

‘Thy way, O God, is in the sanctuary.’

General Introduction.

The subject of the sanctuary and the investigative judgement 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. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgement shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days.

All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. The sanctuary in heaven is the very centre of Christ’s work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects and be able to give an answer to everyone that asketh them a reason of the hope that is in them.

The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, “whither the forerunner is for us entered.” Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father’s throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.

Great Controversy, pages 488 - 489

Lesson 1: ‘The blood of Jesus Christ His Son cleanseth us from all sin.’

MEMORY VERSE: ‘So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.’ Hebrews 9:28.

STUDY HELP: *Patriarchs & Prophets*, pages 63-70.

Introduction

‘As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of the common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim. “He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him.” Isaiah 53:5. Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. “With His stripes we are healed.” *Desire of Ages*, page 25.

‘If a soul sin’

1. What is the Bible’s only definition of sin? 1 John 3:4. Compare Romans 4:15.

NOTE: ‘The apostle gives us the true definition of sin. “Sin is the transgression of the law.” The largest class of Christ’s professed ambassadors are blind guides. They lead the people away from the path of safety by representing the requirements and prohibitions of the ancient law of Jehovah as arbitrary and severe. They give the sinner license to overstep the limits of God’s law. In this they are like the great adversary of souls, opening before them a life of freedom in violation of God’s commandments. With this lawless freedom the basis of moral responsibility is gone.’ *Confrontation*, page 75.

2. What law did Adam and Eve break? Genesis 2:16-17. Compare Genesis 3:1-6.

NOTE: ‘What reason have men for thinking that God is not particular whether they obey Him implicitly or take their own course? Adam and Eve lost Eden for one transgression of His command; and how dare we trifle with the law of the Most High, and frame deceitful apologies to our souls? We do this at a terrible peril. We must keep all the law, every jot and tittle; for he that offendeth in one point is guilty of all. Every ray of light must be received and cherished, or we shall become bodies of darkness. The Lord Jesus declares: “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” We should magnify the precepts of heaven by our words and actions.’ *Reflecting Christ*, page 54.

‘The wages of sin’

3. What is the penalty for man’s sins? Genesis 2:17, 3:3, Romans 6:23, James 1:15.

NOTE: ‘God has given in His word decisive evidence that He will punish the transgressors of His law. Those who flatter themselves that He is too merciful to execute justice upon the sinner, have only to look to the cross of Calvary. The death of

the spotless Son of God testifies that “the wages of sin is death,” that every violation of God’s law must receive its just retribution.’ *Great Controversy*, pages 539-540.

“The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” Romans 6:23. While life is the inheritance of the righteous, death is the portion of the wicked. Moses declared to Israel: “I have set before thee this day life and good, and death and evil.” Deuteronomy 30:15. The death referred to in these scriptures is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is “the second death” that is placed in contrast with everlasting life.’ *Great Controversy*, page 544.

4. Does God hold all men guilty for Adam’s sin? Romans 5:12. Compare Deuteronomy 24:16, Ezekiel 18:19-20.

NOTE: ‘There are many who in their hearts murmur against God. They say, “We inherit the fallen nature of Adam, and are not responsible for our natural imperfections.” They find fault with God’s requirements, and complain that He demands what they have no power to give. Satan made the same complaint in heaven, but such thoughts dishonour God.’ *Signs of the Times*, August 29, 1892.

‘It is inevitable that children should suffer from the consequences of parental wrongdoing, but they are not punished for the parents’ guilt, except as they participate in their sins. It is usually the case, however, that children walk in the steps of their parents. By inheritance and example the sons become partakers of the father’s sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son, to the third and fourth generation. This fearful truth should have a solemn power to restrain men from following a course of sin.’ *Patriarchs & Prophets*, page 306.

