

Vineyard Labourer Bible College

Bible Study Module 4

“If any of you lack wisdom, let him ask of God. . .”
James 1:5

“And whatsoever ye shall ask in my name, that will I do . . .”
John 14:13

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . .”
John 16:13

“Search the scriptures . . . and they are they which testify of me.”
John 5:39

“All scripture [is] given by inspiration of God . . .”
2 Timothy 3:16

“Never should the Bible be studied without prayer.
Before opening its pages we should ask for the
enlightenment of the Holy Spirit, and it will be given.”
Steps to Christ by E. White, page 91 para 1.

© S. D. Goeldner, November, 2011. Last updated June, 2019.
<http://www.vineyardlabourer.info/biblecollege.html>

Vineyard Labourer Bible College Training for the Christian Walk

4a - THE MEDIATION OF OUR HIGH PRIEST JESUS CHRIST

1. It is necessary that there be a mediator to make possible any union between humanity and God because sin has separated man from God.

- Isa. 59:2. Your iniquities have separated you and your God.
- *Note:-* The transgression of man had separated earth from heaven, and finite man from the infinite God. As an island is separated from a continent, so earth was cut off from heaven, and a wide channel intervened between man and God. Man needed a mediator, someone who stands between two parties, forming the channel of communication between both. Cut off from access to God through sin, it is evident that man is eternally lost unless he can find a mediator, one who can intercede in his behalf, and plead for him before a God who is a consuming fire to sin. There can be no communication with God without a mediator. It is necessary for man's salvation that someone bridge the gulf between earth and heaven, between sinner and God.
- Gen 28:10-16. The Lord taught man that there was a way of connection between the sinner and God.
- P.P. page 184 para. 2. "The ladder represents Jesus, the appointed medium of communication. Had He not with His own merits bridged the gulf that sin had made, the ministering angels could have held no communion with fallen man. Christ connects man in his weakness and helplessness with the source of infinite power."

2. There is only one Mediator between God and man.

- 1 Tim. 2:5. The man Christ Jesus.
- Matt. 16:13- 16. Christ Jesus was also the Son of God.
- *Note:-* "By His humanity [son of man], Christ touched humanity; by His divinity [Son of God], He lays hold upon the throne of God." D.A. Page 24 para. 3.
- John 14:6. No one comes to the Father, but by Jesus Christ.
- Eph. 2:18. We have access to the Father through Jesus Christ.

3. Christ's work as mediator between God and man in the plan for man's salvation is possible by virtue of the position which He holds as our High Priest.

- Heb. 4:14. We have a great High Priest, Jesus the Son of God.
- Heb. 3:1. Christ is the Apostle and High Priest of our profession.
- Heb. 5:1. The work of a high priest as pictured in Israel's types was to act in man's behalf before God, i.e. to stand as a mediator.
- Heb. 7:24, 25. Because Jesus is our High Priest we are able to come unto God by Him.

4. Christ entered upon His work as our High Priest after His ascension. Previous to His incarnation and work on earth, He was not qualified to officiate as our High Priest. In other words, the Incarnation with all that it embraced was necessary that Christ might be our Mediator. This was so because:-

1. Every High Priest *must be taken from among the people*. Heb. 5:1, 2. It was not possible for an angel or a being from another world to be a man's priest. Therefore Christ became one with us, a partaker of humanity that He might become our High Priest. Heb. 2:17, 18.
2. Every High Priest *must offer gifts and sacrifices* to provide the way to the Father's presence. Heb. 5:1. Therefore Christ must offer His sacrifice before He could enter upon His priestly

work. This he did on Calvary. Heb. 8:3; 10:12. (Note that Christ sat down on God's right hand as our Priest "after" He had offered His sacrifice.)

3. Every High Priest *must be chosen of God*. Heb. 5:4. Therefore Christ was called of God to be our High Priest. Heb. 5:5-10; 3:2. (Appointed by God.)

5. We are exhorted to "Consider the Apostle and High Priest of our profession, Christ Jesus."

- Heb. 3:1. We should become acquainted with *His Character*.
- Heb. 2:17. A merciful and faithful High Priest.
- Heb. 2:18. One who is able to succour the tempted.
- Heb. 4:15. One who is touched with the feelings of our infirmities. *Why?*
- Heb. 7:25. Able to save to the uttermost. *Whom?*
- Heb. 7:26. Holy, harmless, undefiled, separate from sinners, higher than the heavens.

6. In considering our High Priest, we should become acquainted also with His work.

- Heb. 7:27; 10:10-14. He had made one sacrifice which is all-sufficient and all-availing.
- Heb. 10:19-22. He has provided for us a new and living way to the Father.
- Heb. 9:24. He appears in the presence of God for us.
- Heb. 7:25. He makes intercession for us.
- Heb. 12:24. He is the Mediator of the new covenant.

Questions on the lesson.

1. What is a mediator?
2. What makes a mediator between God and man necessary?
3. How did God show Jacob that there was a mediator between the sinner and God?
4. How many mediators between man and God are there? What qualifies Christ to be our Mediator?
5. How did Jesus express the same truth as Paul in 1 Tim. 2:5?
6. Who was the mediator in the typical service? How is his work described?
7. Whom did the high priest typify?
8. What are we able to do through our High Priest?
9. Give three necessary qualifications for the office of High Priest. What conclusion follows as to the time when Jesus became man's High Priest?
10. Whom are we exhorted to consider? What will this lead us to do?
11. Describe the character of our divine High Priest.
12. Describe the sacrifice made by our High Priest.
13. What has Christ provided for us? Why is He now in God's presence? What does He do?

MEMORISE:

- Heb. 8:1.
- G.C. page 420 para. 2. "And what was done in type in the ministration of the earthly sanctuary is done in reality in the ministration of the heavenly sanctuary. After His ascension our Saviour began His work as our high priest."

