, able to dwell in His presence for all eternity.

This is the driving force behind this new study book. *Amazing Sanctuary* is a powerful, 13-week lesson study that will take you on a voyage in Scripture, from Genesis to Revelation, and bring forth the essential teachings of God's temple that will prepare you for the soon return of Jesus. These lessons will also help you to have a deeper understanding so that you might explain to others the wonderful lessons we find in God's amazing illustration of salvation.

Of course, it's impossible to grasp all the details of the infinite wisdom of God in His sanctuary in 13 short weeks, but these lessons will provide you with the key points you need to know. Amazing Facts is passionate about helping you better understand God's Word and equipping you to help others do the same. I pray that you will be richly blessed while studying and praying through this lesson book—and more abundantly blessed while sharing its many truths with others.

May God bless you!

Carlos Muñoz
Director, Amazing Facts Center of Evangelism
Amazing Facts International



FOREWORD

It can be a lot of fun (and a bit stressful) to analyze house plans when you're getting ready to build a new home. You can find thousands of ideas online for your dream home—and probably discover many creative designs outside your budget!

Architects and building contractors have valuable advice for new home builders. Interior decorators suggest adding the illusion of height to a room by placing window treatments just below the ceiling line. Cabinet makers have new products that will increase efficiency and working space in your kitchen. Skylights are a simple way to add natural brightness to a dark hallway. And pocket doors are an easy way to add space in bathrooms. There are so many potential options when building a home that each person can reflect their unique personality in their final design.

Can you imagine God designing the perfect home? Actually, the Bible tells us that the Lord created blueprints for the most important structure in the world—the earthly sanctuary. This divine design was based on the temple in heaven, the throne room of God (Exodus 25:9; Hebrews 8:5).

Because sin separated us from God, He instructed Moses, “Let them make Me a sanctuary, that I may dwell among them” (Exodus 25:8). The Lord provided a blueprint for salvation, a plan on how humanity could once more be united with their Creator.

In *Amazing Sanctuary*, you will discover a fascinating study of God's tabernacle that spans from Genesis to Revelation. Each chapter highlights another aspect of this beautiful building, a structure created to help us understand the plan of salvation. As you journey through each room of the sanctuary and study each article of furniture, it is my prayer that you will meet your heavenly High Priest, Jesus Christ, who “always lives to make intercession” for you (Hebrews 7:25).

Doug Batchelor, President
Amazing Facts International

Chapter One

WHY A SANCTUARY?



A Tabernacle of Salvation

Gary had been working hard all day in the muggy summer weather. While fixing a piece of machinery, he suddenly felt as though he had been punched in the chest. He thought it was the heat, so he sat down to relax for a moment.

But, in fact, he was having a heart attack.

He was planning to drive home, take a shower, and lie down, but instead, at the last moment, feeling as though a vice-grip was squeezing his heart, he turned his vehicle around and headed for the hospital. That U-turn saved his life. When the receptionist heard Gary describe his chest pains, the emergency room staff sprang into action.

"They saved my life," Gary explains. "If I had gone home instead of to the hospital, it is likely that I would have been found dead in bed."

Did you know that heaven has an emergency center that is working to save your life for eternity? When the deadly attack of sin entered our world, it ensured that every human heart on the planet would be touched by its fatal condition. But God, from His throne room in the center of the universe, sprang into action to redeem lost humanity.

Amazing Sanctuary provides a biblical overview of God's plan to turn us around and direct us to the One who can save our lives. By way of an earthly representation of the heavenly temple, we may discover through this structure and its teachings the road to eternal life.

Are you ready to make a U-turn?

Hide Them in Your Heart

Memorize the following verses this week!

"Let them make Me a sanctuary, that I may dwell among them." —Exodus 25:8

"Your way, O God, is in the sanctuary." —Psalm 77:13



A Cosmic Crisis

Read: Revelation 12:7–9

React: What major conflict occurred in heaven? What happened as a result of that war?

Long ago, the government of heaven came under direct attack, endangering the security of the entire universe. Lucifer, the most powerful and beautiful angel ever created, rebelled against God's kingdom and threatened to destroy the perfect harmony of heaven.

This cosmic war spilled over onto our planet, where Lucifer—now called Satan, the adversary—lured the first humans to join his revolt. However, God was not caught off guard. From the heavenly sanctuary, the control center of the universe, the Lord mobilized operations to save humanity from the life-threatening deceptions of the devil and put an end to evil, pain, and death forever.

Read: Isaiah 14:12–14

React: What was the key issue in Lucifer's heart? How does the Bible describe his fall from heaven?

Pride was the essence of Lucifer's sin and is the central issue for every heart that turns away from God. The rebellious desire in the fallen angel's mind was to lift himself above the Lord and His throne and become the center of power in the universe. Just as Satan wanted Christ to bow down and worship him (Matthew 4:9), so the devil wished to put himself in the place of God and receive the homage of the universe. He believed that God wasn't worthy to rule and that he should reign over the universe instead.

Reflection and Discussion: Read Revelation 4:1–11. What scene is depicted in this chapter? How is worship in God's temple connected with authority?

Verse 11 says, "You are worthy, O Lord, to receive glory and honor and power; for You created all things, and by Your will they exist and were created." No created angel or human could ever replace the supreme personage of God, who is the creator and sustainer of all things. Satan's attack against God centers on the very sanctuary and throne room of the Lord's command center in the universe.

The Great Divide

Built in 1929, the Royal Gorge Bridge in Canon City, Colorado, was once the highest bridge in the world. It spans the 1,250-foot-deep gorge above the rushing whitewater of the Arkansas River. The bridge, built as a tourist attraction, was never intended to be a thoroughfare and has been nicknamed “A Bridge to Nowhere.”

The greatest chasm in the universe was created when sin separated God from humanity. The toxic nature of sin is so unlike God’s holy character that it cannot exist in His presence; it is consumed. When we choose to sin and walk away from God, we are disconnected from the source of life and end up going to “nowhere.”

Read: 1 John 3:4; Isaiah 59:2; and Romans 6:23

React: How does the Bible define sin? What immediate results does sin create in our relationship with God? What is the end result of sin?

The contrast between God and sin is as stark as day and night. That’s why the apostle Paul said, “Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?” (2 Corinthians 6:14).

Heaven is ruled by unselfish love; it’s a place where serving others is a joy. But sin blinds our minds and distorts our senses. People living in sin do not love heavenly things and would find it intolerable to live in God’s presence. For the sinner, the glory of God is a consuming fire.

Read: Romans 8:7

React: How does the carnal (or fleshly) mind relate to God?

Sin is like a deadly cancer that, left untreated, will destroy us. Unless there is a radical healing, we are left in a hopeless situation, separated forever from God. Thankfully, the Lord has provided an answer to bring us back into union with Himself—a solution we discover when we study the sanctuary.



Together Again

Read: Exodus 25:8

React: For what purpose did God instruct Moses to build a sanctuary in the wilderness?

When Adam and Eve sinned, God did not walk away from them and leave them in a hopeless state that would eventually lead to eternal death. Instead, the Lord pursued our first parents and provided a remedy so that He could be reunited with them.

The earthly tabernacle built by the Israelites provided a means for sinners to approach God. Sin separates humans from the divine, but like a bridge over a chasm, the sanctuary showed the Lord's desire to reconnect with His creation.

The desire to be reunited with His creation is found often in Scripture. For instance, speaking of the birth of Christ, Matthew quotes Isaiah, who said, "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel;" which is translated, 'God with us'" (Matthew 1:23).

When Jacob felt his sins separate him from God, the Lord gave him a dream of a ladder that reached from earth to the gates of heaven. It revealed to Jacob that through a Savior, he could be once more united with God.

The Bible says that when sin has been forever destroyed, God's people are eternally united with Him on the new earth. "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God" (Revelation 21:3).

Reflection and Discussion: Think of a time when you were separated from a loved one and then were reunited. What does your experience teach you about the sanctuary and God's desire to be together with you?

Christ is the central focus of the earthly tabernacle. He was the one who literally came and lived among us. "The Word became flesh and dwelt [tabernacled] among us" (John 1:14). It is through the sanctuary that we clearly find the way of salvation.

The Way of Salvation

Read: Psalm 77:13

React: What “way” was King David describing in this verse?

God’s way, the plan of salvation, is revealed in the earthly sanctuary. The Bible teaches that everything in the sanctuary—the dwelling, furniture, and services—are symbols of something Jesus was doing (and is still doing) to save us. This means we can fully comprehend the plan of salvation as we understand the symbolism of the sanctuary.

The message of salvation was opened up to the Israelites through the sanctuary. The Bible explains, “The gospel was preached to us as well as to them” (Hebrews 4:2). Its services served as a symbol to explain the plan of redemption. “It [the sanctuary] was symbolic [lit. “a parable”] for the present time in which both gifts and sacrifices are offered” (Hebrews 9:9).

The ministry in the earthly sanctuary pointed to God’s work in the heavenly sanctuary. In every sacrifice, Jesus’ death was symbolized, revealing the truth that “without shedding of blood there is no remission” (v. 22). So also, every priest foreshadowed Christ’s work as mediator and high priest. “For there is one God and one Mediator between God and men, the Man Christ Jesus” (1 Timothy 2:5).

As you will discover, the sanctuary is a pathway to God’s throne, permitting sinners to be cleansed from unrighteousness and to stand once more in the presence of the Creator without being consumed. Through Jesus’ sacrifice, which is shown in the services of the temple, we are connected with the divine. “Now in Christ Jesus you who once were far off have been brought near by the blood of Christ” (Ephesians 2:13).

Reflection and Discussion: Read Colossians 1:19–23. What pleased the Father? What did the blood of Christ on the cross accomplish?



Your Questions Answered

Q. Must the Jewish temple be rebuilt before Jesus returns?

A. Many popular Evangelical teachers have adopted a view of prophecy in which the Antichrist must make his debut on earth in the Jewish temple. Therefore, according to this theory, the temple must be rebuilt at some point before the Second Coming. This view relies on a particular reading of 2 Thessalonians 2:3, 4:

Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.

Since the Romans destroyed the Jewish temple in AD 70, many assume that in order for this Antichrist—who is in their view a specific person—to sit in the temple, the sanctuary will have to be rebuilt. But biblical clues point to a better interpretation.

Before King David died, he wanted to build a permanent temple in Jerusalem. Nathan the prophet told David that his son Solomon would be the one to build it. “It shall be, when your days are fulfilled ... that I will set up your seed after you, who will be of your sons; and I will establish his kingdom. He shall build Me a house” (1 Chronicles 17:11, 12).

This passage, and others like it (e.g., 1 Chronicles 28:6), is a prophecy with a dual application. Yes, history shows that Solomon built a temple. Yet the New Testament says that Jesus is the true “Son of David” and is to build a kingdom that will last forever. Jesus taught that He had come to take attention away from a physical building of worship to something greater: His body, the church. (See John 2:19–21.)

Jesus and His death were the embodiment of all the ancient temple rites; thus, there is no longer a need for a physical temple or sacrificial system. “Christ, our Passover, was sacrificed for us” (1 Corinthians 5:7). This was signified when the veil dividing the Holy Place from the Most Holy Place was torn in two at Jesus’ death (Mark 15:38). Indeed, we now have a new temple: the church, the body of Christ. Thus, every believer is part of a new nation of kings and priests (1 Peter 2:9; Revelation 1:6).

After Jesus’ death, Christians, who were nearly all Jews, knew Him to be the true Lamb of God. Since the Jewish temple was designed for animal sacrifices, New Testament writers saw the temple as no longer necessary and recognized

the establishment of a new spiritual temple and priesthood: "For the temple of God is holy, which temple *you are*" (1 Corinthians 3:16, 17, emphasis added).

Unfortunately, many Christians still await the rebuilding of a physical temple on the Temple Mount. But while a physical temple may be rebuilt someday (which seems unlikely, as such an act would provoke a cataclysmic war in the Middle East), it will clearly not be a temple of God.

So what does 2 Thessalonians 2:3, 4 actually mean? The verses state that the Antichrist power will seat itself over the church of God, claiming the worship that belongs only to Jesus. Historically, Protestant scholars applied the apostle Paul's words to the Papacy and its global influence over Christianity. (For a thorough study of this conclusion, see our Amazing Facts Bible Study Guide entitled "Who Is the Antichrist?")



Firm Foundation

"Adam, in his innocence, had enjoyed open communion with his Maker; but sin brought separation between God and man, and the atonement of Christ alone could span the abyss and make possible the communication of blessing or salvation from heaven to earth" (*Patriarchs and Prophets*, p. 67).

"In the temple in heaven, the dwelling place of God, His throne is established in righteousness and judgment. In the most holy place is His law, the great rule of right by which all mankind are tested. The ark that enshrines the tables of the law is covered with the mercy seat, before which Christ pleads His blood in the sinner's behalf. Thus is represented the union of justice and mercy in the plan of human redemption. This is the mystery of mercy into which angels desire to look—that God can be just while He justifies the repenting sinner and renews His intercourse with the fallen race; that Christ could stoop to raise unnumbered multitudes from the abyss of ruin and clothe them with the spotless garments of His own righteousness to unite with angels who have never fallen and to dwell forever in the presence of God" (*The Great Controversy*, p. 415).

"God commanded Moses for Israel, 'Let them make Me a sanctuary; that I may dwell among them' (Exodus 25:8), and He abode in the sanctuary, in the midst of His people. Through all their weary wandering in the desert, the symbol of His presence was with them. So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life. ... Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Savior's life on earth, we see 'God with us'" (*The Desire of Ages*, pp. 23, 24).

Lesson Summary

1. Sin began in the rebellious heart of Lucifer, who coveted God's throne and authority.
2. The result of sin is separation from God and eternal death.
3. Though sin separated heaven and earth, God's matchless love led Him to reach out to our fallen world.
4. Through the sanctuary and its services, we may discover the plan of redemption.

Chapter Two

THE DWELLING PLACE

The Wilderness Tabernacle

During the Cold War, a cavernous hideaway was blasted out of solid greenstone near Blue Ridge Summit, Pennsylvania. It was equipped with two underground reservoirs, a power plant, food supplies, and several buildings to accommodate hundreds of wartime staff.

The U.S. government created this sprawling “underground Pentagon,” known as the Raven Rock Mountain Complex, to provide the Department of Defense an offsite location to regroup in the event that a nuclear weapon destroyed the Pentagon, the nation’s military headquarters in Arlington, Virginia. In the event of a catastrophic attack, officials could be quickly shuttled to this “alternate seat of government” and resume operations to defend the United States.

Some 3,500 years earlier, halfway around the planet, God commanded Moses, the leader of the Hebrew people, to build a temple in the wilderness. The blueprint that God gave him was based on the sanctuary in heaven, patterned after His seat of government.

But the Lord didn’t need an earthly hideaway because the sanctuary in heaven was at risk of being destroyed. No. Instead, this temple was designed to host the presence of God and to reveal His plan of salvation through a three-dimensional panorama. You see, the wilderness sanctuary and the other Hebrew temples that followed reveal the Lord’s desire to remove the barrier between God and humanity caused by sin so that He might once again draw close to us.

What did this first earthly sanctuary look like? How was it made? Did God really dwell in a building? What furniture was placed inside it? And what services were held within? Let’s find out ...



Hide Them in Your Heart

Memorize the following verses this week!

"Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber." —John 10:1

"We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man." —Hebrews 8:1, 2

Divine Blueprint

Read: Hebrews 8:1–5; Exodus 25:1–9; Hebrews 9:23, 24

React: From what source did Moses obtain the blueprints for the sanctuary? Of what was the building a copy? Why was God specific in His list of building materials for the tabernacle?

Just as God gave Noah a blueprint for building the ark, He also gave Moses a divine design for building a sanctuary on earth. The material used in the construction of the tabernacle teaches heavenly truths to humanity. After a brief rebellion, the people eventually responded to God's request to build a dwelling place on earth for His presence, and they brought large amounts of gold, silver, and other materials to construct it. Indeed, the Bible says that when the builders assessed all the materials being brought for the project, they were amazed. (See Exodus 36:5–7.)

Read: Exodus 31:1–6; 35:34, 35

Also notice this quote from Sarah Elizabeth Peck, a twentieth century Christian educator, missionary, and writer, in her book *The Path to the Throne of God*:

It is easy for us to believe that God calls consecrated, godly men to the ministry, or to fill some other position of importance and sacred responsibility in His work. But how about men who work with their hands? Is the work of a carpenter or a worker in metal and stone of sufficient importance for God's notice? This was true of Bezaleel, why not of godly workmen today? (p. 25).

React: What lessons can we learn from God choosing skilled people to construct the tabernacle? Have you ever thought your talents don't matter much or that you can't contribute to the work of the Lord because of the history of your family or situation?

Bezaleel was of the tribe of Judah, the strongest and most influential of all the tribes. Of Judah it was said that his brethren would praise him (Genesis 49:8). Bezaleel had an impressive family tree that included Caleb, the other faithful spy with Joshua, who professed that they could take the land of Canaan and conquer their enemies. Aholiab was of the tribe of Dan, which didn't have the best reputation (Genesis 49:17). The fact that Aholiab was also chosen shows that no matter what our environment or lineage, we are all called to serve, even though we may have an imperfect family history.



Tabernacle Tour

The original wilderness sanctuary was a tent structure (15 feet by 45 feet—based on an 18-inch cubit) in which the presence of God dwelt and special services were conducted. The walls were made of upright wooden boards set in silver sockets and overlaid with gold (Exodus 26:15–19, 29).

The roof was made of four coverings: linen, goat hair, ram skin, and badger skin (Exodus 26:1, 7–14). It had two rooms: The Holy Place and the Most Holy Place. A thick, heavy veil (curtain) separated these two rooms. The courtyard, the area around the sanctuary, was 75 feet by 150 feet (Exodus 27:18). It was fenced with fine linen cloth supported by 60 pillars of brass (Exodus 27:9–16).

Read: Exodus 27:1–8; Exodus 30:17–21; 38:8; John 1:29; Titus 3:5

React: What furniture was in the courtyard and what can we learn about Christ from these items?

Read: Exodus 25:23–40; 30:7, 8; John 6:51; 9:5; 1:9; Zechariah 4:1–6; Revelation 4:5; 5:8

React: What furniture was in the Holy Place and how can we see Jesus there?

Read: Exodus 25:10–22; 31:18; 40:20; Numbers 17:10; Exodus 16:33

React: What furniture was in the Most Holy Place and what do these pieces teach us?

When we tour the tabernacle, we can't help but notice shadows of Christ every step of the way. Jesus is the ultimate sacrifice; He provides cleansing for sin. He is the light of the world; as our High Priest, He offers prayers on our behalf; and He is the Bread of Life. His heart yearns for us to go spiritually into the Most Holy Place where, because of His mercy, we may dwell with Him and have His law of love written on our hearts.

Entering the Holy Place

When we study the tabernacle and its parallels to Christ, we first see Him in the courtyard at the sacrificial altar. He is the “Lamb of God who takes away the sin of the world” (John 1:29). Reflecting on His sacrifice motivates us to offer our lives as a “living sacrifice” to Him (Romans 12:1). Next, at the laver, we are reminded that our sins may be washed away, symbolized in the New Testament by baptism—we go into a watery “grave” from which we are “resurrected” to walk with Christ in newness of life (Romans 6:1–8).

Now, let’s keep our view focused on Christ as we move from the courtyard to the Holy Place.

Read: Exodus 26:36; John 10:7, 11

React: What do the colors blue, purple, and scarlet mean throughout Scripture, and why did God want the entrance to the Holy Place to consist of these colors? How did Jesus connect Himself with the entrance?

Jesus said that He is the way, the truth, and the life (John 14:6). The only way to enter into eternity is through Him. There was one door to enter the tabernacle and one into the Holy Place. The colors point to different aspects of God—His law (blue), royalty (purple), and sacrifice (scarlet). All of these symbols are meant to touch our hearts as we move along in our Christian walk.

When we enter the Holy Place, we see three articles of furniture; each one symbolizes an essential lesson that leads us into Christian maturity. The table of showbread represents the Bible and our need for His Word (Job 23:12); the golden altar with the incense illustrates the need for an unceasing prayer life (Revelation 8:3); and the seven-branched oil lamp symbolizes our influence as being the light of the world (Matthew 5:14–16).

