



i. \_\_\_\_\_

The Greek word *naos*, in Revelation means the innermost part of the temple, the Most Holy Place. *Naos* is distinguished from *hieron* (which is not used in Revelation) to mean the whole temple complex (Matthew 4:4; 26:55; John 2:14; 7:28)

ii. \_\_\_\_\_

iii. \_\_\_\_\_

d. What does measuring mean? \_\_\_\_\_  
Leviticus 16; Ezekiel 39:21-29; 40:1-5; Zechariah 2:1; Matthew 7:2;  
Mark 4:24; 2 Corinthians 10:12; Revelation 21:15

## 2. Rev. 11:2

a. Why not measure the outer court? \_\_\_\_\_

The Greek *ekballo exo* literally means, "to throw out," "to cast out."  
The temple in Jerusalem was divided into two courts: First the inner court consisting of the Court of the Priest, the Court of the Israelites, and the Court of the Women. Second, the outer court, the Court of the Gentiles. Luke 21:24; Revelation 13:5 - 7

b. Gentiles: *ethnos*, Non-Jewish; Gentile, heathen, nation, people.

c. Tread: *pateo*; to trample (literally or figuratively):--tread (down, under foot).

d. Holy City: \_\_\_\_\_

d. 42 months? \_\_\_\_\_

Ezekiel 9:6; Daniel 7:25; 8:10, 24, 25; 12:4, 7; Revelation 11:2, 3;  
12:6; 13:5

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. "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?" 1 Peter 4:17. GC 480

Measuring the Church of God.--The grand judgment is taking place, and has been going on for some time. Now the Lord says, Measure the temple and the worshipers thereof. Remember when you are walking the streets about your business, God is measuring you; when you are attending your household duties, when you engage in conversation, God is

measuring you. Remember that your words and actions are being daguerreotyped [photographed] in the books of heaven, as the face is reproduced by the artist on the polished plate. . . . {7BC 972.1}

Here is the work going on, measuring the temple and its worshipers to see who will stand in the last day. Those who stand fast shall have an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. When we are doing our work remember there is One that is watching the spirit in which we are doing it. Shall we not bring the Saviour into our everyday lives, into our secular work and domestic duties? Then in the name of God we want to leave behind everything that is not necessary, all gossiping or unprofitable visiting, and present ourselves as servants of the living God (MS 4, 1888). {7BC 972.2}

The Lord has provided His church with capabilities and blessings, that they may present to the world an image of His own sufficiency, and that His church may be complete in Him, a continual representation of another, even the eternal world, of laws that are higher than earthly laws. His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven, that every stone may be hewed and squared by the divine measurement and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Sun of Righteousness. The church is to be fed with manna from heaven and to be kept under the sole guardianship of His grace. Clad in complete armor of light and righteousness, she enters upon her final conflict. The dross, the worthless material, will be consumed, and the influence of the truth testifies to the world of its sanctifying, ennobling character. . . . TM 17

It is not in the order of God that any man, or any class of men, should assume that God has made them conscience for their brethren, or put forth their finite hand in a patronizing manner to control the Lord's delegated workers, thus endangering the safety of the Lord's heritage as well as their own, and retarding the work of God. God does not confine Himself to one man, or to a set of men, through whom to accomplish His work, but says of all, Ye "are laborers together with God." This means that every believing soul should have a part to act in His sacred work, and every individual believer in Jesus Christ is to manifest to the world a symbol of Christ's sufficiency, to represent to His church the higher laws of the future immortal world, and in obedience to the mandates of Heaven that are without a parallel, they should reveal a depth of knowledge independent of human inventions.

The Lord must be believed and served as the great "I AM," and we must trust implicitly in Him. Let not men prescribe laws to take the place of God's law. Never educate men to look to men, to trust in men; for man's wisdom is not sufficient to decide as to their right to engage in the Lord's work. When God lays a work upon individuals, men are not to reject His sanction. God must not be impeded in the working out of His plans by man's interference, but this has been done again and again. TM 209

If the church on earth is to resemble a temple, let it be built according to the pattern shown in heaven and not according to man's genius. The invention of man often counteracts the working out of God's plans. The golden measuring rod has not been placed in the hands of any finite man or any class of men, whatever their position or

calling, but is in the hand of the heavenly Architect. If men will not meddle with God's plan, and will let Him work upon minds and characters, building them up according to His plan, a work will be accomplished that will stand through the severest of trials. TM 208, 209