For Further Study

1. Read 1 S.M. pages 340 - 344.

4b - THE HEAVENLY SANCTUARY

1. The old dispensation or typical mediatorial system, centered around the earthly sanctuary where the high priest performed his ministrations for the people.

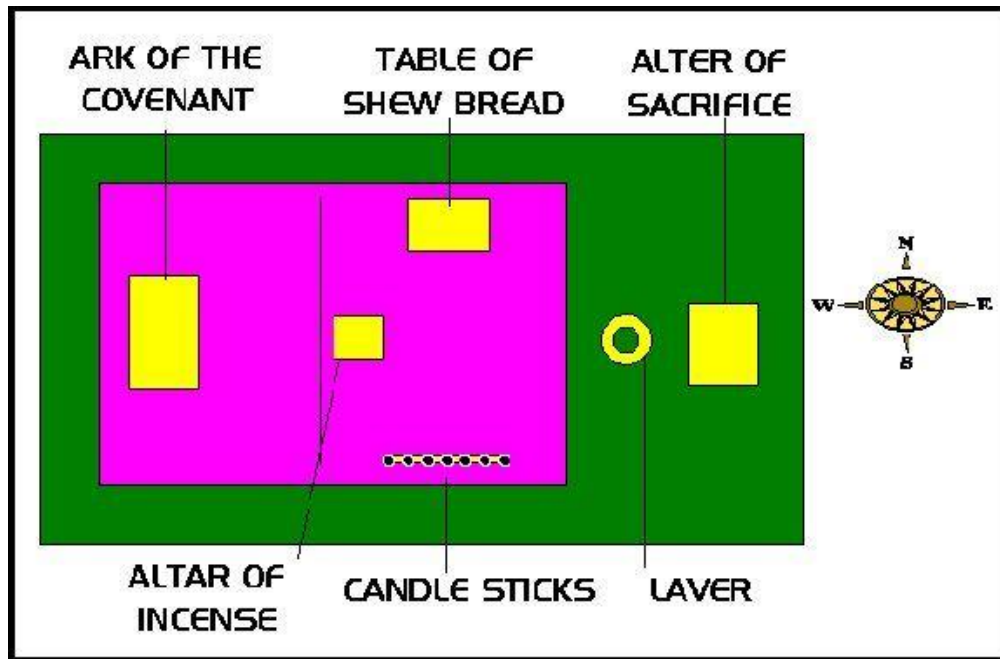
- Ex. 25:8. God commanded that the earthly sanctuary be built.
- Lev. 19:30. The sanctuary was to be revered.
- Heb. 9:1-5. The layout of the sanctuary.
- Heb. 9:6, 7, 11, 12. Once each year the High Priest entered the Most Holy Place for the errors of the people, but Christ entered the Most Holy Place once.

2. The earthly sanctuary and its services were typical of those of a greater and more perfect tabernacle.

- Ex. 25:9, 40. Moses was to build the sanctuary and furniture according to the pattern shown him.
- Heb. 8:5. The sanctuary services were an example, shadow, and pattern of the heavenly services.
- Heb. 9:8-10. The first tabernacle was a figure of the true.
- Heb. 9:22-24. Moses was shown "the patterns of things in the heavens."
- "When Moses was about to build the sanctuary as a dwelling place for God, he was directed to make all things according to the pattern shown him in the mount. Moses was full of zeal to do God's work; the most talented, skillful men were at hand to carry out his suggestions. Yet he was not to make a bell, a pomegranate, a tassel, a fringe, a curtain, or any vessel of the sanctuary, except according to the pattern shown him. God called him into the mount, and revealed to him the heavenly things. The Lord covered him with His own glory, that he might see the pattern, and according to it all things were made." D.A. p. 208-9.
Note:- From the above scriptures it is abundantly clear that there must be another sanctuary and another mediatorial service of which that upon the earth was only a pattern, figure, or shadow. And since the earthly representations are "the patterns of things in the heavens" (Heb. 9:23.), we would naturally expect to find a sanctuary and a mediatorial service in heaven.

3. In heaven is the true tabernacle or sanctuary.

- Heb. 8:1, 2. Christ is our High Priest ministering in the sanctuary which God pitched in heaven.
- Heb. 9:11. A greater and more perfect tabernacle is the heavenly than was the earthly.
- Heb. 9:12. The heavenly sanctuary has a Holy Place like the earthly.
- "In the city I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the holy place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the shewbread. After viewing the glory of the holy, Jesus raised the second veil and I passed into the holy of holies." E.W. p. 32.
- Rev. 4:1-5, 8:3. In vision John saw the first apartment of the sanctuary in heaven.
- Rev. 11:19. John also saw the second apartment of the sanctuary in heaven.
- Ps. 11:4, 102:19. The heavenly sanctuary where God's throne is was known to the old Testament writers.



Questions on the lesson.

1. Describe the layout of the sanctuary.
2. How was the sanctuary to be regarded?
3. Where did the High Priest go once a year, and why did he go there?
4. How was Moses given the direction for building the earthly sanctuary?
5. How is the first tabernacle and its services described in its relation to the heavenly sanctuary?
6. How can we understand what Christ is doing for us today?
7. Which text clearly shows that Christ is our High Priest and which tabernacle He administers in?
8. Show how the people of the old Testament knew of the heavenly sanctuary.
9. How does the heavenly sanctuary differ from the earthly?

MEMORISE:

- Heb. 9:11, 12.
- "The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith.--Letter 208, 1906." Ev. p. 221.

For Further Study

1. What is the logical conclusion that one draws from Heb. 9:1?
2. Why is the earthly sanctuary no longer with us?
3. Read:- G.C. P. 411-417.

4c - THE DAY OF ATONEMENT

1. The services in the Holy Place and the Most Holy Place of the sanctuary can be divided into two categories:-

1. *Daily* - A round of services performed daily, centering in the first apartment of the sanctuary. Heb. 9:6.
2. *Yearly* - A particular service performed on an appointed day, centering in the second apartment of the sanctuary. Heb. 9:7.
NOTE:- As type and antitype must agree, so the work of Christ in the heavenly sanctuary must also fit into two categories. The first centering on the first apartment, and the second centering of the second apartment.