Read: Notice this quote from *The Path to the Throne of God*:

The holy place ... is “The Sanctification Room”—the room where ... we experience “the act or process of God’s grace by which the affections are purified, or alienated from sin, and exalted to a supreme love to God and righteousness” (p. 75).

Reflection and Discussion: Have you fully put your life on the altar? How dependent are you on the Bread of Life? What has been your experience in the “Sanctification Room”? What encouragement can you find in the precious truths of the Holy Place?



The Most Holy Place

Behind the curtain was the most sacred space in the tabernacle, called the Most Holy Place. This inner sanctum was the primary place where the presence of God appeared. It was a cube-shaped room approximately 18 feet in height, depth, and width. It was entered into only once a year by the high priest on the Day of Atonement.

Only one piece of furniture was found in the Most Holy Place: the ark. Because the ark contained “the words of the covenant, the Ten Commandments” (Exodus 34:28), it is frequently called “the ark of the covenant.” This chest was made of acacia wood overlaid with gold. It was about three-and-three-quarters feet long and two-and-a-quarter feet in height and depth. A solid gold lid was made for the top and was called the mercy seat.

Read: Hebrews 9:3; 10:19–22; Exodus 26:6, 11, 31–33; Isaiah 6:1, 2; Exodus 40:34, 35

React: What hung at the entrance of the Most Holy Place and what does it represent? What was mounted on the two sides of the ark? Where did the presence of God appear in the Most Holy Place?

Just as a veil separated the priest from the presence of God where the Shekinah glory appeared above the mercy seat, so sin has separated humanity from God. Christ put on human flesh and took our sins upon Himself, taking our place of separation so that we can come into the presence of God. By veiling His divinity with humanity, Jesus became the Mediator between God and sinful humans in order to restore a face-to-face relationship with our Creator.

Read: From *The Path to the Throne of God*:

Webster defines the word ark as a place of safety or refuge. Besides the ark of the covenant, the Bible mentions two other arks, both of which were designed as places of safety. First, [Noah's] ark in which all the righteous people of his day found refuge; second, the ark that Jochebed made for the safety of her baby Moses. Likewise, the ark of the covenant was a place of safety—safety for the law of Jehovah embosomed within it. The law was put into the ark and covered with the mercy seat, a symbol of the seat, or throne, of the Ruler of all. This was the safest place in all the universe, and shows how supremely sacred Heaven regards the law of God (p. 124).

React: What was the significance of the Ten Commandments being placed inside the ark of the covenant? Can the law of God help provide safety for us today?

Your Questions Answered

Q. Why did animals need to be sacrificed in the sanctuary services?

A. "According to the law almost all things are purified with blood, and without shedding of blood there is no remission" (Hebrews 9:22). "This is My blood of the new covenant, which is shed for many for the remission of sins" (Matthew 26:28).

The sacrificing of animals was necessary to help people understand that without the shedding of Jesus' blood, their sins could not be forgiven. The ugly truth is that the wage for sin is eternal death (Romans 6:23). Since all of us have sinned, all of us have earned death. When Adam and Eve sinned, they would have died at once except for Jesus, who stepped forward and offered to give His perfect life as a sacrifice to pay the death penalty for all people (John 3:16; Revelation 13:8). After sin, God required the sinner to bring an animal sacrifice (Genesis 4:3-7).

The sinner was to kill the animal with his own hand (Leviticus 1:4, 5). It was bloody and shocking, and it indelibly impressed the sinner with the solemn reality of sin's awful consequences (eternal death) and the desperate need of a Savior. Without a Savior, no one has any hope for salvation. The sacrificial system taught, through the symbol of the slain animal, that God would give His own Son to die for their sins (1 Corinthians 15:3). Jesus would become not only their Savior, but also their Substitute (Hebrews 9:28).

When John the Baptist met Jesus, he said, "Behold! The Lamb of God who takes away the sin of the world" (John 1:29). In the Old Testament, people looked forward to the cross for salvation. We look back to Calvary for salvation. There is no other source of salvation (Acts 4:12).

Q. What is the big deal about Jesus being our High Priest?

A. Jesus' death as our sacrificial Lamb and His continual ministry as our heavenly High Priest accomplish two miracles for us:

1. A complete life change, called the new birth, with all the sins of the past forgiven (John 3:3-6; Romans 3:25).
2. Power to live right in the present and future (Titus 2:14; Philippians 2:13).

These two miracles make a person righteous—which means a right relationship exists between the person and God. There is no possible way for a person to become righteous by works (his own efforts) because righteousness requires miracles that only Jesus can accomplish (Acts 4:12). A person becomes righteous by trusting the Savior to do for him what he cannot do for himself. This is what is meant by the biblical term "righteousness by faith." This righteousness, which is miraculously accomplished for us and in us by Christ, is the only true righteousness that exists. Every other kind is a counterfeit.



Firm Foundation

"In the first apartment, or holy place, were the table of showbread, the candlestick, or lampstand, and the altar of incense. The table of showbread stood on the north. With its ornamental crown, it was overlaid with pure gold. On this table the priests were each Sabbath to place twelve cakes, arranged in two piles, and sprinkled with frankincense. The loaves that were removed, being accounted holy, were to be eaten by the priests. On the south was the seven-branched candlestick, with its seven lamps. Its branches were ornamented with exquisitely wrought flowers, resembling lilies, and the whole was made from one solid piece of gold. 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. Just before the veil separating the holy place from the most holy and the immediate presence of God, stood the golden altar of incense. Upon this altar the priest was to burn incense every morning and evening; its horns were touched with the blood of the sin offering, and it was sprinkled with blood upon the great Day of Atonement. The fire upon this altar was kindled by God Himself and was sacredly cherished. Day and night the holy incense diffused its fragrance throughout the sacred apartments, and without, far around the tabernacle" (*Christ in His Sanctuary*, p. 26).

"Beyond the inner veil was the holy of holies, where centered the symbolic service of atonement and intercession, and which formed the connecting link between heaven and earth. In this apartment was the ark, a chest of acacia wood, overlaid within and without with gold, and having a crown of gold about the top. It was made as a depository for the tables of stone, upon which God Himself had inscribed the Ten Commandments. Hence it was called the ark of God's testament, or the ark of the covenant, since the Ten Commandments were the basis of the covenant made between God and Israel" (*ibid.*, p. 26)

Lesson Summary

1. Moses constructed the earthly tabernacle from a heavenly blueprint.
2. God uses people of all skillsets and backgrounds in His work of redemption.
3. Jesus is reflected in each piece of furniture in the tabernacle.
4. The Holy Place is an important lesson in sanctification.
5. God desires to set us free with the promise of His law and grants us an ark of safety in our time of need.

Chapter Three

THE GARMENT AND THE PRIEST



Garment of Grace

In the extreme temperatures and near-vacuum of interplanetary space, astronauts need special clothing to survive. When Neil Armstrong went on the Apollo 11 mission that sealed his place in history as the first man to walk on the moon, his suit was specially designed to provide a life-sustaining environment. The custom-fitted spacesuit permitted maximum mobility and was designed to be worn with relative comfort for up to 115 hours outside the spacecraft.

Astronauts must put an enormous amount of trust in their spacesuits. One astronaut commented that it was eerie to realize that—while he was outside the space capsule—there was just one-quarter of an inch between himself and eternity!

The Bible often speaks about special clothing. Jacob gave Joseph a multicolored robe (Genesis 37:3), an ancient symbol for royalty. King David's daughters also wore coats of many colors (2 Samuel 13:18). In another story, the crafty Gibeonites tricked the Israelites into believing that they were ambassadors from a distant country by wearing old, tattered clothes and patched sandals (Joshua 9:3–16). John the Baptist stood out in the crowd because he wore simple, modest clothing in a day when political and religious leaders loved to wear ornaments and long, flowing robes.

Finally, two women are mentioned in Revelation chapters 12 and 17. One woman represents God's church, while the other represents an apostate church. These women never speak, yet we can identify who they are because the Bible tells us what they are wearing (Revelation 12:1; 17:4, 5) and what they are doing (Revelation 12:2, 5, 6; 17:1–3, 6).



All of the creatures in God's animal kingdom were "born with their clothes on," so to speak. Their covering grows from the inside out; some periodically shed their old clothes and grow new ones. Humans are the only creatures whose clothes must come from the outside.

As we continue our journey through the tabernacle, we will look at the clothing of the priests in the temple services. These garments, designed by God, reveal important truths about sin and salvation. We'll also look at the role of the priest along with the meaning of the daily sacrifice and the annual Day of Atonement.

Hide Them in Your Heart

Memorize the following verses this week!

"I will greatly rejoice in the LORD, my soul shall be joyful in my God; for He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels." —Isaiah 61:10

"Also for Adam and his wife the LORD God made tunics of skin, and clothed them."
—Genesis 3:21

The Garments of the Priests

The garments of the common priest and high priest weren't exactly the same because of their unique duties. Plain white linen garments were worn by ordinary priests, while the high priest wore special garments. (See Exodus 28.) Their garments help us understand the holiness and purity with which we must approach God.

Read: Exodus 28:4–39

React: What four garments were made for the high priest as identified in verse 4? What was the significance of the breastplate? (v. 29).

Just so day by day “continually” Christ, our heavenly High Priest is reminded of His own. He “bears upon His heart the name of every repentant, believing soul” (Patriarchs and Prophets, 351). He “continually” thinketh upon every “poor and needy” one (Psalm 40:17). He bears not only our physical burdens, but all our heart burdens. These twelve breastplate jewels, no two alike, borne on the heart of the high priest, represent God’s special treasure, “My jewels” (Malachi 3:17). They are gathered to the heart of Christ, the Redeemer of the twelve tribes, from every nation and country, some from the depth of the ocean, some from earth’s darkest mines (*The Path to the Throne of God*, p. 55).

Read: Exodus 28:40, Revelation 19:8, and Isaiah 61:10. Compare these texts with this account describing Adam and Eve before the fall:

The sinless pair wore no artificial garments; they were clothed with a covering of light and glory, such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them (*Patriarchs and Prophets*, p. 45).

React: What spiritual lessons might we learn from the garments of the high priest in relationship to our own lives? Do we need some type of garment in order to approach God? (See Genesis 3:21.)



The Role of the Priest

By divine direction the tribe of Levi was set apart for the service of the sanctuary. In the earliest times every man was the priest of his own household. In the days of Abraham the priesthood was regarded as the birthright of the eldest son. Now, instead of the first-born of all Israel, the Lord accepted the tribe of Levi for the work of the sanctuary. By this signal honor He manifested His approval of their fidelity, both in adhering to His service and in executing His judgments when Israel apostatized in the worship of the golden calf. The priesthood, however, was restricted to the family of Aaron. Aaron and his sons alone were permitted to minister before the Lord; the rest of the tribe were entrusted with the charge of the tabernacle and its furniture, and they were to attend upon the priests in their ministration, but they were not to sacrifice, to burn incense, or to see the holy things till they were covered (*Christ in His Sanctuary*, p. 30).

Read: Exodus 6:19, 20; 28:1; Numbers 3:10; Colossians 1:15; Exodus 29:1–9

React: What is the significance of the priest being the firstborn? Why was it important for the priests to go through the anointing ceremony?

Only the descendants of Aaron were allowed to serve as priests (Numbers 3:10). In the type the priest who could not prove his genealogy directly from Aaron, the first high priest, was cast out of the priesthood, so in the antitype, the Christian who cannot prove his direct connection with Christ, the heavenly High Priest, will never become one of the “royal priesthood (1 Peter 2:9; Revelation 20:15)” (*The Cross and Its Shadow*, p. 80).

Read: Exodus 29:36–38; Hebrews 2:17; 5:1; 8:3; 1 Peter 2:5

React: What was the chief role of the priests as well as Jesus Christ? In what sense are we priests today?

In addition to making atonement between man and God, the priests were also teachers to the people. (See Leviticus 10:11, Deuteronomy 33:10, and Ezekiel 44:23.) The priests were a living object lesson and a foreshadowing of the great heavenly Priest who came and made the ultimate atonement.

The Daily Sacrifice

Read: Exodus 29:38, 42; John 1:29; Revelation 5:6; Hebrews 7:25, 27

React: What was offered on the altar of burnt offering in the outer courtyard and how often? How did John the Baptist refer to Jesus? What is the significance of Christ dying only once? How long does Jesus live to make intercession for us?

The Hebrew word for "daily" is *tamid*, which means "continually." *Tamid* is used in connection with the tabernacle service multiple times, specifically with the daily morning and evening burnt offerings (Exodus 29:38, 42), the candlestick (27:20), the showbread (25:30), the incense (30:8), and of the fire upon the altar (Leviticus 6:13). Hebrews 7:27 tells us Christ died "once for all" and that He, as our great High Priest, "always lives to make intercession" (v. 25) for us. The true meaning of the sacrificial services are found in the life and death of Jesus.

Read: Exodus 12:5; 29:1; Leviticus 1:10; 1 Peter 1:19; Ephesians 5:27

React: What type of lamb was required for the sacrifice? What type of life did Jesus live? In what condition does He desire His people to live?

Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ. God expressly directed that every offering presented for the service of the sanctuary should be "without blemish" (Exodus 12:5). The priests were to examine all animals brought as a sacrifice and were to reject every one in which a defect was discovered. Only an offering "without blemish" could be a symbol of His perfect purity who was to offer Himself as "a lamb without blemish and without spot" (1 Peter 1:19). The apostle Paul points to these sacrifices as an illustration of what the followers of Christ are to become. He says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1)" (*Christ in His Sanctuary*, p. 32).



The most important aspect of the daily service was when the repentant sinner brought his offering to the door of tabernacle, confessing his sins by placing his hand upon the lamb's head, illustrating the transference of sin from himself to the innocent sacrifice. He would slay the animal, and the blood was taken by the priest into the Holy Place and sprinkled on the veil. Are you thankful that Jesus made the ultimate sacrifice once and for all?

The Yearly Service

The highlight of the tabernacle service was when the high priest entered into the Most Holy Place once a year to make atonement between Israel and God. It was a solemn and special event in which all of the sins from the preceding year were cleansed from the sanctuary.

Read: Leviticus 16:3–22, 30; Leviticus 23:26–32

React: How many goats were selected on the Day of Atonement and what did each represent? What were the responsibilities of the people? What happened to those who refused to obey?

Read: Leviticus 16:29, 30; Daniel 8:14; Hebrews 9:23

React: What did the Day of Atonement symbolize in God's plan of salvation?

The word "atonement" can be expressed as "at-one-ment." This special day's services pointed to the blotting out of sin by the ultimate High Priest in the heavenly sanctuary. Through His shed blood applied to those names written in the book of life, Christ would confirm the decisions of His people to serve Him. This judgment day, like that of Israel's Yom Kippur, foreshadowed the final atonement to be made for our fallen world.

From the ancient symbolism of the yearly Day of Atonement, all of humanity is assured that our faithful High Priest, Jesus, still mediates for His people and stands ready to blot out the sins of all who exercise faith in His shed blood. The final atonement leads to the final judgment, which settles the sin question in the life of every individual—resulting in either eternal life or death.

Read: Matthew 27:50, 51; Hebrews 4:14; 8:1

React: At the death of Christ, what miraculous occurrence signified that the priestly work and services of the earthly sanctuary were finished? What service has continued in heaven?



Your Questions Answered

Q. What is the difference between Christ dying for us and someone else dying for us? After all, many throughout history have given up their lives for others in acts of self-sacrificing love. Why did it have to be Jesus? Couldn't a sinless angel have died for us?

A. Here are the reasons Christ alone was qualified to save the human race:

Jesus never sinned. If Christ had sinned just once, He could not have been our substitute. Scripture tells us repeatedly that the animal sacrifice in the sanctuary service must be “without blemish” (Leviticus 4:3, 23, 28). All humans, except Jesus, have sinned. Christ alone, through His own merit, was able to be our substitute and to take on the punishment of our sins.

Jesus is God. See John 1:1. He is the One who created us; He also created the law, a written mirror of His character (John 1:2, 3). God is both Lifegiver and Lawmaker and is the only one able to bestow the gift of eternal life upon a sinner. An angel could not be our substitute, because like us, angels are created beings; they have no life in and of themselves.

Jesus became a man. Jesus became our substitute by becoming a human. He left the glory of heaven and took “the form of a bondservant” (Philippians 2:7). “Though He was rich, yet for [our] sakes He became poor, that [we] through His poverty might become rich” (2 Corinthians 8:9). Only Jesus fully understood the human condition. In this way, He alone could serve as our High Priest.

The daily sacrifice of a lamb in the courtyard of the sanctuary was a constant reminder of the central key in the plan of salvation—the death of Jesus on the cross for our sins. The priests offered these sacrifices as symbols of a future day when Christ would die as our substitute. In Jesus, all the symbols of the sacrificial services met their literal fulfillment.

Q. Who or what does the scapegoat represent?

A. Some believe that any creature bearing sin must represent Christ, since “He bore the sin of many” (Isaiah 53:12). It is certainly true that Jesus bore our sins, but the context of Leviticus 16 and other passages show that the scapegoat could not symbolize Jesus. While Christ was sacrificed for our sins, the scapegoat was not sacrificed; instead, it was led away into the wilderness. This goat did not vicariously bear the sin of the people but carried the sin away.

Moreover, the scapegoat was not slain as a sacrifice, so it could not cleanse the sanctuary or the people, since “without shedding of blood there is no remission” (Hebrews 9:22). In fact, the sanctuary was cleansed by the blood from the Lord's goat before the high priest even approached the scapegoat. The scapegoat actually represents Satan, who does not bear, nor pay for, our sins. The Lord's goat, the one sacrificed, represents Jesus, who assumed and paid for our sins.

Firm Foundation

"Over the ephod was the breastplate, the most sacred of the priestly vestments. This was of the same material as the ephod. It was in the form of a square, measuring a span, and was suspended from the shoulders by a cord of blue from golden rings. The border was formed of a variety of precious stones, the same that form the twelve foundations of the City of God. Within the border were twelve stones set in gold, arranged in rows of four, and, like those in the shoulder pieces, engraved with the names of the tribes. The Lord's direction was, 'Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually' (Exodus 28:29). So Christ, the great High Priest, pleading His blood before the Father in the sinner's behalf, bears upon His heart the name of every repentant, believing soul. Says the psalmist, 'I am poor and needy; yet the Lord thinketh upon me' (Psalm 40:17)" (*Christ in His Sanctuary*, p. 31).

"As the priests morning and evening entered the holy place at the time of incense, the daily sacrifice was ready to be offered upon the altar in the court without. This was a time of intense interest to the worshipers who assembled at the tabernacle. Before entering into the presence of God through the ministration of the priest, they were to engage in earnest searching of heart and confession of sin. They united in silent prayer, with their faces toward the holy place. Thus their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Savior prefigured by the atoning sacrifice. The hours appointed for the morning and the evening sacrifice were regarded as sacred, and they came to be observed as the set time for worship throughout the Jewish nation. And when in later times the Jews were scattered as captives in distant lands, they still at the appointed hour turned their faces toward Jerusalem and offered up their petitions to the God of Israel. In this custom Christians have an example for morning and evening prayer. While God condemns a mere round of ceremonies, without the spirit of worship, He looks with great pleasure upon those who love Him, bowing morning and evening to seek pardon for sins committed and to present their requests for needed blessings" (*Christ in His Sanctuary*, p. 34).

Lesson Summary

1. The priestly attire was meant to help us understand the holiness and purity of God and how we are to approach the Lord.
2. The priests' role was to teach the people and illustrate atonement between man and God. We are part of the spiritual priesthood today.
3. The spotless lambs sacrificed daily were a symbol of Christ, the true Lamb of God.
4. The Day of Atonement services pointed to the final eradication of sin by Jesus, our High Priest in the heavenly sanctuary.



Chapter Four

THE SANCTUARY IN THE BOOK OF DANIEL



God Is Sovereign

Have you ever found yourself in a workplace situation in which nobody is in charge and chaos abounds? It creates a truckload of emotions—frustration, anger, disappointment, and even fear. You can try all sorts of tricks to cope with a lack of leadership, like deep breathing, but at the end of the day, this shortage of oversight can leave you feeling drained.

Try magnifying this “direction deficiency” over our entire world, with all the chaotic events we observe every single day—mindless shootings, innocent children dying, deadly natural disasters, rampant political dishonesty—and it’s enough to make even an atheist ask, “What’s going on? Is anyone in charge around here?”

