

LESSON 5. – August 4, 1888.

THE TIME OF THE MESSAGE concluded.

I. WHAT was the purpose of the sanctuary and the service of the Levitical priesthood?

Ans.—It was a figure of the sanctuary and service of the priesthood of Christ. Heb. 9 :9, **22, 23, II, 12, 24.**

2. In the figure how often was the service completed? Lev. 16 : 34; Heb. 9 : 7.

3. In the reality how often will it be completed? Heb. 9 : 12, 24-26 ; 10:3, 10.

4. What was that day's service called which was performed on the last day of the annual service of the earthly sanctuary?

Ans. -The atonement, cleansing of the sanctuary, and "reconciling" the sanctuary. Lev. 16: 19, 20, 33.

5. What made it necessary to cleanse, or reconcile, this sanctuary? Lev. 16 : 16, 30, 34-

6. Is the heavenly sanctuary to be purified, cleansed, or reconciled? Heb. 9 : 23; Col. I : 20.

7. What says the prophecy on this? Dan. 8: 14.

8. 'When-did this period of time begin?

Ans.-B. C. 456½. Dan. 9 : 25; Ezra 7 : 7-26.

9. When did it end?

Ans.-A. D.-1844. For $2300-456 \frac{1}{2} = 1843\frac{1}{2} = 1844$

10. Then when did the cleansing-of the heavenly sanctuary begin?

11. In the figure what was done with those who had not their sins taken away by the work of atonement?

Ans.-They were cut off without mercy; their probation was ended. Lev. 23 : 29, 30.

12. As 'this sanctuary service was all in behalf of sinners, and as all who would not partake of it were cut off without remedy, what, in effect, was that work of atonement?

Ans.-A work of judgment.

13. When the seventh trumpet angel should begin to sound what, among other things, was then to come?

Ans.-The time of the dead that they should be judged. Rev. 11 : **18**.

14. What says the angel of Rev. 14 : 6, 7.

15. What then is the date of the message of Rev. 14 : 6, 7 ?

Ans.-A. D. 1844.

16. Was there such a message given at that time?

17. What was the result of the rejection of that message? Rev. 14 :8.

18. What was the result of the "falling away" after the first preaching of the gospel? 2 Thess. 2 : 3, 4.

Ellen White Notes Compiled:

#1 And Paul says, that the first tabernacle “was a figure for the time then present, in which were offered both gifts and sacrifices;” that its holy places were “patterns of things in the heavens;” that the priests who offered gifts according to the law, served, “unto the example and shadow of heavenly things,” and that “Christ is not entered into the holy places made with hands, which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us.” [Hebrews 9:9, 23; 8:5; 9:24.] {GC88 413.2}

#2 The priest ministered in both apartments of the earthly. He went daily into the first apartment, but entered the most holy only once a year, to cleanse it from the sins which had been conveyed there. {EW 252.2}

#3 Thither the faith of Christ's disciples followed him as he ascended from their sight. Here their hopes centered, “which hope we have,” said Paul, “as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever.” “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.” [Hebrews 6:19, 20; 9:12.] {GC88 421.1}

#4, #5 Such was the work that went on, day by day, throughout the year. The sins of Israel were thus transferred to the sanctuary, and a special work became necessary for their removal. God commanded that an atonement be made for each of the sacred apartments. “He shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.” [Leviticus 16:16, 19.] An atonement was also to be made for the altar, to “cleanse it, and hallow it from the uncleanness of the children of Israel.” [Leviticus 16:16, 19.] {GC88 418.2}

#6 But can there be anything in Heaven to be cleansed? In Hebrews 9 the cleansing of both the earthly and the heavenly sanctuary is plainly taught. “Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these,” [Hebrews 9:22, 23.] even the precious blood of Christ. {GC88 417.2}

#7 Instead of the prophecy of Daniel 8:14 referring to the purifying of the earth, it was now plain that it pointed to the closing work of our High Priest in heaven, the finishing of the atonement, and the preparing of the people to abide the day of His coming. {1T 58.3}

#8 Calculation of the time was so simple and plain that even children could understand it. From the date of the decree of the king of Persia, found in Ezra 7, which was given in 457 before Christ, the 2300 years of Daniel 8:14 must terminate with 1843. Accordingly we looked to the end of this year for the coming of the Lord. We were sadly disappointed when the year entirely passed away and the Saviour had not come. {1T 52.2}

#9 It was not at first perceived that if the decree did not go forth at the beginning of the year 457 B.C., the 2300 years would not be completed at the close of 1843. But it was ascertained that the decree was given near the close of the year 457 B.C., and therefore the prophetic period must reach to the fall of the year 1844. {1T 52.3}

#10 “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. Those who by faith followed their great High Priest, as he entered upon his ministry in the most holy place, beheld the ark of his testament. As they had studied the subject of the sanctuary, they had come to understand the Saviour's change of ministration, and they saw that he was now officiating before the ark of God, pleading his blood in behalf of sinners. {GC88 433.1}

#11, #12 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 of professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet he will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Every one must be tested, and found without spot or wrinkle or any such thing. {GC88 490.1}

#13 We are standing upon the threshold of great and solemn events. Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. There are wars and rumors of wars. The nations are angry, and the time of the dead has come, that they should be judged. Events are changing to bring about the day of God, which hasteth greatly. Only a moment of time, as it were, yet remains. But while already nation is rising against nation, and kingdom against kingdom, there is not now a general engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle. {6T 14.1}

#14, #15 The announcement, “The hour of his Judgment is come,” points to the closing work of Christ's ministration for the salvation of men. It heralds a truth which must be proclaimed until the Saviour's intercession shall cease, and he shall return to the earth to take his people to himself. The work of judgment which began in 1844, must continue until the cases of all are decided, both of the living and the dead; hence it will extend to the close of human probation. That men may be prepared to stand in the Judgment, the message commands them to “fear God, and give glory to him,” “and worship him that made heaven, and earth, and the sea, and the fountains of waters.” {GC88 435.2}

#16 Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. Like John, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and powerfully affect the churches and manifest their real character. And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the healing

message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, "Fear God, and give glory to Him; for the hour of His judgment is come." {EW 233.1}

#17 The second angel's message of Revelation 14, was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the Judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the Advent message; but that fall was not complete. As they have continued to reject the special truths for this time, they have fallen lower and lower. Not yet, however, can it be said that "Babylon is fallen, . . . because she made all nations drink of the wine of the wrath of her fornication." She has not yet made all nations do this. The spirit of world-conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination. {GC88 389.2}

#18 The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the "everlasting gospel;" and it announces the opening of the Judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of Judgment had come. The prophecies present a succession of events leading down to the opening of the Judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal "to the time of the end." Not till we reach this time could a message concerning the Judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, "many shall run to and fro, and knowledge shall be increased." [Daniel 12:4.] {GC88 355.3}

The apostle Paul warned the church not to look for the coming of Christ in his day. "That day shall not come," he says, "except there come a falling away first, and that man of sin be revealed." [2 Thessalonians 2:3.] Not till after the great apostasy, and the long period of the reign of the "man of sin," can we look for the advent of our Lord. The "man of sin," which is also styled the "mystery of iniquity," the "son of perdition," and "that wicked," represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed. {GC88 356.1}