2. The purpose of the daily ministrations was to transfer sin from the penitent sinner to the sanctuary. This was typified in two ways:-

1. By the sprinkling of the blood in the sanctuary (as in the case of priests or the congregation). Lev. 4:21. Please note carefully the procedure and what is done with the blood, fat, and flesh.
2. By eating of the flesh in the court and sprinkling it on the horns of the altar of sacrifice (as in the case of a ruler or the common people). Lev. 4:22-35. Please note carefully the procedure and what is done with the blood, fat, and flesh.
 - Lev. 6:24-26; 4:30, 34. Priest was to eat the flesh of the sin offering where blood is sprinkled on the horns of the altar.
 - Lev. 10:16-19, 6:23, 30. Flesh was to be burned not eaten when the blood was taken into the sanctuary.
 - Lev. 10:17. The priests were to bear the iniquity of the people by eating the flesh of the sin offering.
 - Lev. 6:30. These sins were later transferred to the sanctuary when the priest made a sin offering, and taking the blood into the Holy Place.
 - Lev. 4:20, 26, 31. At the end of the sacrificial procedure the priest would make atonement for the person/s and that person/s would be forgiven. Thus the sinner was forgiven for his sins, released from them, and was at peace with God.
 - "The most important part of the daily ministrations was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, "God hath given it you to bear the iniquity of the congregation." Leviticus 10:17. Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary." P.P. p. 355.

3. Found in the sinner and His Saviour, Jesus Christ, is the antitype of the daily ministration.

- Acts 2:38, 3:19; Mark 1:15. The sinner is to repent.
- 1 John 1:9. He is to confess his sins.
- John 1:29; 2 Cor. 5:21. Christ becomes his sin-bearer.
- Heb. 8:1, 2. Through Christ his sins are transferred to the heavenly sanctuary.

4. At the close of the yearly round of services which transferred sins to the sanctuary, a special service for the removal of sins was performed. This service was called the day of atonement, because it dealt with the blotting out of sin and thus completed the work of atonement commenced at the cross.

- Lev. 23:26-28. To make an atonement for you.
- Lev. 23:29, 30. A solemn day to be observed by all.
- Heb. 9:7. The High Priest went into the second apartment once a year for the errors of the people.
- Lev. 16:16, 19. The sins that had been transferred to the sanctuary were to be cleansed.
- Lev. 16:33. Atonement was made on this day for the sanctuary, the court, the altar, priests, and the congregation.

5. In the earthly sanctuary the High Priest had to make atonement for his own sins before he could engage in the service for the people. Thus the people were taught that only one without sin could officiate for man in the solemn work in the second apartment. In connection with the heavenly sanctuary there is no need for Christ to offer for His own sins before He can officiate for man in the most holy place, for He did no sin.

- Lev. 16:1-16. A bullock offered for a sin offering.
- Lev. 16:11-14. Note carefully how the atonement was made.
- Heb. 7:26, 27. Christ was separate from sinners, and did not need to offer for Himself. We are therefore not to regard this offering of the bullock on the day of atonement as a part of the type, but merely as a preparatory work for the human high priest.

6. Two goats were used in the typical service. One to typify Christ, and the other to represent Satan.

- Lev. 16:5-10. One lot for the Lord and the other for the scapegoat (margin Azazel).
- "It was seen, also, that while the sin offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. When the high priest, by virtue of the blood of the sin offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and His people, and he will be blotted from existence in the final destruction of sin and sinners." G.C. p. 422.

7. The typical and antitypical systems compared.

1. The Lord's goat was killed for a sin offering for people. Lev. 16:15.
So Christ was an offering and sacrifice for us. Eph. 5:2.
2. The blood of the sacrifice was carried into the most holy place and was used to atone for Man's transgression of the law of God. Lev 16:15, 16.
So Christ entered into the Most Holy Place in heaven in the day of judgment, and is pleading His blood as sufficient for the believer's transgression of God's law. Heb. 9:24, 28.
 - Rev. 11:19. In the day of judgment which commenced when the seventh trumpet started to sound in 1844 (v.15), the Most Holy Place in heaven will be opened.
 - Dan. 7:9, 10. The judgment will take place and the books of record will be investigated.
 - Gal. 3:13. Christ has redeemed us (believers) from the curse of the law, so that the law has lost its power in the judgment.
 - Heb. 9:22. His blood satisfies the broken law and gives us remission of sin.
 - Matt. 10:32. Christ will confess the believer in the judgment.
 - Rev. 3:5. The overcomer's name will not be blotted out of the book of life.
 - Acts 3:19. The overcomer's sins will be blotted out.
3. The high priest through the virtue of the blood cleansed the sanctuary from the sins which had been transferred there. Lev. 16:16-19.
So Jesus by blotting out the record of our sins in the books, will cleanse the heavenly sanctuary.
4. After the sins of the people had been atoned for through the blood of the Lord's goat, all sin was placed upon the head of the scapegoat. Lev 16:20, 12.
So after God's people have had their sins blotted out, all sins are placed as a punishment upon the head of sin's originator, Satan. Ps. 7:16.
God's principle of judgment is "according to his works." Matt.16:27.
5. The scapegoat was banished from the presence of God and perished in the wilderness. Lev 16:22.
So Satan will be banished to this desolate earth at the close of Christ's work in heaven. Rev. 20:1-3.
Here he will ultimately be destroyed. Rev. 20:10.
6. The High Priest after finishing his work in the sanctuary changed his robes. Lev. 16:23.
So Christ at the close of the judgment will cease His priestly work, and come to His people as a King. Rev. 19:11-16.
7. All the reminders of sin were burned. Lev. 16:27.
So Christ will gather out of His kingdom sin and sinners and reduce them to ashes. Matt. 13:41-43; Mal. 4:1-3.

Questions on the lesson.