Yes! Bible prophecy affirms that someone has a plan to deal with the broken situations we experience in our workplaces, our homes, our neighborhoods, our governments ... our world! In the heart of the book of Daniel, we discover God’s strategy to bring judgment against evil, to end all sin, and to establish His righteous kingdom forever—all depicted through the sanctuary and prophecy.

God is sovereign and reigns over all the affairs of the universe from His throne room, the heavenly sanctuary. In Daniel chapter 7, we see a courtroom scene in this sanctuary that foretells of a judgment and of a little horn power that would arise out of Rome to speak blasphemous words. In Daniel 8, we discover the longest time prophecy in Scripture, one that predicts that the progress of the little horn would be halted as the sanctuary is lifted up. And in Daniel 9, an angel unravels an amazing prophecy about the coming Messiah, whose life and death are directly connected to the sanctuary.

Daniel teaches us that God is in charge and that through the message of the sanctuary, you can be filled with peace knowing the chaos will end someday soon.

Hide Them in Your Heart

Memorize the following verses this week!

"I watched till thrones were put in place, and the Ancient of Days was seated; His garment was white as snow, and the hair of His head was like pure wool. His throne was a fiery flame, its wheels a burning fire; a fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him. The court was seated, and the books were opened." —Daniel 7:9, 10



A Heavenly Throne Room Scene

Read: Daniel 7:9–14

React: What scene is Daniel observing in this vision? Who is being judged? What is the final outcome?

Daniel sees a courtroom scene over which God presides, and its location is none other than the heavenly sanctuary. God the Father, who is called the “Ancient of Days,” responds to a challenge by a “little horn” that arose out of the fourth beast (Daniel 7:8) to speak “pompous words against the Most High.” History reveals that the fourth beast in Daniel’s vision is pagan Rome—and that the little horn power arose *after* the breakup of Rome. The little horn has been identified by many Protestant historians as papal Rome.

Because “books were opened” (v. 10), we know that God’s judgment against this little horn is based on its troubling record of actions. The Son of Man (v. 13) is a reference to Jesus, who comes “with the clouds of heaven” not to this earth, but directly “to the Ancient of Days.” This indicates that this courtroom scene is a “pre-advent judgment,” meaning it takes place in heaven *before* the second coming of Christ. This judgment will ultimately end in the little horn’s destruction.

Read: Daniel 7:21–25

React: What accusations are made against the little horn? Who is the other party in this judgment?

The little horn “was making war against the saints” (v. 21). God’s people, the saints, comprise the other party in this heavenly scene. Papal Rome, which arose from the “ten horns” (ten kings) of pagan Rome, is markedly “different” from the other horns (v. 24). How so? It not only speaks “pompous words” and persecutes “the saints,” but it also intends “to change times and laws” (v. 25). This means that this is a religious-political power that directly attacks God’s law, specifically the fourth commandment, which is the only one that refers to time.

Read: Daniel 7:21–25

React: How long did the little horn power persecute God's people? What is the result of God's judgment against it?

"Then the saints shall be given into his hand for a time and times and half a time" (v. 25). This prophetic time period is also referred to as 42 months (Revelation 11:2)—or 1,260 days (v. 3). Applying the day-year principle found in Bible prophecy, this is understood by most Bible scholars to be 1,260 years. (See Numbers 14:34 and Ezekiel 4:4–6.)

This period occurred from AD 538 to 1798, when the papacy dominated world religious affairs and persecuted people for their faith. However, after this time of persecution, Daniel predicts that papal Rome (the little horn) would temporarily lose power before rising again. During that time, the message of the sanctuary would be lifted up, a message that, as we will see in Daniel 8, involves judgment.



God's Sanctuary Cast Down

Daniel chapter 8 presents one of the most striking prophecies in all the Bible. It begins with Daniel's vision of a ram, which represents Medo-Persia (v. 20), and a goat, which represents Greece (v. 21). The rise and fall of these kingdoms is followed by the little horn (Daniel 8:9), which was first described in Daniel 7, a power that spoke blasphemous words.

Read: Daniel 8:9–12

React: How does Daniel 8 describe the work of the little horn power?

This little horn "grew exceedingly great toward the south, toward the east, and toward the Glorious Land" (v. 9)—the directions Rome (in both its pagan and papal phases) expanded to build its empire. "It grew up to the host of heaven; and it cast down some of the host and some of the stars and trampled them" (v. 10). Pagan and papal Rome did not hesitate to trample God's people (identified in v. 24) with crushing force. (Daniel 7:23–25 also describes this same persecution.)

Most telling is papal Rome's desire to be "as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down" (v. 11). These are the very aspirations of Satan, who wants to "be like the Most High" (Isaiah 14:12–14).

This power also took away the "daily sacrifices" (Daniel 8:11), an attack on the work of Christ as our Lamb and High Priest. While pagan Rome expanded horizontally in earthly political power, it was papal Rome that sought to expand vertically in religious power toward heaven, attacking the sanctuary above in its desire to stand in God's place.

Read: Daniel 8:13, 14

React: What question was asked by the "holy one" and what answer was given?

One heavenly being asked, "How long will the vision be, concerning the daily sacrifices and the transgression of desolation?" (v. 13). Daniel must have been wondering how long this little horn power would oppose God's plan to redeem

sinners through the mediation of Christ. Its strategy would substitute a human-devised system of mediation through earthly priests that counterfeited God's plans as revealed in the sanctuary, through which we may directly and boldly approach Jesus Christ, our heavenly High Priest. (See Hebrews 4:16 and 10:19.)

Another heavenly being replied, "For two thousand three hundred days; then the sanctuary shall be cleansed" (v. 14). We'll look more closely at this prophecy in Weeks 8, 9, and 10. But first, we'll consider Daniel's prayer for the restoration of the earthly sanctuary and an amazing prophecy about the coming Messiah.



Praying for the Sanctuary

Daniel chapter 9 begins with an earnest prayer of confession by the prophet Daniel on behalf of God's people. Though he had been studying the prophecies of Jeremiah and knew the 70-year captivity of Israel (Jeremiah 25:11) was nearing its end, he was not feeling joy but was, instead, deeply saddened.

Read: Daniel 9:1-7

Daniel, in studying the prophecies of Jeremiah, should have rejoiced that the 70-year captivity was almost done. We can only conclude that the vision of Daniel 8, which suggested that God's people and the sanctuary would not be restored for a long period of time, must have convinced him that his people would be in exile beyond the 70 years. It's clear that he did not understand the 2,300-day prophecy.

Nonetheless, Daniel's heartfelt confessional prayer was critical to the return from exile. God promised His people that if they humbled themselves, repented, and confessed their sins, He would restore them to their homeland.

React: Study the pronouns used in Daniel's prayer. Whose sins are being confessed?

While we know that Daniel was a sinner, there is no record of Daniel committing a sin, yet in this passage, he identifies himself with his people and prays, "We have sinned and committed iniquity, we have done wickedly and rebelled" (Daniel 9:5). Likewise, though Christ never sinned, the Savior took upon Himself the sins of the world (1 Peter 2:24).

Read: Daniel 9:17

React: Why does Daniel ask God to do this?

The prophet is concerned for the broken-down condition of Jerusalem and the sanctuary, where God placed His name. This prayer links back to the vision of Daniel 8 and the attack by the little horn on the sanctuary. At the end of Daniel's prayer, God provides incredible insights to this humble prophet.

Reflection and Discussion: Read Leviticus 26:40–45. While the primary application of this promise was to the nation of Israel, how might it also personally apply to your life?



Daniel's Prayer Is Answered

Read: Daniel 9:20–23

React: Who came in response to Daniel's prayer of confession and why?

God deeply cared about Daniel and sent the angel Gabriel to give him “skill to understand.” Since there is no vision presented in Daniel chapter 9, the help being given refers to Daniel 8 and the 2,300 days, a vision that left Daniel confused. “Greatly beloved” by God, Daniel was given insight about the sanctuary.

Read: Daniel 9:24

React: What six things were to take place as part of the 70-week prophecy?

The 70 weeks equal 490 years, the time in which Israel was to deal with its sins (the first three things), which would result in three blessings: “To bring in everlasting righteousness, seal up vision and prophecy, and anoint the Most Holy.” This last blessing speaks of the sanctuary and Christ, who was anointed as God's sacrifice and High Priest on behalf of humanity—all which affirm God's plan to destroy sin and establish His righteous kingdom.

Read: Daniel 9:25–27

React: When does the 70-week prophecy begin and what happens at the end of the first 69 weeks of this prophecy? What happens in the middle of the last week of this prophecy?

The command to restore and build Jerusalem was issued by the Persian king Artaxerxes I and went into effect in 457 BC. After 69 weeks (or 483 years), “Messiah the Prince” would come; we know this is Jesus Christ. Both the Hebrew word *messiah* and the Greek word *christos* mean “anointed.”

The final week of the 490-year prophecy begins with the baptism of Jesus in AD 27. Three and one-half years later, Christ was crucified, which brought "an end to sacrifice and offering" (v. 27). The sanctuary services pointed to the sacrifice of Christ and, when Jesus died on Calvary, He fulfilled the purpose of the sacrificial services. This was marked, in part, by the tearing of the curtain separating the Holy and Most Holy Place of the earthly sanctuary. (See Matthew 27:51.)

Thus, Daniel provides us with a prophetic picture of God's throne room in heaven, an attack of the heavenly sanctuary by the Papacy, the persecution of God's people for a period by this same religious power, and a promise that its power would be stopped, eventually leading to judgment and the establishment of God's kingdom forever.



Your Questions Answered

Q. Is it true that the little horn power in Daniel chapter 8 was the Seleucid king Antiochus Epiphanes?

A. There are many Bible commentaries that attempt to squeeze Antiochus into Daniel 8, but it doesn't fit for many reasons. The first relates to Daniel 8:9, which describes the little horn as growing exceedingly great. A simple study of Jewish history shows this never happened with Antiochus.

Another reason is found in verse 23: *"In the latter time of their kingdom, when the transgressors have reached their fullness, a king shall arise"* (emphasis added). Antiochus did not arise at a "latter time" or near the end of his Seleucid kingdom, as the prophecy mandates.

Some scholars attempt to interpret the 2,300 days as literal days (v. 14) in this prophecy in order to fit Antiochus. But this violates the principle of prophetic interpretation, which takes a day for a year (Numbers 14:34). Taking this literal time period of a little more than six years has no meaningful application to Daniel 8. All attempts to make this literal time period fit the Seleucid king fail.

Another question we must face is found in Daniel 8:17, where Gabriel explains to Daniel, *"Understand, son of man, that the vision refers to the time of the end"* (emphasis added). Antiochus died in 164 BC—hardly the time of the end!

Looking once more at Daniel 8:9, the prophet saw that this little horn grew exceedingly great in the south, the east, and the Glorious Land (Palestine). Although Antiochus did temporarily rule in Palestine, he had almost no success in Egypt (south) and Macedonia (east). The text just does not fit the history of this king.

Firm Foundation

"Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days" (Daniel 7:13). The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2,300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits. —*The Great Controversy*, p. 479

The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel, of the little horn, the papacy: "He shall think to change times and the law" (Daniel 7:25). ... Only by changing God's law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God. —*The Great Controversy*, p. 446

Lesson Summary

1. Daniel 7 describes a courtroom scene in the heavenly sanctuary that depicts a pre-advent judgment.
2. Daniel 7 predicts that a little horn power would arise from Rome that would speak blasphemous words and seek to change God's law.
3. Daniel 8 foretells in the 2,300-day prophecy that the little horn power would be stopped while the cleansing of the heavenly sanctuary would begin.
4. Daniel 9 gives the 70-week prophecy in which the coming of the Messiah was foretold along with Christ's death.



Chapter Five

THE SANCTUARY IN THE GOSPELS

In My Father's House

Do you remember the first time you left home to have a sleepover at a friend's house? Or when you moved out of your parents' house? How did you feel leaving home? How long did it take you to get acclimated to your new surroundings? Imagine taking a long vacation with some friends and one of them has never left his house for such a long period of time. At first, he's excited to be with a group of good friends, but eventually, he becomes homesick and starts missing his family. The last half of the vacation would be a drag for him. Why? Because all he could think about was being back home with his loved ones. After all, there is no place like home.

Jesus went through an experience like this. He had always been in the presence of His Father and other celestial beings; He had never been separated from those He loved. Yet the Bible teaches about Jesus' immeasurable love for us, revealed through His sacrifice of leaving the glories of His heavenly home and visiting our sin-infested planet to save us. Yet He never forgot where He came from.

While on earth, one of Christ's favorite places to be was the temple. The sanctuary was a sacred place on earth not because of the elaborate building materials and golden furniture, but because of Who resided within. At every chance, Jesus went to the sanctuary and taught heavenly truths found in the figures and shadows of the temple and its services.

This week, we will focus on the ministry of Christ in the earthly sanctuary and the messages He revealed to us about the plan of salvation—truths that lead us into the presence of God!

Hide Them in Your Heart

Memorize the following verses this week!

"Jesus answered and said to them, 'Destroy this temple, and in three days I will raise it up.'" —John 2:19

"Jesus said to them, 'Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down.' Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, 'Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?'" —Matthew 24:2, 3



As a Child in the Sanctuary

Read: Luke 2:21–38; *The Desire of Ages*, Chapter 5: The Dedication

React: Why did Mary and Joseph take the infant Jesus to Jerusalem? What wonderful truth was revealed?

The priest went through the ceremony of his official work. He took the child in his arms, and held it up before the altar. After handing it back to its mother, he inscribed the name "Jesus" on the roll of the first-born. Little did he think, as the babe lay in his arms, that it was the Majesty of heaven, the King of glory. ... When he enrolled the child's name, he was enrolling the name of One who was the foundation of the whole Jewish economy. That name was to be its death warrant; for the system of sacrifices and offerings was waxing old; the type had almost reached its antitype, the shadow its substance.
—*The Desire of Ages*, p. 55

All firstborn Israelites were to be brought to the temple and consecrated to the Lord. It was a memorial that God would send His only begotten Son to redeem humanity. This was first observed in the Passover service in Egypt (Exodus 13: 2, 12; Numbers 3:12, 13). Sadly, most of God's people did not have the discernment to understand this event. Might we also miss its significance in these end-times?

The Shekinah had departed from the sanctuary, but in the Child of Bethlehem was veiled the glory before which angels bow. ... He was the Desire of all nations, the Root and the Offspring of David, and the Bright and Morning Star. The name of that helpless little babe, inscribed in the roll of Israel, declaring Him our brother, was the hope of fallen humanity. The child for whom the redemption money had been paid was He who was to pay the ransom for the sins of the whole world. He was the true "high priest over the house of God," the head of "an unchangeable priesthood," the intercessor at "the right hand of the Majesty on high." —*ibid.*

Reflection and Discussion: Read Luke 2:41–52. Young Jesus was found in the temple teaching to all who would listen. How was this a glimpse of what was to come? Why? (See also John 18:19, 20.)

The Temple Cleansed Twice

Read: John 2:13–17; Malachi 3:1–3; *The Desire of Ages*, Chapter 16: In His Temple

React: What lesson was Jesus trying to teach the Jews (and the church) when He cleansed the temple the first time?

The temple represented where God dwelled with His children. Having left the blissful presence of the Father, Jesus understood the importance, sacredness, and beauty represented in the sanctuary. Seeing the sacred tabernacle mistreated—the place He called “My Father’s house”—upset Him. Christ’s first cleansing of the temple showed the Jewish nation that He had authority over the sacred services in the temple. He was also restoring the wonderful details of the plan of salvation revealed in the temple and that He was the Messiah, the One who would fulfill all the figures and shadows represented there.

In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. ... God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. —*The Desire of Ages*, p. 161

Read: Matthew 21:12–17; Mark 11:15–19; Luke 19:45–48; *The Desire of Ages*, Chapter 65: The Temple Cleansed Again

React: Why was it necessary for Jesus to cleanse the temple a second time? What does this reveal to us about sanctification and the cleansing of our own hearts from sin?

The Jewish leaders had learned nothing after Christ cleansed the temple the first time at the beginning of His ministry. Now, at the end of His ministry, the spiritual condition of the nation was even worse. The leaders did not permit the people to gain a correct understanding of God’s requirements to restore communion with them.

When Christ first cleansed the temple, He spoke of it as “My Father’s house” (John 2:16, emphasis added). When He cleansed the temple the second time, He



described the sanctuary as "*My house*" (Matthew 21:13, emphasis added) and the following day said to the leaders, "See! *Your house* is left to you desolate" (Matthew 23:38, emphasis added). As humans continually reject the call of the Holy Spirit, hearts eventually become so hardened, we are left to our own ways, desolate of His presence.

The Son of David and the Sanctuary

Read: 1 Kings 8:16–19; John 2:18–22; Matthew 21:5–9

React: How do God's instructions to David regarding his son building the earthly sanctuary give light to a greater prophecy concerning Jesus as the Son of David?

God told David that his son would build Him the sanctuary, the dwelling place between humanity and divinity. When Jesus later identified His own body with the temple (John 2:19, 21), it was the deeper fulfillment of this promise to David. While the earthly temple housed the glorious symbol of God's presence and throne, that divine presence "became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). Christ in His earthly body revealed the Father (John 14:9). In the same way, as we reveal Jesus in our lives as members of His church, we become part of "the body of Christ" (1 Corinthians 12:27).

Read: John 2:19

React: This verse refers to the bodily resurrection of Christ, but what truth does it teach us about the heavenly sanctuary?

As referring to the temple at Jerusalem, the Savior's words, "Destroy this temple, and in three days I will raise it up," had a deeper meaning than the hearers perceived. Christ was the foundation and life of the temple. Its services were typical of the sacrifice of the Son of God. The priesthood was established to represent the mediatorial character and work of Christ. The entire plan of sacrificial worship was a foreshadowing of the Savior's death to redeem the world. There would be no efficacy in these offerings when the great event toward which they had pointed for ages was consummated. Since the whole ritual economy was symbolical of Christ, it had no value apart from Him.

—*The Desire of Ages*, p. 166

Christ is the embodiment of all the types and figures represented in the earthly tabernacle. After His resurrection, we now see Jesus ministering the plan of salvation in the heavenly sanctuary for all humanity. Even though the earthly sanctuary and its services were eventually destroyed, we have assurance of a heavenly High Priest ministering above on our behalf! (See Hebrews 8:1, 2.)



End-Time Prophecy and the Earthly Sanctuary

A large portion of Jesus' focus on the earthly sanctuary was during His last six days before the crucifixion. Jesus paid special attention to the destiny of the temple and the future of Jerusalem. But there was more He wanted His disciples to understand and eventually share with us in these end-times.

Read: Matthew 24:1-3; *The Desire of Ages*, Chapter 69: On the Mount of Olives

React: What impact do you think this prophecy had on the disciples? What message was Jesus trying to send them in regard to upcoming events?

The temple was the pride of all Jewish hearts. The disciples believed the new kingdom would be established around the temple in Jerusalem and that Israel would once again be a great nation. To hear that it would be destroyed must have been a hard truth to accept. Yet Jesus was preparing them for the more important task at hand: the preaching of the gospel to the whole world in the midst of persecution, all in preparation for His return. He wanted to take their focus off temporal earthly things and embrace the eternal heavenly truths.

Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history. —*The Desire of Ages*, p. 629

Read: Matthew 24:4-24; Mark 13:3-23; Luke 21:7-24

React: Briefly list the events described here before Christ returns to the earth. Which of these events have occurred and/or are occurring? Which are still forthcoming? What does that tell us about how close we are to Christ's second coming?

Your Questions Answered

Q. How did Jesus know when to start His mission here on earth?

A. The Bible speaks a little about Jesus' upbringing: Luke 2:52 says, "Jesus increased in wisdom and stature, and in favor with God and men." Most scholars agree that He was born and grew as a normal child with no previous knowledge of the world and had to learn and develop just like the rest of us.

As an adult, He had normal questions about many things. For example, in John 11:34, He asked for the burial site of Lazarus: "Where have you laid him?" The understanding and wisdom He shared was beyond human knowledge and was revealed to Him in the same way as to the prophets: by the Holy Spirit. (See 2 Peter 1:21.)

So how did Jesus know the details of His mission? Look at what Christ said to the Father:

Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, but a body You have prepared for Me. In burnt offerings and sacrifices for sin You had no pleasure." Then I said, "Behold, I have come to do your will, O God, as it is written of Me in the scroll of the book" (Hebrews 10:5-7 ESV).