‘God so loved the world’

5. What remedy for man’s sins did God devise? John 3:16, 1 John 1:7.

NOTE: ‘The news of man’s fall spread through heaven, every harp was hushed. The angels cast their crowns from their heads in sorrow. All heaven was in agitation. A council was held to decide what must be done with the guilty pair. The anxiety of the angels seemed to be intense while Jesus was communing with His Father... Jesus told them that He would leave all His glory in heaven, appear upon earth as a man, humble Himself as a man, and that finally, after His mission as a teacher would be accomplished, He would be delivered into the hands of men, and endure almost every cruelty and suffering that Satan and his angels could inspire men to inflict; that He would die the cruellest of deaths, hung up between the heavens and the earth as a guilty sinner; that He should suffer dreadful hours of agony, which even angels could not look upon, but would veil their faces from the sight. The angels prostrated themselves before Him. They offered their lives. Jesus said to them that He would by His death save many; that the life of an angel could not pay the debt. His life alone could be accepted of the Father as a ransom for man.’ *The Truth about Angels*, page 60.

6. How did God convey to the guilty pair the truth that only Christ’s blood could atone for their sin? Genesis 3:21.

NOTE: ‘Sin is disloyalty to God, and [is] deserving of punishment. Fig leaves sewed together have been employed since the days of Adam, yet the nakedness of the soul of the sinner is not covered. All the arguments pieced together by all who have interested themselves in this flimsy robe will come to nought. Sin is the transgression of the law. Christ was manifest in our world to take away transgression and sin, and to substitute for the covering of fig leaves the pure robes of His righteousness. The law of God stands vindicated by the suffering and death of the only begotten Son of the infinite God.’ *The Upward Look*, page 378.

‘By faith, Abel...’

7. How did Abel express his faith in the blood of Jesus Christ as the only remedy for his sin? Genesis 4:4, Hebrews 11:4.

NOTE: ‘Cain and Abel were representatives of the two great classes. Abel, as priest, in solemn faith offered his sacrifice. Cain was willing to offer the fruit of his ground, but refused to connect with his offering the blood of beasts. His heart refused to show his repentance for sin, and his faith in a Saviour, by offering the blood of beasts. He refused to acknowledge his need of a Redeemer. This, to his proud heart, was dependence and humiliation. But Abel, by faith in a future Redeemer, offered to God a more acceptable sacrifice than Cain. His offering the blood of beasts signified that he was a sinner and had sins to put away, and that he was penitent and believed in the efficacy of the blood of the future great offering.’ *Confrontation*, pages 22-23.

8. What evidence do we have that this truth was known to other patriarchs? Genesis 8:20, 12:7-8, 26:25, 31:54.

NOTE: ‘Abraham, “the friend of God,” set us a worthy example. His was a life of prayer. Wherever he pitched his tent, close beside it was set up his altar, calling all within his encampment to the morning and the evening sacrifice. When his tent was removed, the altar remained. In following years, there were those among the roving Canaanites who received instruction from Abraham; and whenever one of these came to that altar, he knew who had been there before him; and when he had pitched his tent, he repaired the altar, and there worshiped the living God.’ *Patriarchs and Prophets*, page 128.

9. In what special way did God help Abraham to understand what the sacrifice of His Son meant? Genesis 22:1-14.

NOTE: ‘This terrible ordeal was imposed upon Abraham that he might see the day of Christ, and realise the great love of God for the world, so great that to raise it from its degradation, He gave His only-begotten Son to a most shameful death. Abraham learned of God the greatest lesson ever given to mortal. His prayer that he might see Christ before he should die was answered. He saw Christ; he saw all that mortal can see, and live. By making an entire surrender, he was able to understand the vision of

Christ, which had been given him. He was shown that in giving His only-begotten Son to save sinners from eternal ruin, God was making a greater and more wonderful sacrifice than ever man could make.' *Desire of Ages*, pages 468-469.

'Let them make Me a sanctuary'

10. Why was the first sanctuary built? Exodus 25:8. Compare Hebrews 9:8-9.

NOTE: The phrase translated 'holiest of all' in the King James Bible (Hebrews 9:8) is 'ta hagia' in the Greek and should be rendered 'the sanctuary', meaning literally 'the holy places.' It is so translated in Hebrews 8:2, and 9:1, 2. The failure to translate Paul's terms consistently in these chapters had led to great confusion. Similar inconsistency is found in the New King James Version and other recent versions.