1. What are the two categories that the sanctuary services can be divided into, and where does each center?
2. What was the purpose of the daily services and how was this typified?
3. What act signified the transfer of the sin to the sacrificial victim? And from the victim to the sanctuary?

4. How are our sins transferred to the heavenly sanctuary?
5. Why was the annual day of atonement necessary?
6. What preliminary service did the priest need to perform, and why was it necessary?
7. Who were represented by the two goats?
8. What was done to the Lord's goat?
9. When did the work of Christ begin in the second apartment of the heavenly sanctuary? What is the nature of the work?
10. Explain what Jesus does for the believer in the judgment.
11. How will the heavenly sanctuary be cleansed?
12. What final disposal of sin will Christ make?
13. What was signified by the high priest changing his robes?
14. Why were all the reminders of sin burned?

MEMORISE:

- Rev. 11:19.
- "The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill." G.C. p. 488.

For Further Study

1. Read:- G.C. p. 423-431

4d - THE GREAT PROPHETIC PERIOD - 2300 YEARS

1. In God's Word He has set out His appointed times for certain events.

- Eccl. 3:1-17. A time for every purpose and every work.
- Gal. 4:4. According to God's time table Christ came to this world on time.
- Mark 1:15. Christ started preaching when the time was fulfilled.
- Acts 17:31. A time is appointed for the judgment.

2. Christ entered the heavenly Most Holy Place at God's appointed time, to do the last phase of His Priestly duties before returning to this earth.

- Dan. 8:14. "Unto 2,300 days then shall the sanctuary be cleansed."
- Num. 14:34; Eze. 4:6. God has appointed a day for a year.
Note:- When we apply the day year principle to the above time prophecy, we end up with 2,300 years.
- G.C. page 417 para. 1. "The term 'sanctuary,' as used in the Bible, refers, first, to the tabernacle built by Moses, as a pattern of heavenly things; and, secondly, to the 'true tabernacle' in heaven, to which the earthly sanctuary pointed. At the death of Christ the typical service ended. The 'true tabernacle' in heaven is the sanctuary of the new covenant. And as the prophecy of Daniel 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant. At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries. Thus the prophecy, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed,' unquestionably points to the sanctuary in heaven."

3. In Daniel 9 the 2,300 day period is explained.

- Dan. 8:14-26. The 2,300 day period or evening and morning vision was not explained to Daniel at the time the vision was given.
- Dan. 8:27. This unexplained vision made Daniel sick.
- Dan. 9:1-19. Some time later Daniel was fasting, studying, and praying.
- Dan. 9:20-23. God sent Gabriel to Daniel to give him understanding of his vision.
- Dan. 9:24. Gabriel must be explaining the 2,300 day prophecy because that is the only portion of the previous vision that he had left unexplained to Daniel.

4. Explanation of the 2,300 days.

A. ITS DIVISIONS

1. The 2300 years are divided into two parts: 70 weeks (490 years) and the remaining 1810 years. (Verse 24.)
The word 'determined' is from the Hebrew *nehhtak*, which properly means to 'cut off.' See Daniel and The Revelation by Smith page 192 (1912 edition), page 202 (1944 edition).
2. The 70 weeks (490 years) is divided into three parts: 7 weeks (49 years), 62 weeks (434 years), and one week (7 years) remaining to make up the 70. (Verses 25-27.)

B. ITS COMMENCEMENT

1. The 70 weeks, and therefore the 2,300 days, commence with the going forth of the decree to restore and to build Jerusalem. (Verse 25.)
2. There are four decrees connected with Jerusalem, as follows:
 1. The decree of Cyrus for the rebuilding of the house of God, B.C. 536 (Ezra 1:1-4).
 2. The decree of Darius for the prosecution of that work, which had been hindered, B.C. 519 (Ezra 6:1-12).
 3. The decree of Artaxerxes to Ezra, B.C. 457 (Ezra 7).
 4. The commission to Nehemiah from the same king in his twentieth year, B.C. 444. (Nehemiah 2.)

Dating from the first two of these decrees, the seventy weeks, being weeks of years, 490 years in all, would fall many years short of reaching even to the Christian era; besides, these decrees had reference principally to the restoration of the temple and the temple-worship of the Jews, and not to the restoration of their civil state and polity, all of which must be included in the expression, 'To restore and to build Jerusalem.'

The granting of permission to Nehemiah to return for a short period to help rebuild Jerusalem cannot be called a decree. It was necessary that a Persian decree should be put in writing, and signed by the king. Dan. 6:8. Such was the document given to Ezra; but Nehemiah had nothing of the kind, his commission being only verbal.

However, the decree that was granted to Ezra by the Persian emperor Artaxerxes Longimanus was to go up to Jerusalem with as many of his people as were minded to go with him. The commission granted him an unlimited amount of treasure, to beautify the house of God, to procure offerings for its service, and to do whatever else might seem good unto him. It empowered him to ordain laws, set magistrates and judges, and execute punishment even unto death; in other words, to restore the Jewish state, civil and ecclesiastical, according to the law of God and the ancient customs of that people.

Therefore the starting date for this prophecy is 457 B.C.

5. The decree of Artaxerxes went forth in the autumn of 457 B.C. and therefore approximately half of the year had gone, for the Jewish year begins in the spring. We are to reckon the 70 weeks from "the going forth of the commandment to restore and to build Jerusalem." Dan. 9:25.

C. ITS EVENTS

1. During the first 49 years, terminating in the autumn of 408 B.C. Jerusalem was to be rebuilt during troublous times. (Verse 25.)
2. The 62 weeks termination in 27 A.D. (autumn) reach to the Messiah. (Verse 25.)
The Messiah - Christ - the Anointed One. John 1:41 (margin).
Christ was anointed by the Holy Spirit. Acts 10:38. This anointing took place at His baptism. Mark 1:10.
Christ stated that a time prophecy was fulfilled just after the time of His baptism. Mark 1:15.
3. The remaining week would terminate in 34 A.D. (autumn)
4. In the midst or middle of the week, 31 A.D. (spring), Christ was crucified. (Verse 26, 27.)
5. The special privileges granted to the Jews ceased in 34 A.D. (Verse 24 first part.), and from then on the gospel went to the Gentiles.
6. 1810 years from 34 A.D. (autumn) brings us to the Autumn of 1844.