It was through Scripture and the revelations of the Holy Spirit that Jesus came to know His mission. We can reasonably conclude that when He visited the temple and saw the services—the offerings, the priests, feast days, and other aspects of the sanctuary that He had read about in Scripture—the Holy Spirit revealed to Him that He was the fulfillment of it all.

How did Jesus know when it was time to leave the carpentry business, get baptized, and start His mission? Mark 1:14, 15 explains: "Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel.'" What time was Jesus referring to that was fulfilled? There is only one time-prophecy that specifically and directly points to His appearance and the beginning of His ministry: the 70-week time prophecy in Daniel 9:25. It states, "Until Messiah the Prince, there shall be seven weeks and sixty-two weeks."

So Jesus, who was a student of the Scriptures, knew that in the fall of the year AD 27, He was to come forth and begin His work of salvation. The earthly sanctuary detailed and explained every aspect and time frame for the many aspects of His ministry as Lamb, Priest, and King in the heavenly sanctuary.



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"Again the piercing look of Jesus swept over the desecrated court of the temple. All eyes were turned toward Him. Priest and ruler, Pharisee and Gentile, looked with astonishment and awe upon Him who stood before them with the majesty of heaven's King. ... The Pharisees were utterly perplexed and disconcerted. One whom they could not intimidate was in command. Jesus had taken His position as guardian of the temple. Never before had He assumed such kingly authority. Never before had His words and works possessed so great power. He had done marvelous works throughout Jerusalem, but never before in a manner so solemn and impressive." —*The Desire of Ages*, p. 591, 592

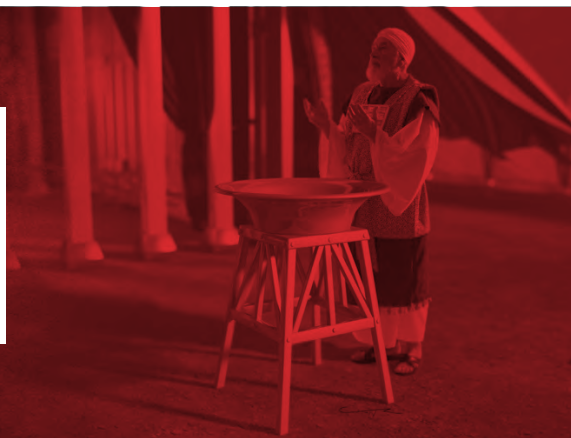
"After He had given the signs of His coming, Christ said, 'When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.' 'Take ye heed, watch and pray.' God has always given men warning of coming judgments. Those who had faith in His message for their time, and who acted out their faith, in obedience to His commandments, escaped the judgments that fell upon the disobedient and unbelieving. The word came to Noah, 'Come thou and all thy house into the ark; for thee have I seen righteous before Me.' Noah obeyed and was saved. The message came to Lot, 'Up, get you out of this place; for the Lord will destroy this city' (Genesis 7:1; 19:14). Lot placed himself under the guardianship of the heavenly messengers and was saved. So Christ's disciples were given warning of the destruction of Jerusalem. Those who watched for the sign of the coming ruin, and fled from the city, escaped the destruction. So now we are given warning of Christ's second coming and of the destruction to fall upon the world. Those who heed the warning will be saved." —*The Desire of Ages*, p. 635

Lesson Summary

1. From a young age, Jesus understood the importance of the temple and its relevance to His mission here on earth.
2. The two temple cleansings by Christ taught the restoration of the sanctuary as the blueprint to understanding the plan of salvation and the cleansing of the human heart needed to dwell in the presence of God.
3. Even though the earthly sanctuary was eventually destroyed, the Bible assures us of a High Priest—Jesus Christ—who is now ministering in the heavenly sanctuary on our behalf.
4. Jesus used the destruction of the earthly sanctuary to focus our minds away from the temporal and embrace eternal heavenly truths.

Chapter Six

THE FEAST DAYS AND THE SANCTUARY



God's Prophetic Calendar

"Surprise! Happy birthday!" These words bring joy to hearts all around the world, especially when they're celebrating a birthday with loved ones. It's a day to celebrate another year of life, but it's also a special opportunity to commemorate and show appreciation for the blessings of God during the past year. It's the same with anniversaries, New Year's Day, and other holidays. For many, these events are an important part of life and are religiously marked on calendars as a reminder to prepare for them.

But did you know that God also has a calendar to mark annual events that are important to Him, events that point to the great plan of salvation? As we've already seen, this plan was detailed in the Old Testament sanctuary through figures and shadows—the sacrifices, services, offerings, and the priesthood. All these symbols pointed to how God was going to solve the problem of sin that had divided humanity from divinity and to bring reconciliation. The amazing beauty in this is how it all points to Christ as the fulfillment of every aspect of the plan of salvation.

In the same way, God established annual feast days in the ancient Hebrew calendar that was aligned with every event associated with the sanctuary. (See, for instance, Leviticus 23:1, 2.) Each feast day also had ceremonial or annual sabbaths associated with them, representing a specific type of rest. As we will discover together, every stage of the plan of salvation through Christ was prophesied in God's feast calendar long before the Messiah arrived. Astonishingly, almost all of these symbols have been fulfilled with pinpoint accuracy—and there are still prophetic fulfillments to come. This week, we will go deeper into God's amazing sanctuary. Buckle your seatbelt, because you're in for an exciting ride!



Hide Them in Your Heart

Memorize the following verses this week!

"And the LORD spoke to Moses, saying, 'Speak to the children of Israel, and say to them: "The feasts of the LORD, which you shall proclaim to be holy convocations, these are My feasts."' " —Leviticus 23:1, 2

"For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." —1 Corinthians 5:7, 8

Egypt, Israel, and the Passover

The first feast day on God's prophetic calendar was Passover. Let's study its important meaning and then determine its prophetic fulfillment.

Read: Genesis 2:17; 3:21; Exodus 12:1-14; Leviticus 23:1-5; Revelation 13:8

React: Why did God establish the Passover? How is Passover associated with the first manifestation of God's grace and mercy to sinners in the garden of Eden?

On the fourteenth day of the month, at even, the Passover was celebrated, its solemn, impressive ceremonies commemorating the deliverance from bondage in Egypt, and pointing forward to the sacrifice that should deliver from the bondage of sin (*Patriarchs and Prophets*, p. 539).

The plan of salvation to restore humanity into the presence of God was established before the creation of this world! (See Ephesians 1:4-6.) Adam and Eve were the first humans to understand the liberation of death from sin, and they shared this truth with their descendants. By the time of Egypt, this plan had been forgotten, so God took it to the next level. After hundreds of years of slavery, He freed His people with an amazing manifestation of power. It was only fitting that the first feast in His calendar would be Passover—on the 14th of Nisan. However, there was a greater purpose in establishing this feast.

Read: Isaiah 53:5-9; John 1:29; Luke 23:44-46, 50, 56; 1 Corinthians 5:7

React: What great prophetic truth was presented in the Passover? How accurate was this prophecy in presenting the sacrifice of Jesus?

When the loud cry, "It is finished," came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. ... The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God's Son. The great sacrifice has been made (*The Desire of Ages*, p. 756, 757).



Exodus 12:5, 6 shows how the institution of the Passover provides us with the month (Nisan), the day (14th), and the hour (morning and evening) for slaying the Passover lamb. The accuracy with which this prophecy was fulfilled in the life of Christ is astonishing, leaving us in awe of how God revealed every detail of Christ's mission. As the ultimate Passover lamb, Christ has given us rest from the guilt of sin. (See Matthew 11:28.)

Reflection and Discussion: How can we make the symbolism of the Passover part of our daily practical lives?

The Passover Continues...

Another part of the Passover was the Feast of Unleavened Bread and the Feast of First Fruits.

Read: Exodus 12:15–20; Leviticus 23:5–8; Deuteronomy 16:3; 1 Corinthians 5:7, 8

React: What was the purpose of the Feast of Unleavened Bread? What did the leaven represent and why was it excluded from the feast?

Considered a part of Passover, yet independent of it, the Feast of Unleavened Bread was celebrated the next day. The names of these two feasts are often used interchangeably, but they each represent something different. The unleavened bread was a reminder of the readiness with which Israel left Egypt. (See Exodus 12:33, 39.) Also, the yeast should be excluded because it represents malice and evil. Can you see how this feast points to Christ?

Read: Exodus 16:15–26; Psalms 16:8–10; Acts 2:25–27; 13:32–37

React: What does the unleavened bread, the leftover manna on Sabbath, and the flesh of Christ after His death all represent?

When a person is laid to rest, the body begins to decompose and stink—as did the leftover manna. Yet the manna did not breed worms or stink from the sixth day to the Sabbath. Why? The manna points to the flesh of Jesus in the tomb on the Sabbath; Jesus' body did not decompose as stated in the prophecy. Thus, the unleavened bread represented the deliverance of sin by the One who is the Bread of Life. (See John 6:35, 48, 51.) Christ also offers rest from the suffering of sin.

Read: Leviticus 23:10, 11; 1 Corinthians 15:20–23

On the second day of the feast, the first fruits of the year's harvest were presented before God. ... A sheaf of this grain was waved by the priest before the altar of God, as an acknowledgment that all was His" (*Patriarchs and Prophets*, p. 539).



React: What was the significance of the Feast of First Fruits? How did this service point to Christ?

The Feast of First Fruits followed the next day—the 16th of Nisan. So also, Christ resurrected on the third day, Sunday, and the first fruits represent Him and those who were resurrected with Him. (See Matthew 27:51–53.) They were a sample of the great harvest to come at the second coming of Jesus.

He enters into the presence of His Father. ... He lifts His hands, bearing the print of nails. He points to the tokens of His triumph; He presents to God the wave sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming (*The Desire of Ages*, p. 834).

Pentecost and the Feast of Trumpets

Fifty days from the offering of first fruits, came the Pentecost, called also the feast of harvest and the feast of weeks. As an expression of gratitude for the grain prepared as food, two loaves baked with leaven were presented before God. —*Patriarchs and Prophets*, p. 540

Next on God's prophetic calendar is the Feast of Weeks, which focused on gratitude for the Lord's providence. Are you noticing a particular pattern yet?

Read: Leviticus 23:11, 15, 16; Deuteronomy 16:8–12; John 7:37–39; Acts 2:1–4; Revelation 5:6

React: What do the Feast of Weeks and the Day of Pentecost have in common? What event marked the 50 days after the resurrection of Christ?

When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise, He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people (*The Acts of the Apostles*, pp. 38, 39).

In the spring of AD 34, the Holy Spirit fueled the early church in its purpose of preaching the risen Messiah to a fallen world. After the spring feasts concluded, summer would lead into the fall feasts beginning with the Feast of Trumpets.

Read: Leviticus 23:24–27; Numbers 29:1; Revelation 8:2–6; 10:6–11

React: What was the purpose of the Feast of Trumpets? How can we relate this to the beginning of judgment in 1844?



The first day of the seventh month the trumpets were played because the great Day of Atonement was coming. The first nine days of the month would be days of preparation for that occasion. In the same way the seven trumpets in Revelation prepared us for the beginning of judgment in the Most Holy Place. (See Revelation 11:15–19.)

Reflection and Discussion: Read Joshua 6:1–5. Playing trumpets for seven days lead to judgment falling on Jericho and eventually to God leading His people into the Promised Land. Can you see how this correlates with the Feast of Trumpets? How so?

Yom Kippur and the Feast of Tabernacles

We have now arrived at the most important day on the Hebrew calendar: Yom Kippur—the great Day of Atonement.

Read: Leviticus 16:2–19; 23:27, 28; Hebrews 4:14–16

React: Why was the Day of Atonement important? How does Jesus fulfill the role of High Priest?

In the service of the earthly sanctuary is a figure of the service in the heavenly, when the high priest on the Day of Atonement entered the most holy place. ... When in the typical service the high priest left the holy on the Day of Atonement, he went in before God to present the blood of the sin offering in behalf of all Israel who truly repented of their sins. So Christ had only completed one part of His work as our intercessor, to enter upon another portion of the work, and He still pleaded His blood before the Father in behalf of sinners (*The Great Controversy*, p. 429).

Later in this course, we'll dig even deeper into the Day of Atonement. But for now, let's look at the last feast day of God's prophetic calendar: The Feast of Tabernacles (or Booths).

Read: Leviticus 23:34–36, 39–43; Deuteronomy 16:13–15; John 14:1–3; Revelation 21:1–5; 22:1–5

React: What glorious promise does the Feast of Tabernacles present before us after the judgment is over in the Most Holy Place?

The Feast of Tabernacles was not only commemorative but typical ... as they called to mind His mercy in their deliverance from the bondage of Egypt and His tender care for them during their pilgrim life in the wilderness. They rejoiced also in the consciousness of pardon and acceptance, through the service of the day of atonement, just ended. But when the ransomed of the Lord shall have been safely gathered into the heavenly Canaan, forever delivered from the bondage of the curse, under which "the whole creation groaneth and travaileth in pain together until now" (Romans 8:22), they will rejoice with joy unspeakable and full of glory.



Christ's great work of atonement for men will then have been completed, and their sins will have been forever blotted out (*Patriarchs and Prophets*, p. 541, 542).

The new heavens and the new earth will be God's new dwelling place with His redeemed children, and the infinite universe will be our backyard to explore. This is our eternal rest! However, every month and every Sabbath, for the rest of eternity, we shall all come back home to worship Him who has restored all things! (Read Isaiah 66:22, 23.)

Your Questions Answered

Q. Should Christians observe any of the Jewish festivals today?

A. According to the Bible, God's people no longer need to sacrifice a Passover lamb because Jesus is the Lamb of God—the fulfillment of the system of sacrifices. "Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Corinthians 5:7, 8). This same principle would apply to all of the other Jewish festivals because Christ is also the fulfillment of almost every symbol in the Jewish religious system. As we have studied this week, the first five feast days have been fulfilled (Passover, Unleavened Bread, First Fruits, Pentecost, and Trumpets). We are now in the judgment process and in expectation of Christ finishing His work as our High Priest—after which He will take us home and, thus, fulfill the Feast of Tabernacles.

Believers who are convicted to observe these days are certainly free to do so, but we need not make them an issue of religious mandates as some sadly do. Why stare at a loved one's photo when he or she is standing next to you? Why celebrate Jesus' shadow when you can embrace Him? The festivals remembering the Exodus and the sanctuary services were nailed to the cross. (See Colossians 2:16.) They were shadows (v. 17), the handwriting of ordinances on paper. (By contrast, the Ten Commandments were written by God in stone.) Moreover, some feasts required sacrifices at the Jerusalem temple, which obviously are not possible to perform today. However, in the place of Passover, Jesus did give Christians the communion service. (See Matthew 26:26–29; Mark 14:22–25; Luke 22:19, 20.)

Q. What does the apostle Paul mean in 1 Corinthians 5:8 when he says, "Let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth"?

A. In the early church, there were many conflicts with some Jews wanting to impose some of the Old Covenant standards on new Christian believers. (See Acts 15:1, 5.) Paul, a prominent religious figure (Philippians 3:5, 6) knew that Christ was the Passover lamb and that there was no need to continue ceremonial services. Yet Paul used the feasts and the sanctuary to teach spiritual principles, such as how the heart needs to be cleansed from the leaven of sin and how we should present our minds and bodies as sacrifices for service to the Lord through sanctification. (See Romans 12:1, 2.)



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"With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon the annual feasts. This example of devotion to God should emphasize the importance of religious worship and the necessity of subordinating our selfish, worldly interests to those that are spiritual and eternal. We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truths of His word lose their vividness and importance in our minds. Our hearts cease to be enlightened and aroused by the sanctifying influence, and we decline in spirituality. In our intercourse as Christians we lose much by lack of sympathy with one another. He who shuts himself up to himself is not filling the position that God designed he should. We are all children of one Father, dependent upon one another for happiness. The claims of God and of humanity are upon us. It is the proper cultivation of the social elements of our nature that brings us into sympathy with our brethren and affords us happiness in our efforts to bless others" (*Patriarchs and Prophets*, p. 541).

"The second stage of the judgment is the judgment of the living for which we have no precise date. ... We find a parallel to the dual cleansing of the sanctuary by the fact that Jesus cleansed the temple at the beginning (John 2:13–17) and at the end of His ministry (Matthew 21:12, 13). God has not revealed to us the precise dates for the beginning of the judgment of the living, the close of probation, the placing of the sins on Azazel, the time of trouble, or the second coming. The mighty angel of Revelation 10:6 announced that after 1844 prophetic time would be no longer. God does have dates for these final events on His calendar, but He has not revealed them to us" (Stephen Bohr, *The Messiah's Calendar*, p. 2).

Lesson Summary

1. The annual feasts in the Hebrew calendar of the Old Covenant established specific dates to be celebrated with the earthly sanctuary and detailed parts of the plan of salvation.
2. In the New Covenant, these feast days are symbols that establish specific prophecies that all point toward Jesus and when He would minister the plan of salvation in the heavenly sanctuary.
3. Most of these feasts' prophetic implications have been fulfilled; we are currently in the fulfillment of the Day of Atonement.
4. The plan of salvation, as well as the annual feasts, end with the Feast of Tabernacles, which points to the end when God will be our tabernacle and dwell with humanity once again!

Chapter Seven

THE ULTIMATE SANCTUARY



A Tour Beyond This World

Tommy loved cars, and as a master mechanic, he had a deep understanding of what happens under the hood. While he liked all kinds of automobiles, however, he was especially fond of one of America's most renowned sports cars: the Chevrolet Corvette.

One morning, in 1994, Tommy opened his newspaper and was excited to see an advertisement announcing the grand opening of the National Corvette Museum in Bowling Green, Kentucky—the only one of its kind. He immediately made plans to attend with his wife. The museum advised visitors to allow at least two hours for the tour, but Tommy wanted to spend all day enjoying the facility.

When the big day arrived, Tommy and his wife drove into the parking lot and were thrilled to view the award-winning design of the building—featuring sweeping lines inspired by the car he loved, along with a large circular car salon topped by a 12-story spire.

The interior of the 115,000-square-foot building was filled with more than 80 Corvettes from every era since 1953. The museum included a huge collection of memorabilia, films, exhibits, historical displays, a Corvette store and even a 50s-inspired Corvette Café. Tommy felt as if he had gone to Corvette heaven!

In this week's lesson, we are going to open the book of Hebrews and walk through the heavenly sanctuary—a building that far exceeds any earthly museum. Our tour guide, who many believe is the apostle Paul, intimately knows about the sanctuary. His deep understanding of the heavenly temple helps us discover that the true meaning of the sanctuary is found in the life and work of Jesus Christ—our great High Priest, who is even now ministering on behalf of humanity.



Hide Them in Your Heart

Memorize the following verses this week!

"You are a priest forever according to the order of Melchizedek." —Hebrews 5:6

"For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." —1 Corinthians 5:7, 8

The Lamb of God

In previous lessons, we learned that Jesus is the Lamb of God (John 1:29). Today, we'll dig a little bit deeper to understand this more fully. A good way to summarize the main theme of Hebrews is "something better." The apostle repeatedly contrasts the earthly sanctuary with the one in heaven. Lock that concept in your mind as you view the courtyard with the altar of sacrifice and the laver.

Read: Exodus 40:11; Matthew 3:16; Hebrews 9:19–28; Hebrews 10:1–10

React: How did Jesus' baptism relate to the laver? How do these verses apply to the altar of sacrifice? Why does God use blood as a symbol for atonement?

The broken law of God demanded the life of the sinner. ... Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. ... A system was then established requiring the sacrificing of beasts, to keep before fallen man that which the serpent made Eve disbelieve, that the penalty of disobedience is death. The transgression of God's law made it necessary for Christ to die a sacrifice, and thus make a way possible for man to escape the penalty, and yet the honor of God's law be preserved. The system of sacrifices was to teach man humility, in view of his fallen condition, and lead him to repentance, and to trust in God alone, through the promised Redeemer, for pardon for past transgression of His law (*Christ in His Sanctuary*, pp. 28, 30).

Read: Matthew 26:65; Matthew 27:45–51; Hebrews 10:11–20

React: Why did the high priest tear his clothes? Why did the temple veil tear in two? Are there any parallels to the priest and the veil as they both relate to Jesus?