'The question, What is the sanctuary? is clearly answered in the Scriptures. 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. The holy places of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." Revelation 4:5. He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Revelation 8:3. Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the "seven lamps of fire" and the "golden altar," represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened" (Revelation 11:19), and he looked within the inner veil, upon the Holy of Holies. Here he beheld "the ark of His testament," represented by the sacred chest constructed by Moses to contain the law of God. Moses made the earthly sanctuary after a pattern which was shown him. Paul teaches that that pattern was the true sanctuary which is in heaven. And John testifies that he saw it in heaven. The sanctuary in heaven is the very centre of Christ's work in behalf of men. It concerns every soul living upon the earth.' *The Faith I Live By*, page 202.

11. What sacrifice is required for Christ to minister as our High Priest in the heavenly sanctuary? Hebrews 9:23-26.

NOTE: 'The holy places made with hands were to be "figures of the true," "patterns of things in the heavens" (Hebrews 9:24, 23), a miniature representation of the heavenly temple where Christ, our great High Priest, after offering His life as a sacrifice, was to minister in the sinner's behalf.' *Patriarchs & Prophets*, page 343.

'I was shown a Sanctuary upon earth containing two apartments. It resembled the one in heaven. I was told that it was the earthly Sanctuary, a figure of the heavenly. The furniture of the first apartment of the earthly Sanctuary was like that in the first apartment of the heavenly. The veil was lifted, and I looked into the Holy of Holies, and saw that the furniture was the same as in the Most Holy place of the heavenly Sanctuary. The priests ministered in both apartments of the earthly. In the first apartment he ministered every day in the year, and entered the Most Holy but once in a year, to cleanse it from the sins which had been conveyed there. I saw that Jesus ministered in both apartments of the heavenly Sanctuary. He entered into the heavenly Sanctuary by the offering of His own blood. The earthly priests were removed by death, therefore they could not continue long; but Jesus, I saw, was a priest forever. Through the sacrifices and offerings brought to the earthly Sanctuary, the children of Israel were to lay hold of the merits of a Saviour to come. And in the wisdom of God the particulars of this work were given us that we might look back to them, and understand the work of Jesus in the heavenly Sanctuary.' *Spiritual Gifts Volume 1*, page 160.

'Ye do show the Lord's death'

12. In what way does Jesus help us to understand the importance of His sacrifice? 1 Corinthians 11:26.

NOTE: 'It is by receiving the life for us poured out on Calvary's cross, that we can live the life of holiness. And this life we receive by receiving His word, by doing those things which He has commanded. Thus we become one with Him. "He that eateth My flesh," He says, "and drinketh My blood, dwelleth in Me, and I in him. As the Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me." John 6:54, 56, 57. To the Holy Communion this scripture in a special sense applies. As faith contemplates our Lord's great sacrifice, the soul assimilates the spiritual life of Christ. That soul will receive spiritual strength from every Communion. The service forms a living connection by which the believer is bound up with Christ, and thus bound up with the Father. In a special sense it forms a connection between dependent human beings and God. As we receive the bread and wine symbolising Christ's broken body and spilled blood, we in imagination join in the scene of Communion in the upper chamber. We seem to be passing through the garden consecrated by the agony of Him who bore the sins of the world. We witness the struggle by which our reconciliation with God was obtained. Christ is set forth crucified among us.' *Desire of Ages*, page 661.

13. What work of preparation is necessary before we can avail ourselves of the emblems of His sacrifice? 1 Corinthians 11:27-28.

NOTE: 'Let every believer closely examine himself to ascertain what are his weak points. Let him cherish a spirit of humility and plead with the Lord for grace and wisdom and for the faith that works by love and purifies the soul. Let him cast away all self-confidence. Self-confidence leads to a lack of watchfulness. Those who walk humbly before God, distrustful of their own wisdom, will realise their danger and will know the power of God's keeping care.' *In Heavenly Places*, page 97.

Lesson 2: 'Let them make Me a sanctuary'

MEMORY VERSE: 'Thy way, O God, is in the sanctuary: who is so great a God as our God?' Psalm 77:13.