6. Thus it is clear that the cleansing of the sanctuary in heaven commenced in 1844. This means that in that year Christ entered upon the last phase of His mediatorial work for man.

Questions on the lesson.

1. Show from Scripture how God works to time.
2. What statement gives us the time when the work of Christ in the second apartment of the sanctuary was to begin?
3. Show from Scripture how a day in prophecy stands for a year.
4. How do we know that the sanctuary spoken of in Dan. 8:14 is the heavenly?
5. What was Daniel doing when Gabriel came to explain the 'time' vision to him?
6. What does the word 'determined' in Dan. 9:24 mean?
7. What are the divisions of the 2,300 days?
8. What event indicates the commencement of this time prophecy? What is its date?
9. Why do we begin the count of this prophecy in autumn?
10. What are the events and dates of the first 70 weeks?
11. When did this prophecy terminate, and what work then commenced?

MEMORISE:

- Dan. 8:14.
- "The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment." G.C. page 457.

For Further Study

1. Read P.P. pages 335-358; G.C. pages 325-329.
2. Also read Daniel and The Revelation by U. Smith on Dan. 9:25-27.

4e - THE INVESTIGATIVE JUDGMENT

1. The cleansing of the sanctuary or the day of atonement was a day of judgment. Therefore we conclude that the great judgment day commenced in heaven at the close of the 2,300 days, when the sanctuary in heaven was to be cleansed. Lev. 23:27-29. A day of judgment.

- *Note*:- "All who did not then have their sins atoned for were 'cut off,' and the camp was cleansed from sin. The atonement day was virtually a day of judgment for Israel, and the people whose sins had been atoned for were free from sin, and could enter upon the services of the new year clean in the sight of God." Bible Readings For The Home Circle (1915 edition) page 243.
- Dan. 8:14. The day of atonement or judgment in heaven commenced in 1844.
- "It was the closing work of the atonement --a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in heaven, in the removal or blotting out of the sins of His people, which are registered in the heavenly records. This service involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for when He comes, every case has been decided." G.C. page 352 para. 2.

2. There is distinct evidence in Scripture that an investigative type judgment occurs just before Christ returns to this earth.

- Dan 7:9-12. An investigative judgment with open books is in session at the same time that the kingdoms of this world continue their work.
- Rev. 14:6, 7. A message announcing the solemn fact that 'the hour of His judgment is come' is proclaimed to all the world before Christ comes. (Verse 14.)
- Luke 10:14. Christ says that the judgment was future from His day.
- Acts 24:25. Paul spoke of the judgment as future.<
- Rev. 22:12. Christ brings His reward with Him, therefore cases have been decided upon before Christ's second advent. There will be an execution of decisions which have been made beforehand, when Christ comes. First there will be what we might term an 'investigative judgment,' followed later by an 'executive judgment.'

3. The people of this world will not be present in the investigative judgment, but their cases will be examined from the heavenly records, and Jesus will intercede His merits in behalf of every believer in Him.

- 1 John 2:1. We have an advocate with the Father.
- Dan. 7:13. Daniel saw the 'Son of man' coming to the court of judgment.
- Acts 17:30, 31. The Father will judge all men by Christ. From Dan. 7:9, 10 it is evident that the Father presides in the judgment. (See G.C. page 479.)
- 2 Cor. 5:10. All must appear before the judgment seat of Christ.
- John 5:22. The Father has committed all judgment unto the Son, and Christ's decisions in all cases are accepted as final.
- Acts 10:42. Thus Christ is the Judge, although the Father presides.

4. A faithful record of our lives is preserved in the books of heaven.

- Dan. 7:9, 10. The judgment was set, and the books were opened.

"**The book of life** contains the names of all who have ever entered the service of God." G.C. page 480 para. 3.

- Rev. 20:12. There is a book of life.
- Phil. 4:3. Names of gospel labourers written in the book of life.
- Luke 10:20. Rejoice because name is written in heaven.
- Dan. 12:1. Certain deliverance is promised to all whose names are finally in this book.
- Rev. 3:5. Names may be blotted out of the book of life.
- Rev. 21:27. Only those whose name are in the book of life can enter the holy city.

"**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.'" G.C. Page 481 para. 1.

- Mal. 3:16. Contains the good deeds of the righteous.
- Psa. 56:8. Repentance for sin recorded.
- Neh. 13:14. Good deeds may be wiped out.

A Record of sins is also made. G.C. page 481 para. 2.

- Isa. 65:6, 7. Iniquities written before God.
- Eccl. 12:14. Every work whether good or evil will be brought up in the judgment.
- Matt. 12:36, 37. Includes every idle word.
- 1 Cor. 4:5. The counsels of the hearts.

5. "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." G.C. page 480 para. 1.

- 1 Peter 4:17; Rev. 20:4. Judgment must begin with the righteous. The wicked are not judged until after the millennium.
- Ex. 32:33. The person with unconfessed sin upon him will have his name blotted out of the book of life.
- Eze. 18:24. The sinner will have the record of his good deeds removed from the book of remembrance.
- Rev. 3:5. The overcomer will have his name retained in the book of life.
- Rev. 22:11. When Christ finished the judgment sinners and righteous can never change.
- Acts 3:19. The sins of the righteous will be blotted out.

6. The Law of God is the standard by which our lives are to be judged.

- James 2:10, 12. Judged by the Ten Commandments.
- Rom. 2:12. As many as have sinned in the law shall be judged by the law.
- Eccl. 12:13, 14. The Ten Commandments is the whole duty of man.
- Psa. 96:13, 119:142. God will judge the people by His truth which is His Law.