When the loud cry, "It is finished," came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending



noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. ... The most holy place of the earthly sanctuary is no longer sacred. All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all (*The Desire of Ages*, p. 757).

The Holy Place and Christ

As the “everlasting doors” swing open and the risen Savior crosses the threshold of the heavenly sanctuary, what a multitude awaits the meek and lowly One! ... Not only the “innumerable company of angels” (Hebrews 12:22) are assembled to honor their adored Commander, but here also are “the representatives of the unfallen worlds ... the heavenly council before which Lucifer had accused God and His Son ... and over which Satan had thought to establish his dominion—all are there to welcome the Redeemer, eager to celebrate His triumph. ... Here Christ “entered in once into the holy place, having obtained eternal redemption for us.” He entered not into “the holy places made with hands, which are a figure of the true; but into heaven itself, now to appear in the presence of God for us” (*The Path to the Throne of God*, p. 70).

Read: Revelation 5:1–5; Hebrews 4:14–16; Hebrews 7:25; Hebrews 8:6; Psalm 24:1–10

React: What type of priest do we serve now and what is special about Him? What was Christ's work in the Holy Place?

Hebrews provides insight on how the furniture in the Holy Place depicts the work of Christ ever since His death on the cross. Note the following passages and how they relate to the Holy Place and our lives today:

Seven Branch Candlestick: Hebrews 1:3 (also Matthew 5:14–16; John 16:7–14; Revelation 5:6; Acts 2:1–4, 17–33)

Altar of Incense: Hebrews 7:25 (also Philippians 4:6, 7, Matthew 7:7–11, Revelation 8:3, 4)

The simple prayers indited by the Holy Spirit will ascend through the gates ajar, the open door which Christ has declared: I have opened, and no man can shut. These prayers, mingled with the incense of the perfection of Christ, will ascend as fragrance to the Father, and answers will come (*Testimonies for the Church*, p. 467).

Table of Showbread: Hebrews 4:12 (also Matthew 4:4; Revelation 11:1–4; Isaiah 55:11)



Each article in the Holy Place teaches us how to stay connected to Jesus. The candlestick tells us how Christ not only shines His light upon us, but He also invites us to be lights in the world. The table of showbread reminds us how the Word of God—which has been supernaturally spread, preserved, and protected—sustains us daily and is to be shared with others. And the altar of incense prompts us to “come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need” (Hebrews 4:16).

The High Priest

In the Old Testament, there were two orders of the priesthood: Melchizedek and Levitical. The Melchizedek order is mentioned nearly 400 years before the Levitical. Although Melchizedek is a mysterious figure, we can learn many things about our High Priest in heaven through him.

Read: Genesis 14:18–20; Psalm 110:4; Hebrews 5:1–10; 6:20; 7:1–28

React: What was Melchizedek's occupation, and what did he do for Abram? What did Abram give him? To what priest order did Jesus belong? What similarities are there between Jesus and Melchizedek?

Christ was a priest not after the order of Levi, but after the order of Melchizedek. Biblical names often teach us about a person's character, and the name "Melchizedek" is made up of two Hebrew words: *melek* (king) and *sedek* (righteousness). Thus, Melchizedek represents Christ, the Righteous King!

Both Patriarchal and Levitical priests were changeable; that is, death prevented them from continuing; therefore, their priesthood passed by inheritance from father to son. But Melchizedek did not belong to a succession of priests—his priesthood did not pass to a successor, nor did he receive it by inheritance—and in that sense it was unchangeable. Likewise, Christ, because He "continueth ever, hath an unchangeable priesthood" (Hebrews 7:24). He holds His priesthood without any successor, since He continues forever (*The Path to the Throne of God*, p. 50).

Read: Exodus 19:4–6, 8; Hebrews 8:7–13

React: What was faulty with the Old Covenant? What is the beauty of the New Covenant?

Concerning the children of Israel, the book of Hebrews reveals that God found "fault with them" (Hebrews 8:8). Thus, while there was no fault in the covenant God made, there was fault with the human side of the pact. We can see why, then, Paul wrote as he did about the Old Covenant in Hebrews 8. It proved faulty, was based on poor (human) promises, and vanished away because the people failed to keep their part of the agreement. We can see why a new covenant was desperately needed; it would have better promises—ones based in Christ.



The Most Holy Place

In 1844, Jesus entered into the heavenly Most Holy Place (see week 8 for more details), starting His work of cleansing and vindicating every person who has claimed the blood of the Lamb. Such an investigation must happen before He returns, since upon His return, He will “give to every one according to his work” (Revelation 22:12). Indeed, in Scripture, the language of judgment is connected to the sanctuary and both are prominent in prophecy. Books such as Ezekiel, Daniel, and Revelation speak often about the sanctuary and a future judgment.

Read: Daniel 7:9, 10, 13, 14; Zechariah 3:1–7; 1 John 2:1; John 5:22; Hebrews 9:1–7, 11–15

React: Who presides at the judgment? Who is the attorney? The accuser? Who is the witness?

In the typical service only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work and takes place at a later period. “Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel?” (*Christ in His Sanctuary*, p. 173).

Read: Daniel 7:10; Revelation 20:12; James 2:12; 1 Corinthians 4:9

React: What is the source of evidence used in the pre-advent judgment? By what standard will all be judged? Since God already knows everything about every person, why have a judgment?

Evidence for this court comes from “books” in which all the details of one’s life are recorded. For the faithful, the record of prayer, repentance, and forgiveness of sin will be there for all to see. The records will prove that God’s power enables Christians to live changed lives, “for by one offering He has perfected forever those who are being sanctified” (Hebrews 10:14).

Your Questions Answered

Q. What is the good news about the judgment?

A.

1. God and His manner of handling the sin problem will be vindicated before the entire universe. This is the central purpose of the judgment (Revelation 19:2).
2. Judgment will be decided in favor of God's people (Daniel 7:21, 22).
3. The righteous will be safe from sin for eternity (Revelation 22:3–5).
4. Sin will be eradicated and will never rise again (Nahum 1:9).
5. Everything that Adam and Eve lost through sin will be restored to the redeemed (Revelation 21:3–5).
6. The wicked will be turned to ashes—not tortured endlessly (Malachi 4:1).
7. In the judgment, Jesus is judge, attorney, and witness (John 5:22; 1 John 2:1; Revelation 3:14).
8. Both the Father and Son love us. It is the devil who accuses us (John 3:16; 17:23; 13:1; Revelation 12:10).
9. The heavenly books will be helpful to the righteous because they will show God's leading in their deliverance (Daniel 12:1).
10. There is no condemnation to those who are in Christ. The judgment will make that truth evident (Romans 8:1).
11. Not one soul (man or angel) will complain that God is unfair. It will be unanimously declared that God has been loving, fair, gracious, and kind in dealing with all (Philippians 2:10, 11).



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"The book of life contains the names of all who have ever entered the service of God. Jesus bade His disciples: 'Rejoice, because your names are written in heaven' (Luke 10:20). Paul speaks of his faithful fellow workers, 'whose names are in the book of life' (Philippians 4:3). Daniel, looking down to 'a time of trouble, such as never was,' declares that God's people shall be delivered, 'everyone that shall be found written in the book.' And the revelator says that those only shall enter the city of God whose names 'are written in the Lamb's book of life' (Daniel 12:1; Revelation 21:27).

"A 'book of remembrance' is written before God, in which are recorded the good deeds of 'them that feared the Lord, and that thought upon His name' (Malachi 3:16). Their words of faith, their acts of love, are registered in heaven. Nehemiah refers to this when he says: 'Remember me, O my God, ... and wipe not out my good deeds that I have done for the house of my God' (Nehemiah 13:14). In the book of God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded. Says the psalmist: 'Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?' (Psalm 56:8).

"There is a record also of the sins of men. 'For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.' 'Every idle word that men shall speak, they shall give account thereof in the day of judgment.' Says the Savior: 'By thy words thou shalt be justified, and by thy words thou shalt be condemned' (Ecclesiastes 12:14; Matthew 12:36, 37). The secret purposes and motives appear in the unerring register; for God 'will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts' (1 Corinthians 4:5). 'Behold, it is written before Me, ...your iniquities, and the iniquities of your fathers together, saith the Lord' (Isaiah 65:6, 7).

"Every man's work passes in review before God and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel" (*The Great Controversy*, pp. 480–482).

Lesson Summary

1. Jesus is the true Lamb of God who takes away the sins of the world.
2. After the death of Christ, the earthly temple is now obsolete.
3. The Holy Place furniture teaches us how Jesus has aided us since ascending in AD 31.
4. Jesus is High Priest in the order of Melchizedek, a superior priesthood with a better covenant.
5. God is pleased with His saints and will delight in sharing the evidence of their lives.
6. Jesus has entered into the Most Holy Place, partaking in a work of cleansing and vindicating every person who has accepted His gift of salvation.



Chapter Eight

THE DAY OF ATONEMENT



Taking a Condemned Man's Place

In July 1941, life at the Auschwitz concentration camp in Poland promised only misery. Along with the thousands of Jews “processed”—a euphemism for execution in a gas chamber followed by the burning of their remains in a crematorium—there were other prisoners, including Polish nationals who actively resisted the Nazi occupation of their country.

Franciszek Gajowniczek, a Polish army sergeant, was one of them.

Following the escape of another Polish prisoner, Gajowniczek was one of 10 men selected by the Nazis that same day to be killed in retaliation. The prisoners were to be placed in a bunker and starved to death. “My wife! My children!” Gajowniczek cried out in anguish.

Hearing Gajowniczek’s sorrow, Maximilian Kolbe, a Polish clergyman, stepped forward. “I don’t have a wife or children,” Kolbe told one of the officers. “I’ll take his place.”

Thrown into a bunker, Kolbe became the last prisoner to survive. His stamina forced the Nazis to kill him by other means. Kolbe’s church later bestowed its highest honor on him, and Gajowniczek spent his life after the war telling the story of how Kolbe took his place on death row.

You and every other person who has ever lived is in a position similar to that of Gajowniczek: Because of our resistance to God’s law, we are condemned to death. Romans 6:23 says, “The wages of sin is death,” and Romans 3:23 affirms, “All have sinned and fall short of the glory of God.”

Maximilian Kolbe took the place of *one* condemned individual. But Jesus Christ, being God the Son, took the place of every condemned person in history,

including you. That is what the Day of Atonement foreshadowed: the placing of the responsibility of sin on another. It was deemed so important by God that its details are part of the sanctuary story.

Hide Them in Your Heart

Memorize the following verses this week!

"The tenth day of this seventh month shall be the Day of Atonement. ... You shall afflict your souls." —Leviticus 23:27

"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?" —Hebrews 9:14

"This Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God." —Hebrews 10:12



Why a Day of Atonement?

Read: Leviticus 16:1–22

React: If sins were cleansed daily through temple sacrifices, why the need for a Day of Atonement? What does it signify?

In the wilderness and Jerusalem temples, daily sacrifices for sin were offered. The animal sacrificed typically depended on the severity of sins: Some were covered by a dove; others required a heifer. The blood of such sacrifices was then sprinkled upon the veil—meaning the sins would, symbolically, stay in the sanctuary.

However, like the waxy buildup on unkept kitchen floors, this accumulation of sin needed to be purged. For this, God designated one day per year during which fasting, reflection, and a special sacrifice would be offered. It was called the Day of Atonement:

The high priest officiated when a sacrifice was offered on behalf of the community. ... As the representative of the people before God, he was allowed to enter the Most Holy Place once a year. On the Day of Atonement, he performed specific rituals to cleanse the sanctuary from the sins and impurities of the people of Israel, making the daily cleansing final (*Handbook of Seventh-Day Adventist Theology*, p. 379).

Read: Leviticus 16:19

React: What is the significance of blood being sprinkled in the Most Holy Place?

During the year, the regular sin offerings provided a substitute, but they had not made a full atonement; instead, the offering merely transferred the sin to the sanctuary. When the high priest sprinkled the blood on the mercy seat, something done once a year on the Day of Atonement, the claims of the law were satisfied.

Read: Psalm 115:4–8

React: What is the difference between these unsuitable objects of worship and the sacrifice typified by the Day of Atonement and fulfilled in Jesus Christ?

Regarding idols, “Those who make them are like them; so is everyone who trusts in them.” Human power is not going to save anyone: “For all have sinned and fall short of the glory of God” (Romans 3:23). The shedding of blood must take place, and Jesus’ blood alone was sufficient for the work necessary to cleanse us from sin.



A Day of Disappointment

They had it all wrong.

Thousands and thousands of believers had anticipated that the year 1844 would see a momentous event: “For two thousand three hundred days; then the sanctuary shall be cleansed” (Daniel 8:14).

William Miller had done the math, and calculating from 457 BC using the year-for-a-day principle of prophetic interpretation (Numbers 14:34), he arrived at 1844 as the time when the sanctuary” would be cleansed. He understood the sanctuary as being the earth itself, which would be cleansed when Jesus returned.

Ultimately, Miller predicted Jesus’ return would be on October 22. The next day, thousands of disillusioned followers, known as Millerites, returned to daily life and tried to hide their embarrassment.

But Hiram Edson, convinced that the date was correct, carefully pored over the Scriptures and determined that the sanctuary to be cleansed was not the earthly sanctuary, but the heavenly sanctuary. He began teaching that Jesus entered the Most Holy Place to begin an investigative judgment that would vindicate God’s people. That revelation changed the course of history—giving rise to the Seventh-day Adventist movement, which today numbers its members as more than 20 million.

While the Millerites got it wrong, today’s faithful are blessed with the truth.

Read: Hebrews 9:1–15

React: What is the contrast described?

Reflection and Discussion: Why is it so difficult for many Christians to grasp that there is a heavenly sanctuary and that Jesus’ work is superior to that of any earthly priest?

Read: Hebrews 8:1, 2

React: What makes the heavenly sanctuary different from—and better than—the earthly one?

“The sanctuary in heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy” (*The Great Controversy*, p. 414). What happens in the great sanctuary above is not for temporal relief; it has eternal consequence.



Meaning of Judgment

Read: Daniel 7:9, 10

React: Why is a judgment scene in heaven recorded in Daniel's prophecies?

Let's begin with some basic truths: God is holy. And because of His holiness, unholy behavior and unholy people cannot abide in His presence. But is God being unfair? This, after all, was Satan's argument to Eve in the garden, wasn't it? This is where the need for an open and honest judgment in heaven comes in.

I watched till thrones were put in place, and the Ancient of Days was seated; His garment was white as snow, and the hair of His head was like pure wool. His throne was a fiery flame, its wheels a burning fire; a fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him. The court was seated, and the books were opened (Daniel 7:9, 10).

Why would "the books" be opened if not to provide the basis for a judgment? And why would this take place *before* Jesus returned? The New Testament is rife with references that "Jesus will return to pass sentence, not to initiate court hearings (e.g., Matthew 3:12; 8:11, 12; 13:30; 24:37–41). This is particularly clear in the parables of Matthew 25, which presuppose a time of preliminary inquiry into the way human beings have employed their waiting time. At Jesus' second coming, the apostle Paul expects his reward, not an examination of his case" (*Handbook of Seventh-Day Adventist Theology*, pp. 909, 910).

Reflection and Discussion: If you've ever had to deal with a judge—say for a traffic ticket—how important was the evidence for or against you? If having proof of a traffic infraction is vital, how much more important will it be to have a basis for judgment before the throne of God when it comes to determining if one qualifies for eternal life?

Clifford Goldstein, in *1844 Made Simple*, puts it this way:

Whether from the earthly tabernacle in the wilderness, the earthly temple in Jerusalem, or the temple in heaven, judgment in the Old Testament came from a sanctuary which God actively used at that time. Thus, God's past judgments from His sanctuary provide a background for, a biblical link to, and a parallel with, our understanding of His judgment from the heavenly sanctuary now.

Removal of Sin from the Universe

Read: 1 Corinthians 13:12

React: Can you truly grasp what a sin-free world would look like? Why or why not?

It's not easy finding an analogy to describe the complete absence of sin from the universe, the "restoration of all things" (Acts 3:21) promised throughout Scripture. But consider this:

For many years, The Washington Times ran a weekly feature about people in and around Washington, D.C., who would find an old car, usually a vintage model, and painstakingly restore the automobile to its original condition, just as if it had come directly from the dealer. Body work, sanding, and painting might all be necessary, as would be finding ways to reupholster seats or repair or replace equipment inside the vehicle, from the engine to the tailpipe.

What was most impressive, though, was how the cars looked at the end of the process—what could be described as "mint condition." You couldn't tell that there had ever been any damage or decay. Even if one wasn't a car collector, reading these stories left an impression about those dedicated to making old things new again.

This planet was created in a state far more perfect than any automobile was ever manufactured. We were born to be in paradise, but sin spoiled it.

Removing sin from the universe and from the hearts of humans will be the ultimate "restoration," and God's people—the redeemed—will live in a perfect world that has always been intended for them. With sin gone and Satan destroyed, humans will finally experience life as it was really meant to be!

Accordingly, the new heavens and new earth will be, not some strange new interstellar space or a new planet, but the life-supporting environment of our own world—renewed, renovated, and cleansed by purifying fire (*Handbook of Seventh-Day Adventist Theology*, p. 220).

No "test drive" needed.

Reflection and Discussion: Read Revelation 22:1–5. How do you understand the promise in verse 3, "And there shall be no more curse"? What are you looking forward to most?



Your Questions Answered

Q. Did the Day of Atonement foreshadow God's great plan of salvation?

A. Yes. That day's services pointed to the blotting out of sin by the High Priest—Jesus—in the heavenly sanctuary. Through His shed blood applied to those names written in the book of life, Christ would confirm the decisions of His people to serve Him. This special judgment day is the fulfillment of Israel's Yom Kippur, which foreshadowed the final atonement. From the yearly symbol of the ancient Day of Atonement, all of humanity is also assured that our faithful High Priest still mediates in heaven for His people today and stands ready to blot out the sins of all who exercise faith in His shed blood. This final atonement leads to the final judgment, settling the sin question in the life of every individual, resulting in either eternal life or death.

The tremendous gift God has given to us in Christ—sins forgiven and having an Advocate every step of the way—is something for which we should be continually grateful. “Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them” (Hebrews 7:25). We are on the cusp of a grand and glorious future!

Q. Is a “red heifer” born in Israel a sign of the end of days?

A. Not long ago, media reports surfaced claiming Orthodox Jews in Israel had certified a newborn red heifer as being thoroughly red and free from blemish, and therefore could be used in sacrifices at a third temple to be built before Messiah arrived. One newspaper headline read, “Birth of ‘first red heifer in 2000 years’ fulfills Bible prophecy and signals ‘end of days.’”

Although the blood of such an unblemished heifer was used to purify the tabernacle in the wilderness (Numbers 19), we've already seen (Week 1) that there is no longer a need for a temple where sacrifices are performed. Jesus' death on our behalf ended that system. It may be nice to see a red heifer come into the world, but it's an agricultural attraction—and not a “sign of the end.”

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"We are in the great day of atonement, when our sins are, by confession and repentance, to go beforehand to judgment. God does not now accept a tame, spiritless testimony from His ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. But Satan has been seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord" (*True Revival*, p. 12).

"Now the event takes place foreshadowed in the last solemn service of the Day of Atonement. When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin offering, then the scapegoat was presented alive before the Lord; and in the presence of the congregation the high priest confessed over him 'all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.' Leviticus 16:21. In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels and the hosts of the redeemed the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit" (*The Great Controversy*, pp. 657, 658).

"In the ancient service, if an individual failed to keep the day of atonement as God directed, his sins were not confessed over the scapegoat by the high priest; but he was cut off from among the people of God. The individual who, during the antitypical day of atonement, or the investigative judgment, thinks that Christ will plead his case while he himself ignores the work God has enjoined upon the antitypical congregation, will find at last that his name is blotted out from the book of life. We are saved by faith in our High Priest, but faith without works is dead. If we have a living faith, we shall gladly do as the Lord directs" (*The Cross and its Shadow*, p. 221).

Lesson Summary

1. There has to be atonement for sin, either with our own life or by accepting Jesus' sacrifice for us.
2. Judgment is necessary to vindicate God's character and show that He is not a capricious leader.
3. Believers have not only a judge in Jesus during the investigative judgment, but also an advocate.