STUDY HELP: *Patriarchs & Prophets*, pages 343-358.

Introduction

'God sought to impress Israel with the holiness of His character and requirements, and the exceeding guilt of transgression. But the people were slow to learn the lesson. Accustomed as they had been in Egypt to material representations of the Deity, and these of the most degrading nature, it was difficult for them to conceive of the existence or the character of the Unseen One. In pity for their weakness, God gave them a symbol of His presence. "Let them make Me a sanctuary," He said; "that I may dwell among them."' *Education*, page 35.

'When I see the blood, I will pass over you'

1. What was the first sacred service introduced among the Israelites? Exodus 12:14-20.

NOTE: 'The Lord had commanded that the Passover should be yearly kept. "It shall come to pass," He said, "when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians." Thus from generation to generation the story of this wonderful deliverance was to be repeated. The Passover was followed by the seven days' feast of unleavened bread. On the second day of the feast, the first fruits of the year's harvest, a sheaf of barley, was presented before the Lord. All the ceremonies of the feast were types of the work of Christ. The deliverance of Israel from Egypt was an object lesson of redemption, which the Passover was intended to keep in memory. The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Saviour.' *Desire of Ages*, pages 76-77.

2. Which homes were assured of deliverance from death? Exodus 12:7, 13.

NOTE: 'The Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing His people from the bondage of sin. The sacrificial lamb represents "the Lamb of God," in whom is our only hope of salvation. Says the apostle, "Christ our Passover is sacrificed for us." 1 Corinthians 5:7. It was not enough that the paschal lamb be slain; its blood must be sprinkled upon the doorposts; so the merits of Christ's blood must be applied to the soul. We must believe, not only that He died for the world, but that He died for us individually. We must appropriate to ourselves the virtue of the atoning sacrifice.' *Patriarchs & Prophets*, page 277.

'It is the blood that maketh an atonement for the soul'

3. What strict prohibition did God make regarding blood? Leviticus 17:10-14.

NOTE: 'From the earliest times, man was prohibited from eating blood. When permission was given for man to eat flesh, the command was imperative that blood should not be eaten. "Flesh with the life thereof, which is the blood thereof, shall ye not eat." Genesis 9:4. Repeatedly Israel was forbidden the eating of blood. "Ye shall not eat anything with the blood." Leviticus 19:26. Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh." The eating of blood was so great a sin that the record states: "Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people." Leviticus 7:27... To this day the orthodox Jew refuses to eat any flesh with the blood... The instruction to refrain from the eating of blood is carried over into the New Testament. The first general council convened by the apostles in Jerusalem commanded all the Christian churches to abstain from eating blood. Acts 15:20. This command was reinforced by the Holy Ghost. Verse 28. The precious blood of the Son of God, which was spilled in Gethsemane and shed on Calvary, made atonement for the soul of man. The blood of God's son cleanseth from all sin. God desired that man should recognise the purpose of the blood.' F. C. Gilbert, *Messiah in His Sanctuary*, pages 17-18.

4. What is necessary for the remission of sins? Hebrews 9:22.

NOTE: 'This has a special meaning for us. If it was necessary in ancient times for the unclean to be purified by the blood of sprinkling, how essential for those living in the perils of the last days, and exposed to the temptations of Satan, to have the blood of Christ applied to their hearts daily. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"' *Testimonies Volume 4*, page 123.

'After the pattern'

5. What was Moses shown while he was on Mount Sinai with God? Exodus 25:8-9, 40, 26:30, 27:8, Numbers 8:4.

NOTE: 'The tabernacle built by Moses was made after a pattern. The Lord directed him: "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." And again the charge was given, "Look that thou make them after their pattern, which was showed thee in the mount." Exodus 25:9, 40. 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.’ *Great Controversy*, page 413.