Questions on the lesson.

1. How was the day of atonement considered by Israel?
2. Where in Scripture do we find a text saying that the judgment of God has started?
3. How do Daniel and John show that the judgment occurs before Christ returns to this earth?
4. When did Christ and Paul say the judgment would be?
5. What is Christ's position during the judgment?
6. Who presides over the judgment, and what has He determined as to the decisions on each case?
7. What are the names of the three books opened in the judgment, and what is recorded in each of them?
8. Can names and things be removed from these books? Under what circumstances?
9. What is the standard by which all are judged?

MEMORISE:

- Psa. 96:13, 119:142.
- "As a people we are to prepare the way of the Lord. Every iota of ability God has given us must be put to use in preparing the people after God's fashion, after his spiritual mold, to stand in this great day of God's preparation; and the serious question may be awakened in world-loving hearts, 'What is eternity to us? How will my case stand in the investigative judgment? What will be my lot and place?'" Special Testimonies on Education page 85 para. 2.

For Further Study

1. Write out the words for the hymn "The Judgment Has Set" (No. 482 in the old SDA hymnal {1941} and 416 in the new {1985}.)
2. Read G.C. pages 479 - 491.

4f - THE HOUR OF GOD'S JUDGMENT

1. God always gives opportunity for men to repent before He sends destruction upon them, so they can escape.

- Amos 3:7. God reveals His secrets unto His prophets.
- Gen. 6:1-3, 7, 13. God warned Noah of the destructive flood that was soon to come.
- 2 Peter 2:5. Noah warned the people of his day.
- Gen. 19:1, 12, 13. The angels warned Lot of Sodom and Gomorrah's imminent destruction.
- Jonah 3:4. Jonah warned Nineveh that they would be destroyed because of their wickedness.

2. As the investigative judgment is such an important and solemn work we would anticipate that there would be some message given to the people to prepare for it. We do find such a message in Scripture.

- Lev. 23:23-27. To warn the people that the day of atonement was coming the trumpets were blown 9 days before it.
- Rev. 14:6, 7. A message is given to all the world, "The hour of His judgment is come."

3. The message of Rev. 14:6, 7 is definitely located as to time.

- *Note:-* The leading feature of the message is the proclamation that "the hour of His judgment is come." Such a message must necessarily be a last-day message. Christ, the apostles, nor the Reformers could have given such a message, for it would not have been true in their day. Previous studies have shown that the investigative judgment commenced in 1844. Therefore the message of Revelation 14 must be given around this time.
- Rev. 14:14-16. The second coming of Christ is depicted just a few verses later.
- *Note:-* History testifies to the fact that a people did arise in the nineteenth century to proclaim the message of Revelation 14. All over the world a people sprang into existence calling themselves Adventists. They preached this very message, "The hour of His judgment is come."

4. The commencement of the judgment hour message is described in the prophecy of Revelation 10.

- Rev. 10:2. The little book open must refer to Daniel the only book that was closed up or sealed (Dan. 12:4), which was not opened until the time of the end which commenced in 1798 (see G.C. page 356 para. 2).
- Rev. 10:6. The angel declares "that there should be time no longer:" This cannot refer to literal time, as the prophecy continues and verse 11 says that someone is to prophecy again. Therefore the 'time' referred to here must be prophetic time. At the conclusion of the 2,300 day prophecy which ended in 1844, there are no prophetic time periods.
- 2 S.M. page 108 para. 1. "This message announces the end of the prophetic periods."
- Rev. 10:7. When the 7th Trumpet or 3rd Woe begins, the mystery of God which was declared to His prophets would be finished. *Note:-* The 6th Trumpet or 2nd Woe ended on 11th August, 1840 (see G.C. page 334.). The mystery of God which finishes during the 7th Trumpet can be none other than the 2,300 day prophecy which finished in 1844, and which God gave to Daniel. Therefore we must conclude that the verses around this text tie in with the announcement of the judgment hour message of Revelation 14:6, 7 and Daniel 8:14.

- Rev. 10:8-10. Is a description of how the message of Daniel 8:14, 9:24-27 was understood correctly as far as time went and was fervently preached in the 1840's. It also predicted the great and bitter disappointment they endured when Christ did not return as they predicted He would in 1844. (For more information on this read G.C. Page 352-3 & Ev. 222-3.)
- Rev. 10:11. The message that these people gave must be repeated.
- R.H., October 31, 1899 par. 11. "The first, second, and third angels' messages are to be repeated."

5. God's judgment hour message calls people back to worshipping the true God, the creator of everything.

- Rev. 14:7. Worship Him that made heaven, earth, sea, and fountains of waters.
- John 1:1-3, 10; Col. 1:14-17. Jesus Christ is the One whom we should worship.
- 1 John 5:2-4. We worship or show reverent love to God by keeping His Commandments.
- John 14:21. He that keeps the Commandments loves Jesus.

Questions on the lesson.

1. What Scripture assures us that God pre-warns us of coming doom? Give two examples.
2. How was the approaching of the day of atonement proclaimed in ancient Israel?
3. How is God's antitypical day of atonement proclaimed to the world?
4. Is the message of Revelation 14 definitely located to time? How?
5. Where else in Scripture is there a description of what happens with the proclamation of the Revelation 14 message?
6. What is the little book that John saw open in Revelation 10:2?
7. What is the time that the angels said is no longer Revelation 10:6?
8. Explain the book being sweet in the mouth, and bitter in the belly experience.
9. What was to happen after this experience?
10. What does the judgment hour message call people to do, and how is this done?

MEMORISE:

- Rev. 14:6, 7.
- C.O.L. page 227 para. 2. "The proclamation of the judgment is an announcement of Christ's second coming as at hand. And this proclamation is called the everlasting gospel."

For Further Study

1. Read one of the following:- "The Great Second Advent Movement" by Loughborough pages 185-197; "Daniel and The Revelation" by Smith or "The Story Of The Seer of Patmos" by Haskell on Revelation chapter 10.
2. Read G.C. pages 355-374.