Chapter Nine

THE SANCTUARY ATTACKED, PART 1



The Shattered Wedding Goblet

At almost every traditional Jewish wedding, both bride and groom drink from the same glass. When emptied, the vessel is placed in a small bag and placed on the ground. The groom then stomps on it, shattering the glass.

This ceremony is meant to commemorate the destruction of the second and third temples in Jerusalem. That means on even the happiest day in a Jewish couple's life, they, family, and friends are called to remember two of the saddest days in Jewish history. But the remembering doesn't stop there. Every year, in the Hebrew month of Av, on the ninth day, Jews pray and mourn over the destruction of their lost temple.

The temple was so central to the life of ancient Israel that its loss has haunted the Jewish people for thousands of years—first when Solomon's Temple was destroyed during the Babylonian invasion; then later the Romans reduced Jerusalem to a pile of rubble, with "not one stone ... left here upon another," as Jesus famously prophesied (Matthew 24:2).

But there's a greater issue at stake than the one symbolized by the shattering of the wedding cup. In truth, a terrible enemy is not just attempting to level buildings, but he also seeks to usurp God's authority—prophecy foretold it and history affirms it. In this lesson, you will discover how the devil brought abominations right into the Lord's temple in a brazen attempt to replace the Creator.

Hide Them in Your Heart

Memorize the following verses this week!

"As for this house, which is exalted, everyone who passes by it will be astonished and will hiss, and say, 'Why has the LORD done thus to this land and to this house?'" —1 Kings 9:8

"Because our fathers provoked the God of heaven to wrath, He gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this temple and carried the people away to Babylon." —Ezra 5:12

"These things which you see—the days will come in which not one stone shall be left upon another that shall not be thrown down." —Luke 21:6



The Temple Destroyed—Twice!

Read: Psalm 79:1

React: The word “nations” in the New King James signifies Gentiles. (Some other versions translate as “heathen.”) Why is it significant that non-believers are the ones who destroyed the temple?

Jeremiah, in Lamentations 1:10, written some eighteen years before Solomon’s Temple was destroyed, prophesied the sad image that a sacked Jerusalem would display: “The adversary has spread his hand over all her pleasant things; for she has seen the nations enter her sanctuary, those whom You commanded not to enter Your assembly.”

God was—and is—particular about who can enter the sanctuary, let alone the Holy of Holies. And yet non-Israelites had, as predicted, marched into the sanctuary and taken “pleasant things.”

By failing to obey God, and certainly by ignoring the warning contained in Jeremiah’s lamentation, the Israelites practically invited calamity. This should serve as a warning to believers about the need to follow God’s ways, particularly when it comes to His sanctuary.

Read: 2 Kings 20:16, 17

React: What does this prophecy say to us when considering the destruction of Solomon’s Temple?

“In about a century, this prediction was fulfilled. The armies of Nebuchadnezzar carried off Judah’s treasures to Babylon” (*Seventh-day Adventist Bible Commentary*, Vol 2., p. 968). God’s Word is sure! Isaiah prophesied these events—and they took place just as predicted. Why? Hezekiah did something he shouldn’t have done; he arrogantly displayed the treasures of the temple to the Babylonians. This brought about terrible consequences.

Reflection and Discussion: What treasures in our lives must be reserved for the purposes that God ordained? And what is the risk of not following God's commands?

Psalm 74:3–7 says, “The enemy has damaged everything in the sanctuary.” Solomon’s Temple represented the pinnacle of the Israelite’s worship and faith. It was the successor to the tabernacle made by their ancestors in the desert, the repository of the most sacred objects from their history, and the place where the high priest met with God on their behalf, representing the “presence of God” to the Israelites. The destruction of this temple crushed their hopes far more than a mere military defeat would have done.



Abominations in the Temple—Ezekiel 8 and 9

During the summer of 2019, police in Texas were looking for a woman who attended weddings, uninvited, and scooped up envelopes filled with cash and gift cards. A reward was offered for information leading to the arrest and conviction of this so-called “wedding crasher.”

You could say that these weddings were desecrated, not because gift cards are sacred, but rather because an event designed to celebrate family and the beginning of a new couple's life together had been violated in this manner.

What happened in and to Solomon's Temple before its destruction by the Babylonians was much worse than what happened at weddings in central Texas. “There seem to have been few of the terrible abominations of the heathen that were not then practiced by the professed people of God within the sacred Temple courts. With such a situation, the day of doom could not be long delayed” (*Seventh-day Adventist Bible Commentary*, Vol 3., p. 316).

God was specific about what should and should not be done inside His holy temple—a part of which was so sacred that only the high priest could enter it. Yet the scene radically changed in Ezekiel 8, when God said, “Go in, and see the wicked abominations which they are doing there.’ So I went in and saw, and there—every sort of creeping thing, abominable beasts, and all the idols of the house of Israel, portrayed all around on the walls. And there stood before them seventy men of the elders of the house of Israel, and in their midst stood Jaazaniah the son of Shaphan. Each man had a censer in his hand, and a thick cloud of incense went up. Then He said to me, ‘Son of man, have you seen what the elders of the house of Israel do in the dark, every man in the room of his idols? For they say, “The LORD does not see us, the LORD has forsaken the land”’ (vv. 9–12).

Read: Ezekiel 8; Ezekiel 23:37–39

React: How do these passages describe the pollution of the sanctuary?

The abominations described in these passages involve false worship, exchanging God's truth for pagan falsehoods (worshiping Tammuz, facing the sun instead of Jerusalem), and even being boastful in their disobedience.

Reflection and Discussion: While these are horrible acts that should shock anyone, is anything brought into our churches today that might be displeasing to God?

The mourning of Asaph, as reflected in Psalm 74:3–7, should give us pause. Sin has its consequences, and sin against God and His sanctuary is especially troubling. This abomination pointed forward to an even greater abomination that Satan brought directly into the Christian church.



The Abomination of Desolation

Read: Matthew 24:15, 16; Luke 21:20, 22

React: What is the abomination of desolation spoken of by Christ in this passage?

One of the most iconic photographs of World War II is the *Raising a Flag over the Reichstag*, which was taken during the Battle of Berlin on May 2, 1945. It became a symbol of the Soviet victory over Nazi Germany.

Nothing disheartened Jews more than the idea of a foreign enemy raising their flag over Jerusalem and the temple. It would be an abomination. Jesus' disciples were like most Jews of their time—they believed that the splendor of Jerusalem's temple would stand forever.

But Jesus knew the prophecies of Daniel and foretold the destruction of Jerusalem and the temple within a generation. Just as the followers of Christ were warned to flee from Jerusalem, so Christians in these last days should watch for attempts that would desecrate God's sanctuary.

The earthly temple represented God's presence and His law. Anything that stood against God's character would be considered an abomination, especially in connection with the temple that outlined the plan of salvation. Nothing could be more detestable than for another power to rise up and claim to be God's voice on earth.

The verses in Luke 21 suggest that the abomination would involve imperial Rome placing its standard over the temple and eventually placing its idols there: "Christ applies it to the Romans, who, 40 years later, in AD 70, invested Jerusalem and burned the Temple, and in AD 130 ordered a shrine to Jupiter Capitolinus to be erected in its place (*Cambridge Ancient History*, Vol. xi, p. 313)."

Reflection and Discussion: How was the destruction of Jerusalem connected with the end of the world?

Christ saw in Jerusalem a symbol of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God. The woes of a fallen race, pressing upon His soul, forced from His lips that exceeding bitter cry. He saw the record of sin traced in human misery, tears, and blood; His heart was moved with infinite pity for the afflicted and suffering ones of earth; He yearned to relieve them all. But even His hand might not turn back the tide of human woe; few would seek their only Source of help. He was willing to pour out His soul unto death, to bring salvation within their reach; but few would come to Him that they might have life (*The Great Controversy*, p. 22).

A Final Abomination: The Mark of the Beast

Read: Revelation 14:9–11; 17:4; Ezekiel 8:1–16

React: How is the mark of the beast connected with worship and how is this tied to abominations?

"It is an indisputable fact of history that the Papacy brought into the Christian church the very same practices of paganism for which ancient Jerusalem was destroyed. One has to do only a little study to see how image worship, Tammuz worship, and sun worship were introduced to Christianity during the Dark Ages. Many of these abominations are still with us in the form of statues, candles for the saints, rosary beads, Easter sunrise services and Sunday worship.

"By no means does the papal apostasy exonerate Protestantism. Most Protestant churches accede to the apostasy by continuing the practice of abominations that have their roots firmly fixed in ancient pagan religions, which were established to destroy God's truth. Both Catholicism and Protestantism have fostered abominations in God's holy place, His church. The Christian church is mirroring literal Israel. We are repeating many of the same sins and will consequently reap the same punishment of desolation, unless we are willing to read the handwriting on the wall and flee from Babylon" (Gary Gibbs, *The Abomination of Desolation*).

In Ezekiel 8, we see that numerous pagan practices were brought into the temple. Verse 16 is one of the most shocking: "So He brought me into the inner court of the LORD's house; and there, at the door of the temple of the LORD, between the porch and the altar, were about twenty-five men with their backs toward the temple of the LORD and their faces toward the east, and they were worshipping the sun toward the east."

Yet this transgression has evolved into a global habit: Billions of people around the world worship on the first day of the week because it's their tradition, or because they believe it's the right thing to do. Those who persist in ignoring the Bible Sabbath at the end of time will receive the mark of the beast and lose out on eternal life.



Reflection and Discussion: Are there ways that you see the Sabbath slowly being replaced by Sunday worship in the church?

In the early part of the fourth century, the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. The day of the sun was revered by his pagan subjects and was honored by Christians; it was the emperor's policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church, who, inspired by ambition and thirst for power, perceived that if the same day was observed by both Christians and heathen, it would promote the nominal acceptance of Christianity by pagans and thus advance the power and glory of the church. But while many God-fearing Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord and observed it in obedience to the fourth commandment" (*The Great Controversy*, p. 53).

Your Questions Answered

Q. What does Revelation 21:22 mean when it says there will be no temple in heaven?

A. “I saw no temple in it, for the Lord God Almighty and the Lamb are its temple.” Heaven is going to be a radically different place from what people have experienced in this world. Those who have visited Jerusalem have seen the massive size of the stones of the Western Wailing Wall. Pictures and models of Herod’s Temple also give some sense of its scale and grandeur.

But the New Jerusalem temple will be far different. There will be no temple—because we will be in the presence of the One who made it all! God will be as accessible to us as a close friend is now. The earthly temples of Solomon and Herod are symbols of a place where God resides. Being there, we will have no need of analogs.

Q. Do those Christians who now worship on Sunday have the mark of the beast?

A. They do not have the mark, but that time is coming. Ellen White notes, Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshipping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—“the mark of the beast.” And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive the mark of the beast (*The Great Controversy*, p. 449).



Firm Foundation

"Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, ... that we may know what is coming" (*The Faith I Live By*, p. 285).

"The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God" (*The Great Controversy*, p. 605).

Lesson Summary

1. The destruction of the first and second temples teach us to not only reverence God's sanctuary, but also to recognize that idolatry and false teachings will not forever be tolerated in the church.
2. The desecrations seen by the prophet Ezekiel foretell future desolations in God's sanctuary and in the church—detestable practices that distort true worship.
3. Jesus talked about the "abomination that causes desolation" and applied this prophecy to both the desecration of the temple in Jerusalem and the future desecration of the teachings of the church.
4. The time is soon coming when believers will have to decide whether they will follow God's law or adopt the abominable teachings of the beast power.

Chapter Ten

THE SANCTUARY ATTACKED, PART 2



A Vatican Stamp of Approval for ... Martin Luther?

Five hundred years after his excommunication from the Roman Catholic Church, a Protestant reformer received a rare “stamp of approval.” In November 2017, the Vatican post office issued a commemorative postage stamp depicting Luther and his colleague Philip Melanchthon—along with the words: “Fifth Centennial of the Protestant Reformation.”

If Luther were among us today, who knows what his reaction would be. After all, the man was essentially declared as Public Enemy Number One by the Roman church of his day.

There were other signs of goodwill toward Protestants in the year leading up to the Reformation quincentenary: A year earlier, Pope Francis told the presiding bishop of the World Lutheran Federation, “We have the opportunity to mend a critical moment of our history by moving beyond the controversies and disagreements that have often prevented us from understanding one another.” And the day after his election as pope, Francis invited dozens of Protestant leaders to a “meet and greet” at the Vatican, including the General of The Salvation Army.

However, the Bible reveals that the acceptance Rome has shown toward Protestants today will change. While the Vatican extends good will to “separated brethren”—Pope Francis even exchanged “high fives” with visiting American televangelists—there will soon come a day when those who don’t line up with Rome’s decrees will find themselves “stamped” with that church’s disapproval.

The history of the papal system is replete with attacks against the truths of the Bible, including the role of Jesus—and only Jesus—in forgiving sins and serving as our High Priest in the heavenly sanctuary. Let’s study this carefully this coming week.



Hide Them in Your Heart

Memorize the following verses this week!

"He shall speak pompous words against the Most High, [and] shall persecute the saints of the Most High, and shall intend to change times and law."—Daniel 7:25

"So he came near where I stood, and when he came I was afraid and fell on my face; but he said to me, 'Understand, son of man, that the vision refers to the time of the end.'" —Daniel 8:17

Little Horn Power of Daniel 8

Read: Daniel 8:1–14

React: Who does the “male goat” represent? What would it attempt to do?

Thousands of years before it happened, Daniel forecasted religious and political events at the end of days that would lead to confusion about the ministry of Christ. He saw in detail what was going to happen—and who would be the major players. The “male goat” is a symbol of Rome—and the “little horn” its leader: “He even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down” (Daniel 8:11).

Through its many teachings and counterfeits, papal Rome is fulfilling these prophetic words. Consider how it has managed to counterfeit the many sacred elements of the sanctuary. The altar of incense, for example, represents the prayers of God’s people going up to heaven (Revelation 5:8) and the intercession of Jesus on our behalf (Hebrews 9:24). What is the counterfeit? The practice of praying to the “saints” for their intercession and confessing sins to a human being acting as a mediator between God and humanity—a role Scripture gives to Jesus alone.

While there are many more examples that could be cited, let’s look at one more. Consider the Ark of the Covenant, which not only hosted the presence of God in the midst of His people, but it also pointed to the importance of God’s law, one that enshrines the seventh-day Sabbath as an eternal commandment. Of course, papal Rome has attempted to change the day of worship by mere decree, with no basis in Scripture.

Read: Revelation 13:1–10

React: How is the “beast from the sea” related to the little horn of Daniel 8?

They are one in the same. The characteristics of the little horn described in Daniel 8 are specific: plucking up other powers “by their roots,” speaking blasphemies, seeking to change times and laws, and “wearing out the saints of



the most high." We know from history that the little horn is both pagan and papal Rome. Pagan Rome came first, uprooting rivals, but papal Roman exists today and is even recognized by most world governments—including the United States—as a political power.

Just as pagan Rome subjugated its enemies by brute force, papal Rome today seeks to conquer its "separated brethren" in other Christian communities, either through flattery or the exercise of political and spiritual muscle. The late Pope John Paul II, for example, called upon followers to seek legislation mandating Sunday sacredness in defiance of God's commandment.

Teachings Cast Down

Read: Daniel 7:25; Revelation 13:3

React: How does the passage in Revelation relate to Daniel 7:25?

Amazingly, the 1,260-year prophecy found in Daniel 7:25 is not well known among mainstream Christians today, yet students of the Bible know that Revelation 13:3 reveals the fulfillment: The little horn power would suffer a “deadly wound” (Revelation 13:3) but eventually would recover. When and how did this happen?

The timeframe referenced comes to 1,260 prophetic days—that’s 1,260 years given the day/year principle of prophetic interpretation (Ezekiel 4:6). The papacy’s reign was established in AD 538 by decree of the emperor Justinian. Fast-forward 1,260 years and Napoleon’s General Berthier marched into Rome and vanquished papal authority. However, history and current events reveal that this deadly wound to the papacy has healed—it boasts over a billion followers worldwide and exercises enormous political clout despite its diminutive size on the world map.

Read: Read Daniel 8:12, 13

React: What does it mean for the truth to be “cast down” and the sanctuary to be “trampled underfoot”?

As we saw in the previous lesson, the papacy “trampled” the sanctuary by counterfeiting its many sacred elements, which hides Jesus’ real and ongoing meditorial work in the heavenly sanctuary.

What about truth being “cast down”? As historian Marc Russell notes, “By keeping the Bible in Latin and teaching people to confess to human priests, the little horn was able to stop the ministration in the heavenly temple because so few people knew that Jesus could forgive their sins, thus the very foundation of the temple ... was cast down, and truth was cast to the ground” (*Exploring the Heavenly Sanctuary: Understanding Seventh-Day Adventist Theology*, p. 53).



Moreover, the papal system is predicated on the pope's supposedly "infallible" pronouncements on questions of faith: "As the supreme shepherd and teacher of all the faithful, who confirms his brethren in their faith, by a definitive act he proclaims a doctrine of faith or morals. ... [They] are justly styled irreformable, since they are pronounced with the assistance of the Holy Spirit, promised to him in blessed Peter, and therefore they need no approval of others, nor do they allow an appeal to any other judgment" (Second Vatican Council, *Lumen Gentium*, art. 25).

By hiding Bible truth from Christians and replacing Scripture with papal pronouncements, the church "cast down" vital truths that have led millions into error—such as the immortality of the soul—allowing false and pagan ideas to sweep into the Christian faith at a final time in human history.

Reflection and Discussion: Why is it dangerous to put so much stock in a religious figure's teachings—even one in the last-day church—instead of Scripture alone?

Blasphemy Against God

Read: Revelation 13:1–11

React: What does v. 6 mean when the sea beast “opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven”?

Did you know that you can be fined up to \$2,500 or spend six months in prison for spitting on a public sidewalk in Goodyear, Arizona? But the Bible describes a much greater offense: blaspheming God, His name, His tabernacle, and “those who dwell in heaven” (Revelation 13:6).

Blasphemy is defined as not only showing contempt for God, but as an act of claiming the attributes of God. For instance, the Jews once planned to stone Jesus because, “You, being a man, make yourself God” (John 10:33).

The “sea” beast of Revelation 13, identified by many Christian Bible scholars as the papal power of Rome, blasphemes the name of God by taking on divine titles. Pope John Paul II stated that names like “Holy Father” apply to the pope. He said, “Have no fear when people call me the ‘Vicar of Christ,’ when they say to me ‘Holy Father,’ or ‘Your Holiness,’ or use titles similar to these, which seem even inimical [hostile] to the gospel.”

Over the centuries, popes have regularly claimed to be divine. Cardinal Sarto, who became Pope Pius X, once said, “The Pope represents Jesus Christ Himself.” In 1302, Pope Boniface stated, “We declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff.” Such statements affirm blasphemy against Christ and show a clear link between the sea beast of Revelation 13 and the beast of Daniel 7, which also spoke “pompous words against the Most High” (Daniel 7:25).

In tomorrow’s lesson, we’ll look more closely at how the beast from the sea blasphemes God’s tabernacle.

Reflection and Discussion: What are some ways people—even well-meaning Christians—might unknowingly blaspheme God?



Blasphemy Against God's Tabernacle

Read: Revelation 13:3, 11, 12

React: What does it mean that “all the world marveled and followed the beast” (Revelation 13:3)?

It's a telling photograph: a famous picture taken of three American presidents—George Bush, George Bush Sr., and Bill Clinton—kneeling in prayer before the corpse of Pope John Paul II in April 2005. The elaborate funeral drew the biggest gathering of powerful world leaders in modern times.

Perhaps it reminded Bible students of the sobering words found in Revelation 13:3: “And all the world marveled and followed the beast”—a power identified as the papacy. Recent history shows that the “deadly wound” has been healed, for this religious leader has growing influence in the world. For instance, Pope Francis spoke at a joint session of the U.S. Congress in 2015.

But how does this leader blaspheme the very tabernacle of God? It is from the Most Holy Place of the heavenly sanctuary that God has undertaken to save humanity. Through Christ's death on Calvary, the Savior now stands to plead His shed blood on our behalf. “Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us” (Romans 8:34).

It was the power of pagan Rome that crucified Jesus and destroyed the earthly temple in Jerusalem. It is the power of papal Rome that now attacks the heavenly sanctuary by claiming to take the place of Christ in His mediatorial work of forgiving sins. The church claims to forgive sins through human priests on earth. After a confession is made, the priest states in part, “I absolve you from your sins.” In this way, the truth of Christ's ministry in the heavenly sanctuary is cast down and the temple in heaven is blasphemed.