6. How much of the design for the sanctuary was shown to Moses by God? Exodus 36:1, Hebrews 8:5.

NOTE: ‘It was Christ who planned the arrangement for the first earthly tabernacle. He gave every specification in regard to the building of Solomon’s temple. The One who in His earthly life worked as a carpenter in the village of Nazareth was the heavenly architect who marked out the plan for the sacred building where His name was to be honoured.’ *Christ’s Object Lessons*, page 348.

‘The Lord demands uprightness in the smallest as well as the largest matters. Those who are accepted at last as members of the heavenly court will be men and women who here on earth have sought to carry out the Lord’s will in every particular, who have sought to put the impress of heaven upon their earthly labours. In order that the earthly tabernacle might represent the heavenly, it must be perfect in all its parts, and it must be in the smallest detail like the pattern in the heavens. So it is with the characters of those who are finally accepted in the sight of Heaven.’ *In Heavenly Places*, page 154.

‘Thy way, O Lord, is in the sanctuary’

7. What was the purpose of the sanctuary and its symbols? Hebrews 4:2.

NOTE: ‘The gospel of Christ reflects glory upon the Jewish age. It sheds light upon the whole Jewish economy, and gives significance to the ceremonial law. The tabernacle, or temple, of God on earth was a pattern of the original in Heaven. All the ceremonies of the Jewish law were prophetic, typical of mysteries in the plan of redemption. The rites and ceremonies of the law were given by Christ himself, who, enshrouded in a pillar of cloud by day and a pillar of fire by night, was the leader of the hosts of Israel; and this law should be treated with great respect, for it is sacred. Even after it was no longer to be observed, Paul presented it before the Jews in its true position and value, showing its place in the plan of redemption and its relation to the work of Christ; and the great apostle pronounces this law glorious, worthy of its divine Originator.’ *Signs of the Times*, July 29, 1886.

8. How does Paul show that the sanctuary prefigures even the saving work of Christ in heaven? Hebrews 9:21-24.

NOTE: ‘I was also shown a sanctuary upon the earth containing two apartments. It resembled the one in heaven, and I was told that it was a figure of the heavenly. The furniture of the first apartment of the earthly sanctuary was like that in the first apartment of the heavenly. The veil was lifted, and I looked into the Holy of Holies and saw that the furniture was the same as in the most holy place of the heavenly sanctuary. The priest ministered in both apartments of the earthly. He went daily into the first apartment, but entered the most holy only once a year, to cleanse it from the sins which had been conveyed there. I saw that Jesus ministered in both apartments of the heavenly sanctuary. The priests entered into the earthly with the blood of an animal as an offering for sin. Christ entered into the heavenly sanctuary by the offering of His own blood. The earthly priests were removed by death; therefore they could not continue long; but Jesus was a priest forever. Through the sacrifices and offerings brought to the earthly sanctuary, the children of Israel were to lay hold of the merits of a Saviour to come. And in the wisdom of God the particulars of this work were given us that we might, by looking to them, understand the work of Jesus in the heavenly sanctuary.’ *Early Writings*, page 252.

‘Perfected forever’

9. What could the sacrifices of the earthly sanctuary never achieve? Hebrews 10:1, 11.

NOTE: ‘Before Christ came, a ceremonial holiness could be obtained by offering the blood of bulls and of goats; but these sacrifices could not cleanse the conscience. They were but a representation of Christ, the great sacrifice. The substance of all the sacrifices and offerings, He came to this world to do God’s will by offering Himself. He came as the world’s Redeemer, to stand at the head of humanity. The Holy Spirit comes to man through Christ. We are given a decided testimony regarding the value of Christ’s offering. God’s word declares, “By the which will we are sanctified through the offering of the body of Jesus Christ once for all.” It was a whole and entire sacrifice that was made for us.’ *Second Advent Review & Sabbath Herald*, July 25, 1899.