4g - THE CLOSE OF MAN'S PROBATION

1. God is truly a God of love, mercy, and grace, but at the same time He is a God of truth and justice and will punish evil.

- Exo. 34:5-7. Though God is longsuffering He will not clear the guilty.
- Eze. 18:23, 33:11, 14. God wants the wicked to turn away from evil and live, not die.
- Isa. 1:16-20. God warns people to repent.
- Jonah 3:10, 4:11. Destruction can be avoided by repentance.

2. Christ will not always offer salvation to all. The time is soon coming when this offer will be withdrawn and forgiveness of sins will be unobtainable.

- Gen. 6:3. God's Spirit will not always strive with man.
- Gen. 7:1-10. It was 7 days after probation closed for the people of Noah's day before the flood came.
- Amos 8:11-14. Probation closes for this world a short time before Christ's second coming.
- Matt. 25:10-13. After Christ closes the door of invitation it will be too late.

3. God's people receive a mark or are sealed into truth before probation closes.

- Eze. 9:3, 4. An angel will place a mark on those who sigh and cry for all the abominations done.
- Eze. 9:5, 6. The slaughter starts at God's house, therefore the sealing must start there also.
- Rev. 7:1-3. God's people are sealed in their foreheads before the plagues begin.
- Eze. 9:11. The angel returns after completing his mission.
- G.C. page 613 para. 2. "An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received 'the seal of the living God.' Then Jesus ceases His intercession in the sanctuary above."

4. When Christ's priestly work is completed, probation will close. Then the earth will experience a time of trouble such as never was.

- Dan. 12:1. Michael or Christ will begin His reign. Only those written in the book of life will be delivered from the terrible wrath poured out on this earth. This shows that the judgment has been completed, and the unfaithful have had their names removed from this book.
- Rev. 22:11, 12. The destiny of every soul is sealed just before Christ's second return.
- Zeph. 2:1-3. We are exhorted to seek God before this decree is announced.

5. The seven last plagues or God's wrath is poured out on all those who have rejected God's offer of salvation when probation closes.

- Rev. 14:9, 10. God's wrath is poured out without mixture or not mixed with mercy.
- Rev. 15:1. Seven angels pour out God's wrath upon the earth.
- Rev. 15:8. As no man can enter the temple no ministrations can occur, so probation has closed.
- Rev. 16:17-21; Rev. 6:14-17. At the conclusion of the 7th plague Christ returns.
- Zeph. 1:14-18. The day of wrath is described.

- Psa. 91:1-10. No plague will affect the righteous.

Questions on the lesson.

1. How does God express His attitude towards the guilty, and does He want them to die?
2. What does God send before judgment?
3. What Scripture clearly shows that God's mercy is limited?
4. Show from Scripture that there will be a short period of time between the close of probation and Christ's return.
5. What do God's people receive before the close of probation?
6. What does the statement 'shall Michael stand up' mean? When does this happen in relation to the close of probation?
7. What declaration of Christ which determines the destiny of every soul, did John hear?
8. What pressing appeal is given to us before probation closes?
9. What is the wrath of God?
10. Whom will the wrath of God be poured out on?
11. Are the plagues poured out before or after the close of probation? Give Scriptural evidence.
12. How does Zephaniah describe the day of God's wrath?

MEMORISE:

- Rev. 22:11.
- G.C. page 628 para. 2. "All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final judgment, wrath is poured out unmixed with mercy."

For Further Study

1. Read. S.R. pages 402-5.

4h - SATAN'S ATTEMPT TO KEEP MAN IN IGNORANCE OF THE JUDGMENT

1. "Satan invents unnumbered schemes to occupy our minds, that they may not dwell upon the very work with which we ought to be best acquainted. The arch- deceiver hates the great truths that bring to view an atoning sacrifice and an all- powerful Mediator. He knows that with him every-thing depends on his diverting minds from Jesus and His truth." G.C. page 488 para. 1.

- Rev. 14: 6, 7. The work which should particularly engage the minds of God's people in the last days is that of the judgment.
Note:- It is impossible for one to understand the Bible teaching on the judgment unless he understands the subject of Christ's mediatorial work in the heavenly sanctuary. Therefore Satan has been working through the years to obscure the truth concerning the sanctuary.
- 2 Thess. 2:3-7. Satan has erected a very subtle counterfeit of the gospel, called in Scripture 'the mystery of iniquity.' It is perpetuated by 'the man of sin' or 'the son of perdition.'
- Rev. 17:1-6. The mystery of iniquity is symbolised in Revelation as an impure woman. Inasmuch as a woman in prophecy symbolises a church (Jer. 6:2; 2 Cor. 11:2.), it follows that the mystery of iniquity manifests itself as a church.
- Rev. 17: 18. Satan's counterfeit church is identified with 'That great city which reigneth over the kings of the earth.'
- Throughout the Book of Revelation the expression 'That great city' has reference to Babylon. (See 14: 8; 16: 19; 18: 10.) Just as Jerusalem, the holy city, symbolises the true Christian church (Rev. 11: 2.) so Babylon is a symbol of the false church which is the opponent of the true church during the Christian dispensation. In the old dispensation Satan's system of counterfeit religion centred in Babylon; in the new dispensation it has centred in the city of Rome in the organization known as the Papacy. The facts of history reveal that the pagan religion of ancient Babylon has been transferred to Rome and embodied in Christian garb in the Papacy ('The Two Babylons' by Hislop page 1-3.). A comparison of the teachings of the Roman Catholic Church with the teachings of the Scripture forces one to the conclusion that the Papacy is the church represented by the woman of Revelation 17.