Instead of trusting in Jesus and His priestly work, the church turned the attention of believers to an earthly priesthood and taught their members to put their faith in popes and priests. The invitation to turn to Christ was destroyed, a truth that directs us to look upward: “Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need” (Hebrews 4:16).

Reflection and Discussion: How might we encourage people who have traditionally looked to humans for divine guidance to now put their complete confidence in the work of Christ?

Your Questions Answered

Q. Could a government really control what people are allowed to buy or sell?

A. For decades, the notion that the United States government would ever determine what people were allowed to buy or sell seemed laughable. Then came World War II, when raw materials were needed for military reasons, including food and other supplies for troops. Suddenly, rationing emerged; if a family didn't have sufficient coupons, they might not get what they needed to survive. Similar gasoline rationing took place during the 1973 and 1979 oil crises.

Today, the People's Republic of China has a "social credit" scheme in which points are given for "good" civic behavior or taken away for unwanted activities. Millions of Chinese today cannot travel on rail systems or airlines, cannot borrow money, and cannot do many other things because of their "social credit" scores. And the latest reports say Silicon Valley technology firms are working on a similar system for use in the United States.

Q. What will be the grounds for the beast power to utilize force and impose the death penalty?

A. We can only speculate in terms of specific causes and events. However, the final points of contention will be worshiping and obeying the beast and receiving his mark—honoring Sunday as a false holy day versus worshiping and obeying Christ and receiving His mark by honoring the holy seventh-day Sabbath.

When the issues become clear and people are forced to break the Sabbath or be killed, those who then choose Sunday will be, in essence, worshiping the beast. They will have chosen to obey the word of a creature, a man, instead of the word of their Creator, Jesus Christ.



Firm Foundation

"A religion of externals is attractive to the unrenowned heart. The pomp and ceremony of the Catholic worship has a seductive, bewitching power, by which many are deceived; and they come to look upon the Roman Church as the very gate of Heaven. None but those who have planted their feet firmly upon the foundation of truth, and whose hearts are renewed by the Spirit of God, are proof against her influence. Thousands who have not an experimental knowledge of Christ will be led to accept the forms of godliness without the power. Such a religion is just what the multitudes desire." —*The Great Controversy*, p. 567.

"As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbath-keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them." —*The Great Controversy*, p. 608.

Lesson Summary

1. The symbol of a male goat in Daniel 8 can be understood as pagan Rome and the little horn power that grew out of this political entity is papal Rome, a power that spoke against God and His sanctuary.
2. This little horn power can also be identified as the beast from the sea in Revelation 13, a power that will speak blasphemy against God's tabernacle in heaven.
3. Blasphemy against God means to claim to stand in the place of God, an assertion made by the beast power of Revelation 13. The Roman Church and its primary leader blasphemes the tabernacle of heaven by teaching believers to trust in earthly priests for the forgiveness of sins and in this way casts truth down.

Chapter Eleven

RESTORING THE SANCTUARY



The Protestant Reformation

While the Protestant Reformation is known to be a critical part of world history, it was equally a vital steppingstone in the great controversy. The movement began as a desire to reform the dominant church as embodied in Western Europe by Roman Catholicism, but it led to the birth of Protestantism and, eventually, God's remnant church. Most scholars date the Reformation's beginnings to 1517, when Martin Luther published his famous *Ninety-five Theses*, the controversial essay that addressed the unbiblical teachings and practices of the Catholic Church. Of course, nothing takes God by surprise; the history of the Reformation was detailed in the Bible long before it ever happened.

As we've already studied, the book of Daniel foretold that an enemy would bring forth a little horn power that would trample the sanctuary and "cast truth to the ground." This would concern all Christians because it is in the sanctuary where God's people are to find the very plan of salvation. However, prophecy also states that the deforming of sanctuary truths would lead to a "cleansing" or reinstatement of these truths, which was accomplished through the Protestant Reformation and its legacy.

Christians today should then be asking: Has the Protestant Reformation finished its work? Is the protest over? How does the sanctuary tie into this movement?

Hide Them in Your Heart

Memorize the following verses this week!

"Thus says the LORD: 'Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; then you will find rest for your souls.' But they said, 'We will not walk in it.'" —Jeremiah 6:16

"Those from among you shall build the old waste places; you shall raise up the foundations of many generations; and you shall be called the Repairer of the Breach, The Restorer of Streets to Dwell In." —Isaiah 58:12



The Church in the Wilderness

The history of the Christian church is rife with tragedy and persecution of God's people. After the ascension of Christ in AD 31, the early church fell under bloody repression at the behest of the Pharisees and, later, the pagan Roman Empire. But something happened in the year AD 538 especially that required a special divine intervention.

Read: Revelation 12:12-14

React: What is happening to the church in verses 12 and 13? Why do you think God sent His church into the "wilderness"?

Note that while the church was under persecution from Roman authorities, it was growing exponentially. The more Christians were slaughtered, the more converts came forth. Seeing men and women of faith giving their lives for Christ was a powerful witness. Satan realized that such severe persecution wasn't weakening the cause of Christ but rather strengthening it. Thus, he changed his plan completely. As the saying goes, "If you can't beat them, join them."

The Bible provides an amazing prophecy regarding this time period (AD 538 to AD 1798).

Read: Revelation 17:3-6; 12:6, 14

React: What else did John see in the wilderness vision? Why did God give His church wings to "feed and nourish" her in the wilderness during the 1,260 years?

When outright persecution failed to bring Christ's fledgling church to its knees, the archdeceiver successfully infiltrated and began corrupting the church from within. This strategy was far more dangerous to humanity because it created a false path to God. Beginning with the papacy's ascent to power in AD 538 until her temporary defeat at the hands of General Berthier, under the command of Napoleon, in AD 1798, Satan was able to pollute the doctrines and principles of the Christian faith, to distort and pervert the plan of salvation, by commingling the false religions of paganism with Christ's teachings.

Yet in the midst of this crisis, God led such faithful people as the Waldensians to the wilderness to flee the corruptions of the church and to uphold His truths until such a time that they could be taught freely and openly again.

God had provided for His people a sanctuary of awful grandeur, befitting the mighty truths committed to their trust. To those faithful exiles the mountains were an emblem of the immutable righteousness of Jehovah. ... Behind the lofty bulwarks of the mountains—in all ages the refuge of the persecuted and oppressed—the Waldenses found a hiding place. Here the light of truth was kept burning amid the darkness of the Middle Ages. Here, for a thousand years, witnesses for the truth maintained the ancient faith. ... The Waldenses were among the first of the peoples of Europe to obtain a translation of the Holy Scriptures. ... Hundreds of years before the Reformation they possessed the Bible in manuscript in their native tongue. They had the truth unadulterated, and this rendered them the special objects of hatred and persecution (*The Great Controversy*, pp. 65, 66).



The Seven Churches & the Protestant Reformation

Yesterday, you learned that God sheltered His church in the wilderness during the 1,260 years to protect the faith from the distorted teachings of the papacy. However, God didn't wait for this prophetic period to finish before He began restoring vital Bible truths among those who had been contaminated with the wine of Babylon. When and how did this happen?

Read: Revelation 2, 3

React: What do these seven churches represent? Why are these chapters so powerful in helping us understand the times in which we live today?

The seven churches of Revelation point to the seven historic stages of God's people following the ascension of Christ. We find the rise of the papacy represented in the fourth church, Thyatira, followed by the Protestant Reformation, which is seen in the fifth church, Sardis. Through the Protestant Reformation, God began the wonderful work of restoring the knowledge of salvation through faithful servants like John Wycliffe, John Huss, Martin Luther, and others. "Rome withheld the Bible from the people and required all men to accept her teachings in its place. It was the work of the Reformation to restore to men the word of God" (*The Great Controversy*, p. 388).

However, despite the effort of Protestant reformers, Christ's church was still not completely cleansed from the distorted wine of Babylon.

The Protestant churches of America,—and those of Europe as well,—so highly favored in receiving the blessings of the Reformation, failed to press forward in the path of reform. Though a few faithful men arose, from time to time, to proclaim new truth and expose long-cherished error, the majority, like the Jews in Christ's day or the papists in the time of Luther, were content to believe as their fathers had believed and to live as they had lived. Therefore religion again degenerated into formalism; and errors and superstitions which would have been cast aside had the church continued to walk in the light of God's word, were retained and cherished. Thus the spirit inspired by the Reformation gradually died out, until there was almost as great need of reform in the Protestant churches as in the Roman Church in the time of Luther. There was the same worldliness and spiritual stupor, a similar reverence for the opinions

of men, and substitution of human theories for the teachings of God's word
(*The Great Controversy*, p. 297).

Reflection and Discussion: What does this statement above tell you about the importance of not being a conformist when your spiritual growth and purpose is threatened by unbiblical teachings and traditions?



The Trampling of the Sanctuary Truths

You have learned that God used the Protestant Reformation to begin restoring the knowledge of the plan of salvation in the world, a plan that was also detailed through the sanctuary; all the same, Satan continued to inflict confusion on the true church through the reach of the papacy, which used violence to spread its false teachings. However, in 1798, the papacy suddenly lost her political power and her influence over fledgling Protestant movements declined.

Ironically though, many of the Vatican's distorted doctrines remained prevalent and were still being forwarded by Protestants. Again, God kept working to bring forth a full reformation among His people. What last step was needed?

Read: Daniel 8:9-27

React: What was the little horn power attacking? In what ways was it attacking?

In this traumatic vision, Daniel saw the little horn power's trampling on the ministry of Christ in His sanctuary. This vision reveals how Satan attempted to destroy the knowledge of the plan of salvation during the Dark Ages (Revelation 13:2, 5, 6) and impede God's people from knowing Bible truths.

Although the papacy, in 1798, lost her political power and subsequently her influence over, many of the Vatican's distorted doctrines remained prevalent and were being forwarded by Protestants. But God kept working to bring forth a full reformation among His people. Let's see what last step was still needed to completely restore His plan of salvation.

Read: Daniel 8:13, 14; Leviticus 16:15-17

React: What solution is being presented for the contamination of the sanctuary by the little horn? What does the phrase "the sanctuary shall be cleansed" point to?

The cleansing of the sanctuary takes us to the Day of Atonement and into the Most Holy Place of the heavenly sanctuary, where Christ began His work of intercession for His people as High Priest. We learned in a previous lesson that this event began in the year 1844. However, this cleansing also points to the earth,

where God is finishing His work of restoring the knowledge of the plan of salvation that was deformed by Babylon. As Christ works in heaven, God's people on Earth have a special mission to reveal to a lost world the whole plan of salvation as detailed through the sanctuary.

The subject of the sanctuary was the key that 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 (*The Great Controversy*, p. 423).

Reflection and Discussion: In what way has God's remnant people today worked with God to restore sanctuary truths?



The Remnant Church & the Most Holy Place

When Christ entered into the heavenly sanctuary's Most Holy Place in 1844, God was also raising up a movement on Earth to restore all the truths of salvation in His church. Daniel 8:14 explains that at this time, "then the sanctuary shall be cleansed." This implies that in 1844, the plan of salvation wasn't fully restored.

When you study the Protestant Reformation in light of the sanctuary, you see how each of the first five pieces of sanctuary furniture, which reveal salvation truths, were restored by 1844. But one item in the sanctuary had not yet been restored: the ark of the covenant in the Most Holy Place. Uplifting this truth, God's law, the transcription of His character, comprises the final stage of the Protestant Reformation!

Read: 2 Chronicles 7:14; Jeremiah 6:16; Hebrews 8:10; Revelation 11:18, 19; 12:17; 14:6–12

React: What is God desiring to do in and for His people? How does Revelation 14 follow in the footsteps of the Protestant Reformation?

The passing of the time in 1844 was followed by a period of great trial to those who still held the advent faith. Their only relief, so far as ascertaining their true position was concerned, was the light which directed their minds to the sanctuary above. Some renounced their faith in their former reckoning of the prophetic periods and ascribed to human or satanic agencies the powerful influence of the Holy Spirit which had attended the advent movement. Another class firmly held that the Lord had led them in their past experience; and as they waited and watched and prayed to know the will of God they saw that their great High Priest had entered upon another work of ministration, and, following Him by faith, they were led to see also the closing work of the church. They had a clearer understanding of the first and second angels' messages and were prepared to receive and give to the world the solemn warning of the third angel of Revelation 14 (*The Great Controversy*, p. 431).

It is amazing how God, despite human stubbornness and frailty, continued to lovingly press for revival and reformation among His children. After 1844, His work of total reformation was fully restored through the Seventh-day Adventist movement—a church called to bring forth all of the foundations of the plan of salvation and prepare all peoples for the soon return of Christ.

Read: Isaiah 58:6-14

Reflection and Discussion: How can we apply this message in Isaiah to the final mission entrusted to God's true church?



Your Questions Answered

Q. Why don't most Christian churches teach and study the plan of salvation through the lens of the sanctuary?

A. Let's look at a few Bible verses that help explain this:

"Out of one of them came forth a little horn, which waxed exceeding great. ... [H]e magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down" (Daniel 8:9-11 KJV).

"He opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle" (Revelation 13:6 KJV).

The little horn (the papacy) attempted to hide away from the minds of God's people the plan of salvation as described and detailed in the sanctuary. Revelation 13:2 states that Satan is behind this power, so we should expect the enemy to continue his efforts in distorting truths and impeding anyone from being reconciled and restored to God. Sadly, most of Christianity focuses only on the outer court of the sanctuary, where the death and resurrection of Christ are represented, but is unaware of the remaining parts of the sanctuary, which explain the necessary steps humanity needs to take before we are able to return to the presence of God.

Q. What work by the Protestant Reformation has yet to be finished?

A. Thanks to the Bible and the Spirit of Prophecy, we know that Satan is going to deceive Protestant churches into abandoning their Reformation roots and joining the papacy through an ecumenical movement. Notice what Ellen White wrote:

The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas she holds to be right; and would she not repeat the same acts, should the opportunity be presented? Let the restraints now imposed by secular governments be removed and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution. ... In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World. ... Rome is aiming to re-establish her power, to recover her lost supremacy (*The Great Controversy*, pp. 564, 573, 581).

Read Revelation 13:11–17 for a description of this prophecy.

It is amazing how, despite these words being written more than 100 years ago, they read like today's headlines. This is why it is vital for God's people, His remnant church, to take the message of the sanctuary and the three angels to other churches in these last days.



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"Rome withheld the Bible from the people and required all men to accept her teachings in its place. It was the work of the Reformation to restore to men the word of God; but is it not too true that in the churches of our time men are taught to rest their faith upon their creed and the teachings of their church rather than on the Scriptures? Said Charles Beecher, speaking of the Protestant churches: 'They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration for saints and martyrs which they were fostering.... The Protestant evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible.... There is nothing imaginary in the statement that the creed power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way'" (*The Great Controversy*, p. 388).

"Had the Reformation, after attaining a degree of success, consented to temporize to secure favor with the world, it would have been untrue to God and to itself, and would thus have ensured its own destruction. The experience of these noble reformers contains a lesson for all succeeding ages. Satan's manner of working against God and his word has not changed; he is still as much opposed to the Scriptures being made the guide of life as in the sixteenth century. In our time there is a wide departure from their doctrines and precepts, and there is need of a return to the great Protestant principle—the Bible, and the Bible only, as the rule of faith and duty. Satan is still working through every means which he can control to destroy religious liberty. The antichristian power which the protesters of Spire rejected is now with renewed vigor seeking to re-establish its lost supremacy. The same unswerving adherence to the word of God manifested at that crisis of the Reformation is the only hope of reform today" (*The Great Controversy*, p. 204).

Lesson Summary

1. During the 1,260 years in the wilderness, God was protecting His Word and His church from the religious persecution and distorted doctrines of the Vatican.
2. Through the Protestant Reformation, God was restoring the wonderful truths found in the sanctuary that detailed the plan of salvation.
3. This reformation was a long and difficult process, but eventually entered its final work in 1844, when the remnant church came forth to preach revival and reformation.
4. The final battle shall be between the resurging powers of Babylon and those who are wanting to preach and live by earth's final warning as found in the three angels' messages of Revelation 14.

Chapter Twelve

THE SANCTUARY AND GOD'S END-TIME VINDICATION



The Sanctuary and Final Vindication

"Register to vote!" We hear this all the time during election season. And for weeks and even months before Election Day, we are bombarded with ads, banners, and phone calls that endlessly repeat candidate talking points. Yet this isn't the worst part! The smear campaigns are the real tragedy. As an election draws closer, it seems that civility plummets lower and lower until anything goes. Every candidate's life is investigated in an attempt to discover any dirt that could help his or her opponent. Even intimate details are exposed for all the world to know—often bringing irreparable shame to candidates and even their loved ones.

As despicable as election season can get here on earth, smear campaigns are nothing new to our universe. Indeed, God Himself is a victim of a smear campaign that started long before humans came on the scene. The great controversy began when Lucifer started spreading gossip among the angels, planting seeds of doubt about God, His government, and even His character. Scripture tells us that because of his pride, Lucifer coveted to be in the place of Christ. He wasn't content even with the highest position among all created beings; he selfishly wanted more. And just like many of today's politicians, he did not hold back—even lying to smear God so as to destroy any loyalty to Him. This week, we will see how God responded to the rebellion and how we are a part of the campaign to vindicate Him.

Hide Them in Your Heart

Memorize the following verses this week!

"Then I heard a loud voice saying in heaven, 'Now salvation, and strength, and the kingdom of our God, and the power of his Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down. And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.'" —Revelation 12:10, 11



"For what the law could not do in that it was weak through the flesh, God did by sending his own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit."
—Romans 8:3, 4

Be Holy, for I Am Holy!

Since the Creation, God's plan for humanity was to dwell with us. However, sin now separates us from His holy presence. Adam and Eve were expelled from the garden and God's immediate presence, because nothing impure can survive in the pure, sublime glory of God—we would be consumed immediately! (Exodus 24:17; Hebrews 12:29). God's plan is to restore humanity into His presence, but that also means that for us to be able to reside with Him, we must be completely cleansed from sin.

Read: Deuteronomy 14:2; Matthew 5:48; Ephesians 1:3, 4; Hebrews 12:14; Revelation 22:11, 12; 2 Peter 1:3–11

React: What is the standard that God has established for His people? Why does God place such a high standard for us to return to His presence?

"As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, 'Be ye holy; for I am holy.'" The grace of Christ changes the whole man, making the coarse refined, the rough gentle, the selfish generous. It controls the temper and the voice. ... Humanity becomes a partaker of divinity. Christ is honored by perfection of character. As these changes are perfected, angels break forth in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude (*Selected Messages*, Vol. 3, p. 240).

God calls us to be blameless before Him. Why? Because perfect, unselfish love is the foundation for happiness in the universe. That's what His law of love is meant to protect and why perfect obedience is so crucial to our existence. God is not being arbitrary, unjust, or too rigid—as Satan wants us to believe. He is just and good, as is His law (Romans 7:12). We know this because we've experienced in our world the tragic consequences of rejecting His law to pursue our selfish desires (Isaiah 24:5). We can be thankful that Christ has shown us that we can reach God's ideal with Jesus at our side. What did His life on earth reveal to us?

Holiness is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love (*Sons and Daughters of God*, p. 155).



Reflection and Discussion: How does this reality impact your daily life? Why are these principles of holiness perfectly compatible with keeping the Ten Commandments?

Most Holy Place Experience, Part 1

You might be wondering: *How can I, a sinner, ever achieve heaven's holy standard?* Through the earthly sanctuary, God detailed each step in the process of restoration, which is being fulfilled through Christ's ministry. In previous lessons, you've seen how each step in the plan of salvation has been trampled on by the devil and the antichrist—and how God restored these truths during the Reformation. Let's now look at our part in the process of the final restoration, going on right now in the Most Holy Place!

Read: Leviticus 23:26–29; 16:29, 30

React: On the Day of Atonement, while the high priest was ministering in the Most Holy Place, what was the responsibility of God's people while his task was completed? Why was this important?

During this solemn day, the people of Israel were to "afflict their souls" in order to be reconciled with God, cleansed from their sins, so that He could dwell in the camp the next calendar year. Notice that if a person didn't afflict his soul, he would be cut off from the camp and be cast into the desert wilderness, meaning certain death. Knowing that our High Priest, Jesus Christ, is now ministering in the Holy of Holies in heaven, what should we be doing so that we are not blotted out from His Book of Life? Afflict our souls! The Hebrew word for afflict is *anah* and means to humble, weaken, and submit. Let's look at a few examples.

Read: Daniel 9:1–6; Jonah 3:4–10; Joel 1:13–15; 1 Samuel 3:3–9

React: What did God's people do when afflicting their souls? Why is God's holy law important here?

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.



There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. ... Everyone must be tested and found without spot or wrinkle or any such thing (*Review and Herald*, November 9, 1905).

Read: 2 Chronicles 7:14; Psalm 1:1, 2; 139:23, 24

React: Why should we incorporate the themes of these verses in our daily prayers?

Most Holy Place Experience, Part 2

As we have seen Christ working in the Most Holy Place, we now know that we must afflict our souls—accomplished through prayer, fasting, repentance, and submission to God’s will. This step will lead us to our ultimate goal: having the character of Christ and total victory over sin. We must fully align our lives with God’s principles if we are to be citizens of His kingdom. This is one reason that we find a vital piece of furniture in our Most Holy Place experience: the ark of the covenant.

Read: Revelation 1:3; 11:19; 12:17; 14:12; 22:14

React: What do these verses have in common? Why is this important, and what does this tell us about God’s people who will be standing in the end times?

The Bible, including the book of Revelation, points to how God’s law plays a pivotal role in the end-time battle for worship. Satan doesn’t want anyone to respect or keep the Ten Commandments because our sin makes us his slaves—through which he keeps tempting us to sin. But God has promised to give us victory:

From the opening of the great controversy it has been Satan’s purpose to misrepresent God’s character and to excite rebellion against His law. ... Through Satan’s temptations, the whole human race have become transgressors of God’s law, but by the sacrifice of His Son, a way is opened whereby they may return to God. Through the grace of Christ they may be enabled to render obedience to the Father’s law. Thus in every age, from the midst of apostasy and rebellion, God gathers out a people that are true to Him—a people “in whose heart is His law” (*Patriarchs and Prophets*, p. 338).

Read: Romans 6:14–22; Galatians 5:1; Hebrews 4:14–16

React: How is it possible for us to obtain victory over temptation and sin?

God is our strength. We must look to Him for wisdom and guidance, and keeping in view His glory, the good of the church, and the salvation of our own



souls, we must overcome our besetting sins. We should individually seek to obtain new victory every day. We must learn to stand alone and depend wholly upon God. The sooner we learn this the better. Let each one find out where he fails, and then faithfully watch that his sins do not overcome him, but that he gets the victory over them (*Early Writings*, p. 106).

Victory Over Sin Through Christ

Some Christians believe that because of our fallen nature, it is impossible to live without sinning. Many also believe that Christ lived a spotless life because He had a perfect nature when He was born. Thus, most believers have little hope that they can overcome their propensity to sin. But this is part of the enemy's deceptions, all designed to keep us from obtaining a victorious life in Christ!

Read: Romans 8:2-4; Philippians 2:5-8; Hebrews 4:15

React: What nature did Jesus possess when He was incarnated? Why is it important to understand that Christ had this nature?

It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam, He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life (*The Desire of Ages*, p. 48).

You have every hope for overcoming sin! Christ, born with the same inherited tendencies you were born with, came to show us what is possible when we consecrate our lives to God. By connecting Himself to the Father, Christ resisted heeding those propensities to sin. Likewise, He is our model to living a victorious, Spirit-filled life. This is only possible when we cooperate in His work in the heavenly sanctuary's Most Holy Place.

Read: Revelation 12:10, 11, 17

Reflection and Discussion: What accusation from the devil against humanity and God has been silenced through Christ's intercession as our High Priest?



The enemy's accusation was that God's law was so unjust that no human could ever be expected to live a sinless life. Yet Revelation 12 explains that through the spotless victory of Christ, fallen humanity could now experience a sinless life. As the apostle Paul powerfully states in Romans 8:4, Christ died so that "the righteous requirement of the law might be fulfilled in us."

Revelation 14:12 "Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus".

Scripture shows that in the closing scenes of this earth, as Armageddon fast approaches, God will have a "sealed remnant." These people will be fully consecrated through the Holy Spirit, restored in the image of God, having obtained victory over sin through Christ. Thus, they will have fulfilled God's promise to bring forth a spotless, sinless people—a people who will gladly receive Christ when He returns. You have the opportunity to be one of these people, a people who will show all creation that humanity can be trusted to enter heaven. God will be fully vindicated through His victorious, soul-saving work in fallen humanity! Wouldn't you love to be a part of His plan?

Your Questions Answered

Q. If Christ had our same fallen human nature, how did He not sin?

A. The topic of Christ's human nature can be controversial and divisive, but it's important to understand for anyone who wants to follow the Spirit and not in the ways of the flesh (Jude 17–20). Christ came to earth and took upon himself the same fallen nature that we have. However, unlike us, He never sinned. How is this possible if He was born with our same sinful nature—and all others with this same nature have sinned?

Christ was conceived by the Holy Spirit (Matthew 1:20). He was born in the new birth that you and I need to experience in order to receive the gifts of the Holy Spirit and begin the process of character restoration. Christ was born already connected to His Father, and thus developed a character that never succumbed to His inherited carnal tendencies. Christ lived His entire life in accordance to the principles of God through the power of the Holy Spirit. That same power is available to us.

In His humanity, Christ partook of our sinful, fallen nature. If not, then He was not "made like unto His brethren," was not "in all points tempted like as we are," did not overcome as we have to overcome, and is not, therefore, the complete and perfect Savior [that] man needs and must have to be saved. The idea that Christ was born of an immaculate or sinless mother, inherited no tendencies to sin, and for this reason did not sin, removes Him from the realm of a fallen world and from the very place where help is needed. On His human side, Christ inherited just what every child of Adam inherits—a sinful nature. On the divine side, from His very conception, He was begotten and born of the Spirit. And all this was done to place mankind on vantage-ground and to demonstrate that, in the same way, everyone who is "born of the Spirit" may gain like victories over sin in his own sinful flesh. Thus, each one is to overcome as Christ overcame (Revelation 3:21). Without this birth, there can be no victory over temptation and no salvation from sin (*Bible Readings for the Home Circle*, 1914 edition, chapter 39, "A Sinless Life").



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"God's dealings with rebellion will result in fully unmasking the work that has so long been carried on under cover. The results of Satan's rule, the fruits of setting aside the divine statutes, will be laid open to the view of all created intelligences. The law of God will stand fully vindicated. It will be seen that all the dealings of God have been conducted with reference to the eternal good of His people, and the good of all the worlds that He has created. Satan himself, in the presence of the witnessing universe, will confess the justice of God's government and the righteousness of His law" (*Patriarchs and Prophets*, p. 338).

"The human will of Christ would not have led him to the wilderness of temptation, to fast, and to be tempted of the devil. It would not have led him to endure humiliation, scorn, reproach, suffering, and death. His human nature shrank from all these things as decidedly as ours shrinks from them. He endured the contradiction of sinners against himself. The contrast between the life and character of Christ and our life and character is painful to contemplate. What did Christ live to do? It was the will of his heavenly Father. Christ left us an example that we should follow in his steps. Are we doing it?" (*Signs of the Times*, October 29, 1894).

"'If ye love Me,' He says, 'keep My commandments.' He saves men, not in sin, but from sin; and those who love Him will show their love by obedience. All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us. As Christ lived the law in humanity, so we may do if we will take hold of the Strong for strength" (*The Desire of Ages*, pp. 668, 669).

Lesson Summary

1. God has called us to live holy, sinless lives through the indwelling of the Holy Spirit, as Christ did while He was on this earth.
2. As in the Day of Atonement, we are also called to afflict our souls—through prayer, fasting, repentance, and total submission to God's will.
3. We can and must obtain total victory over our sins if we are to be standing when Christ returns.
4. When we choose to fully consecrate our life to God and reflect His holiness, we will see the character of Christ restored in us. This transformation vindicates God's law and His character.

Chapter Thirteen

THE SANCTUARY IN REVELATION



No Need to Hide

The book of Revelation, sometimes called “the apocalypse,” is filled with language and scenes that make even Christians hesitant to read it. The troubling events, such as the seven last plagues and the mark of the beast, are truly frightening. Some who have read Revelation have become “doomsday preppers” looking for a literal battle with evil forces.

But digging into Revelation reveals that you can actually set aside your fears, because it’s not about setting up an underground bunker stockpiled with food and ammunition; it’s about a Savior who is coming to stop all evil and put an end to sin!

The apostle John wrote Revelation after he was exiled by Rome to a barren island in the Aegean Sea. Though he was an elderly man suffering for his faith, he was not alone, for Jesus Christ appeared to him in person. He gave John messages for His church, symbolic letters that actually outlined the future of the church and the final events of earth’s history.

As we have seen, the sanctuary is a picture of Christ. He is found in every corner and symbolized in each piece of furniture—a pattern echoed by Revelation. Thus, understanding the sanctuary is greatly beneficial to understanding the complete picture of the apocalypse. It also reveals that while living in these chaotic last days of earth’s history, we don’t have to be distressed. We can have perfect peace knowing that our High Priest is walking in our midst and will never leave or forsake us. Prepare yourself for the ultimate revelation as we dive into our last study of the amazing sanctuary!



Hide Them in Your Heart

Memorize the following verses this week!

"Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail." —Revelation 11:19

"The temple was filled with smoke from the glory of God, and from His power, and no one was able to enter the temple till the seven plagues of the seven angels were completed." —Revelation 15:8

Christ in the Holy Place

The book of Revelation begins with an amazing vision that provides us with an historic time and place from which wonderful prophecies were given to John for the church.

Read: Hebrews 9:1–5; Revelation 1:10–20

React: In which compartment of the sanctuary do we see Jesus fulfilling His ministry as High Priest? What does Christ moving among the seven candlesticks tell us?

Imagine what John must have thought when he saw Christ—whom he at one time saw tortured and crucified—now dressed as a High Priest moving among the candlesticks. Jesus tells John, “I am He that lives, and was dead” (John 1:18). Why is this first vision so important for Christians?

Christ is spoken of as walking in the midst of the golden candlesticks. Thus is symbolized His relation to the churches. He is in constant communication with His people. He knows their true state. He observes their order, their piety, their devotion. Although He is High Priest and mediator in the sanctuary above, yet He is represented as walking up and down in the midst of His churches on the earth. With untiring wakefulness and unremitting vigilance, He watches to see whether the light of any of His sentinels is burning dim or going out. ... His continued care and sustaining grace are the source of life and light Christ is represented as holding the seven stars in His right hand. This assures us that no church faithful to its trust need fear coming to nought, for not a star that has the protection of Omnipotence can be plucked out of the hand of Christ (*Acts of the Apostles*, p. 586).

Discuss: How does Christ’s work among the candlesticks bring us encouragement in light of future catastrophic events that will take place?



Read: Revelation 8:3-5; Numbers 16:44-50

React: What part of the daily service is being carried out here? What does John's vision mean?

The ministration of the priest throughout the year in the first apartment of the sanctuary, 'within the veil' which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension. It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers" (*The Great Controversy*, p. 420, 421).

Christ and the Throne of God

Read: Revelation 4:1–11; Isaiah 11:2; Psalm 11:4

React: Who is sitting on the throne in Revelation 4? What is the significance of the seven lamps of fire in relation to the sanctuary? Why do the heavenly beings say this individual is worthy to receive worship?

Read: Revelation 5:1–14; Psalm 24:1–10; Psalm 45:6

React: What is the significance of the sealed book? Why is it important that no one could open it? What made the Lamb worthy to loosen the book's seals? Where did the seven Spirits of God go as a result? In which part of the heavenly sanctuary do these things take place?

In Revelation 4 and 5, we are brought into the holy place of the sanctuary, where God the Father receives worship. We are also shown the inauguration of the High Priest, Jesus Christ, who is portrayed as a Lamb as though it had been slain. Praise the Lord that He defeated death and is not only alive, but is worthy to open the book! Ellen White describes this scene in this way:

There is the throne, and around it the rainbow of promise. There are cherubim and seraphim. The commanders of the angel hosts, the sons of God, the representatives of the unfallen worlds, are assembled. The heavenly council before which Lucifer had accused God and His Son, the representatives of those sinless realms over which Satan had thought to establish his dominion—all are there to welcome the Redeemer. They are eager to celebrate His triumph and to glorify their King.

But He waves them back. Not yet; He cannot now receive the coronet of glory and the royal robe. He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails. He points to the tokens of His triumph; He presents to God the wave sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming (*The Desire of Ages*, p. 834).



Discussion and Reflection: What might have John felt as he observed these heavenly scenes? What do you feel and what does it mean to you?

Judgment in the Holy of Holies

Read: Revelation 11:19; 14:7; 10:5–11

React: How do these verses relate to the beginning of judgment in 1844?

"The temple of God was opened in heaven, and there was seen in His temple the ark of His testament" (Revelation 11:19). The ark of God's testament is in the holy of holies, the second apartment of the sanctuary. In the ministration of the earthly tabernacle, which served "unto the example and shadow of heavenly things," this apartment was opened only upon the great Day of Atonement for the cleansing of the sanctuary. Therefore, the announcement that the temple of God was opened in heaven and the ark of His testament was seen points to the opening of the most holy place of the heavenly sanctuary in 1844 as Christ entered there to perform the closing work of the atonement." —*The Great Controversy*, p. 433

Read: Exodus 40:34, 35; 1 Kings 8:10, 11; Revelation 15:5–8; 16:16–18

React: What parallels can be seen between the earthly sanctuary and the heavenly? What will the end of Christ's ministry as our High Priest bring forth?

It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: "It is done" (Revelation 16:17). That voice shakes the heavens and the earth. There is a mighty earthquake. ... The firmament appears to open and shut. The glory from the throne of God seems flashing through. ... Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Savior. ... The people of God know this to be the sign of the



Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror (*The Great Controversy*, pp. 636–640).

Discussion and Reflection: Why is it important to understand the sanctuary services in the light of Christ's second coming?

The Millennium and the End of Judgment

Read: Revelation 20:1–3; Leviticus 16:1–22

React: What event begins this 1,000-year period? What is the state of the earth at this point?

As the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness. The revelator foretells the banishment of Satan and the condition of chaos and desolation to which the earth is to be reduced, and he declares that this condition will exist for a thousand years" (*The Great Controversy*, p. 658).

Read: Revelation 20:4–12; 1 Corinthians 6:2, 3; Ezekiel 28:7; 2 Corinthians 5:10; Romans 14:11, 12

Reflection and Discussion: What is the purpose of this judgment and who plays a role?

Notice the parallels between the Day of Atonement and the final judgment:

Day of Atonement and the Final Judgment	
The Lord's goat was slain to cover the sins of the people.	Jesus died a sacrificial death as a substitute (1 Corinthians 15:3; 5:7).
The high priest ministered the blood before the mercy seat.	Jesus, our High Priest, restores people to God's image (Hebrews 4:14–16; Romans 8:29).
The judgment took place in this order: (1) righteous confirmed, (2) unrepentant cut off, and (3) record of sin removed from the sanctuary.	The judgment provides records to confirm lives and then removes the records of sin from the heavenly sanctuary (Revelation 20:12; Acts 3:19–21).
The record of sin was then placed on the scapegoat.	Satan bears ultimate responsibility for originating sin and for tempting people to sin (1 John 3:8; Revelation 22:12).
The scapegoat was sent into the wilderness.	Satan is banished into the "wilderness" for 1,000 years (Revelation 20:1–3).



Then the wicked saw what they had lost; and fire was breathed from God upon them and consumed them. This was the execution of the judgment. The wicked then received according as the saints, in unison with Jesus, had meted out to them during the one thousand years. The same fire from God that consumed the wicked purified the whole earth. The broken, ragged mountains melted with fervent heat, the atmosphere also, and all the stubble was consumed. Then our inheritance opened before us, glorious and beautiful, and we inherited the whole earth made new. We all shouted with a loud voice, "Glory; Alleluia!" (*Early Writings*, p. 54).

The Feast of Tabernacles in the New Heaven and New Earth

Read: Leviticus 23:34, 35, 39–43; Revelation 21:1–5

React: How is the fulfillment of the Feast of Tabernacles seen in Revelation 21?

Humanity will again dwell in the holy and sublime presence of God! He will be our sanctuary, and we will have direct communion with our Maker—just as Adam and Eve had before the fall.

There is the New Jerusalem, the metropolis of the glorified new earth, “a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.” ... “The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.” Saith the Lord: “I will rejoice in Jerusalem, and joy in My people. ... The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God” (*The Great Controversy*, p. 676).

Read: Revelation 21:1–4; 22:1–5; Isaiah 66:22, 23

React: How do Revelation 21 and 22 describe the new heaven and the new earth?

There the redeemed shall know, even as also they are known. The loves and sympathies which God Himself has planted in the soul shall there find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together ‘the whole family in heaven and earth’ (Ephesians 3:15). ... All the treasures of the universe will be open to the study of God’s redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar—worlds that thrilled with sorrow at the spectacle of human woe and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God’s handiwork. With undimmed vision they gaze upon the glory of creation—suns and stars and



systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed (*The Great Controversy*, p. 677).

Discussion and Reflection: How do these wonderful promises impact your daily Christian walk?

The atonement is not completed until God's character is vindicated and the entire universe is restored to its pre-sin condition—with the assurance that sin will never rise again.

Firm Foundation

"John was strengthened to live in the presence of his glorified Lord. Then before his wondering vision were opened the glories of heaven. He was permitted to see the throne of God and, looking beyond the conflicts of earth, to behold the white-robed throng of the redeemed. He heard the music of the heavenly angels and the triumphant songs of those who had overcome by the blood of the Lamb and the word of their testimony. In the revelation given to him there was unfolded scene after scene of thrilling interest in the experience of the people of God, and the history of the church foretold to the very close of time. In figures and symbols, subjects of vast importance were presented to John, which he was to record, that the people of God living in his age and in future ages might have an intelligent understanding of the perils and conflicts before them. This revelation was given for the guidance and comfort of the church throughout the Christian dispensation" (*The Acts of the Apostles*, p. 582).

"And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise. ... The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love" (*The Great Controversy*, p. 677, 678).

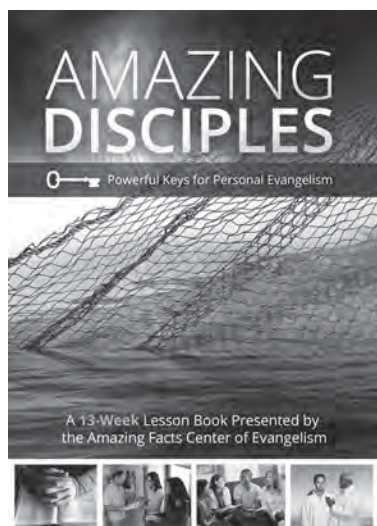
Lesson Summary

1. The book of Revelation is a revealing of Jesus Christ through the sanctuary.
2. Christ as our High Priest in the heavenly sanctuary is strengthening, sustaining, and guiding His faithful people here on earth through the Holy Spirit and His angels.
3. Revelation 4 and 5 highlight the inauguration of Jesus as our High Priest in heaven.
4. The Day of Atonement helps make the events of the final judgment clearer as Christ finishes His work as High Priest.



5. The final stage of judgment ends when all the lost have recognized that God is just and fire comes down to purify the earth from all sin and evil.
6. The new heaven and new earth will be our eternal home, where we will dwell in the presence of God and enjoy the universe He has made for His children.

Have you been called to witness but don't know what to do or even where to start?

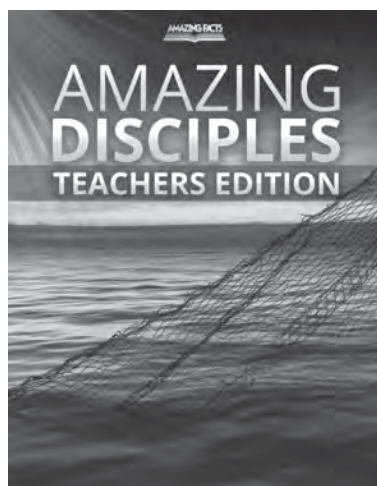


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