2. **The Papacy is a deceptive counterfeit of the true faith, and has erected a false system of mediation which has taken away from men the knowledge of a sanctuary in heaven.**

1. The Papacy has a *counterfeit sacrifice*.

- "The mass is the sacrifice of Christ's body and blood offered to God under the appearances of bread and wine." *Manual of Christian Doctrine*, by a seminar professor (R.C.), p. 438.
"The holy sacrifice of the mass does not differ *in its essence* from the sacrifice offered up upon Mount Calvary. As we find on Calvary and in the mass the same identical victim and the same principal offered, Jesus Christ, the two sacrifices are essentially the same." *Catholic Belief*, Rev. Joseph Faa di Bruno, D.D., (R.C.), p. 101.
- Matt. 26:17-29. The Lord's supper was given to the disciples before Christ died, therefore the bread and wine (pure grape juice) can only symbolise Christ's flesh and blood.
- Luke 22:19. We are told to do this service in remembrance of Christ.
- John 13:1-17. The Lord's Supper is supposed to be proceeded by foot washing.

2. The Papacy has a *counterfeit sanctuary*.

- "The real presence of our divine Lord in the blessed Eucharist makes every Catholic church a tabernacle of the Most High." *The True Voice*, (R.C.) Omaha, Nebraska, April 18, 1913.
- Heb. 8:1, 2, 5. The true tabernacle which the Lord pitched, not man.
- Heb. 9:11, 14, 24-28. Christ's ministration is in the heavenly tabernacle or sanctuary, and He was offered as a sacrifice once.

3. The Papacy has a *counterfeit god*.

- "We hold upon this earth the place of God Almighty." Pope Leo XIII, in an encyclical letter dated June 20, 1894, *The Great Encyclical Letters of Leo XIII*, page 304.
- 2 Thess. 2:3, 4. The man of sin or son of perdition claims to be god.

4. The Papacy has a *counterfeit mediator*.

- "The priest stands as a mediator between God and man." *The Pilot* (R.C.), Boston, May 29, 1915.
- 1 Tim. 2:5. There is only one mediator between God and man, Christ Jesus.

5. The Papacy has a *counterfeit intercessor*.

- "The kingdom of God consisting of justice and mercy, the Lord has divided it: He has reserved the kingdom of justice for Himself and He has granted the kingdom of mercy to Mary, ordaining that all the mercies which are dispensed to men pass through the hands of Mary, and should be bestowed according to her good pleasure." *The Glories of Mary*, page 27.
- "The Blessed Virgin and all the saints in heaven will become intercessors for you before the throne of God in a most special manner. Those souls will themselves, from a sense of gratitude, take a particular interest in your welfare, both temporal and spiritual, and promote the same by their prayers to the best of their power even whilst detained in purgatory. You shall not have to pass through purgatory, or at least you will not stay there very long." *Charity for the Souls in Purgatory*, Michael Muller, C.S.S.R., page 181.
- 1 John 1:9. When we confess our sins we are cleansed from ALL unrighteousness.
- Heb. 4:14-16. Because Christ is our High Priest we can boldly come to the throne of grace and obtain mercy.

6. The Papacy teaches a *counterfeit antitype*.

- "It is only necessary to run over the books of the Old Testament, especially Exodus, Leviticus, and Deuteronomy, to establish the fact that the Jewish Church, called by the evangelists and the apostles the *shadow* and the *figure* of the Christian society, can in fact be the shadow and the figure of the Catholic Church alone." *Catholic Doctrine as Defined by the Council of Trent*, Rev. A. Nampion, S.J. (R.C.), page 62.
- Col. 2:14, 16, 17. The Old Testament sanctuary and its services show us what Christ will do for us.

7. The Papacy has a *counterfeit sabbath*.

- "We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A.D. 336), transferred the solemnity from Saturday to Sunday." *The Convert's Catechism of Catholic Doctrine*, Rev. Peter Geiermann (R.C.), 1913, p. 50.
- Exo. 16:16-29, 20:8-11, 31:5; Lev. 23:3. The seventh day is the Sabbath of the Lord God.
- Heb. 4:4, 5, 8-11. Christ did not change the Sabbath day, it was still the seventh day of the week when Paul wrote the book of Hebrews some time after Christ's death.

3. In the last days the counterfeit system will be unveiled and a people raised up who will give the message, 'the hour of His judgment is come,' based on a proper understanding of the sanctuary truth.

- Rev. 14:6-10. Along with the message of the judgment is a solemn warning against worshipping the Papacy.
- P.P. Page 124 para 1. "The existing confusion of conflicting creeds and sects is fitly represented by the term 'Babylon,' which prophecy (Revelation 14:8; 18:2) applies to the world-loving churches of the last days."
- G.C. Page 448 para. 3. "The enforcement of Sundaykeeping on the part of Protestant churches is an enforcement of the worship of the papacy--of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image."
- Rev. 18:1- 4. God's people are called out of Babylon.
- Rev. 18: 5- 8. The false church will be destroyed.

Questions on the Lesson.

1. Which truth does Satan particularly desire to obscure today? Why?
2. What is 'the mystery of iniquity'? How is it symbolised in prophecy?
3. What points to the Papacy as Satan's counterfeit church?
4. How does the Papacy regard the mass?
5. What takes the place of the heavenly sanctuary in the papal system?
6. Who takes the place of God in Romanism? of the one Mediator, Jesus Christ?
7. What counterfeit intercessor is allowed to share Christ's office as our intercessor?
8. What does Roman Catholicism teach is the antitype of the ancient sanctuary types?
9. What admission does Rome make with regard to the Sabbath?
10. Summarise the counterfeits in the papal system.
11. How will the counterfeit system be revealed?
12. What final call is made? What will follow?

MEMORISE:

- Rev. 18:4.
- Ev. Page 365 para. 1. "This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week

above God's holy, sanctified day."

For Further Study

1. Read G.C. Pages 39-48.
2. Read as much as you can of the book *The Two Babylons* by Hislop.

© S. D. Goeldner, November, 2011. Last updated June, 2019.
<http://www.vineyardlabourer.info/biblecollege.html>

Vineyard Labourer Bible College Training for the Christian Walk