10. By contrast, what work does the sacrifice of Christ do for those who are sanctified? Hebrews 10:14.

NOTE: ‘How vastly different was the true High Priest from the false and corrupted Caiaphas. In comparison with Caiaphas, Christ stands out pure and undefiled, without a taint of sin. “By one offering He hath perfected for ever them that are sanctified” [Hebrews 10:14]. This enabled Him to proclaim on the cross with a clear and triumphant voice, “It is finished.” Christ entered in once into the holy place, “having obtained eternal redemption for us” [Hebrews 9:12]. “Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them” [Hebrews 7:25]. Christ glorified not Himself in being made High Priest. God gave Him His appointment to the priesthood. He was to be an example to all the human family. He qualified Himself to be, not only the representative of the race, but their Advocate, so that every soul if he will may say, I have a Friend at court. He is a High Priest that can be touched with the feelings of our infirmities.’ *Manuscript Releases, Volume 12*, pages 392-393.

‘Our great High Priest’

11. What important qualification did Christ need in order to be our High Priest? Hebrews 2:17-18, Hebrews 5:1-2.

NOTE: ‘Adam was in the perfection of manhood, the noblest of the Creator’s works. He was in the image of God, but a little lower than the angels. What a contrast the second Adam presented as He entered the gloomy wilderness to cope with Satan single-handed. Since the fall, the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ’s advent to the earth. In order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. He who knew no sin became sin for us. He humiliated Himself to the lowest depths of human woe, that He might be qualified to reach man and bring him up from the degradation in which sin had plunged him. “For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.” “And being made perfect, He became the author of eternal salvation unto all them that obey Him.” *Confrontation*, pages 32-33.

12. How does the knowledge of having such a High Priest affect our relationship to God? Hebrews 4:15-16, Hebrews 10:19, 22.

NOTE: ‘The throne of grace is itself the highest attraction because occupied by One who permits us to call Him Father. But God did not deem the principle of salvation complete while invested only with His own love. By His appointment He has placed at His altar an Advocate clothed with our nature. As our Intercessor, His office work is to introduce us to God as His sons and daughters. Christ intercedes in behalf of those who have received Him. To them He gives power, by virtue of His own merits, to become members of the royal family, children of the heavenly King. And the Father demonstrates His infinite love for Christ, who paid our ransom with His blood, by receiving and welcoming Christ’s friends as His friends. He is satisfied with the atonement made. He is glorified by the incarnation, the life, death, and mediation of His Son.’ *God’s Amazing Grace*, page 68.

Lesson 3: ‘The solemn feasts of the LORD our God’

MEMORY VERSE: ‘Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.’ 1 Corinthians 5:7-8.

STUDY HELP: *Patriarchs & Prophets*, pages 537-542.

Introduction

‘Anciently God commanded his people to assemble three times a year, and from every city from Dan to Beersheba the people came to these annual feasts. The one at the commencement of the season was to entreat God’s blessing upon their families, their lands, their flocks, and their herds. The one at the close of harvest was the crowning festal gathering, to bring their offerings to God. Joy and rejoicing were there combined with the solemnities of a holy and sacred convocation. Many sacrifices were made at these feasts; and this profusion of blood shed in connection with the harvest of thanksgiving was significant to them of the fact that even the bounties of the earth could come to them only through the cross of Calvary. By thus assembling and bringing their tithes into the treasury, they ever acknowledged the Lord to be the giver of all their blessings.’ *Second Advent Review & Sabbath Herald*, July 10, 1879.

‘Christ our Passover is sacrificed for us’

1. What was the opening feast of the year? Leviticus 23:5-6.

NOTE: ‘The Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing His people from the bondage of sin. The sacrificial lamb represents “the Lamb of God,” in whom is our only hope of salvation. Says the apostle, “Christ our Passover is sacrificed for us.” 1 Corinthians 5:7. It was not enough that the paschal lamb be slain; its blood must be sprinkled upon the doorposts; so the merits of Christ’s blood must be applied to the soul. We must believe, not only that He died for the world, but that He died for us individually. We must appropriate to ourselves the virtue of the atoning sacrifice. The hyssop used in sprinkling the blood was the symbol of purification, being thus employed in the cleansing of the leper and of those defiled by contact with the dead. In the psalmist’s prayer also its significance is seen: “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.” Psalm 51:7. The lamb was to be prepared whole, not a bone of it being broken: so not a bone was to be broken of the Lamb of God, who was to die for us. John 19:36. Thus was also represented the completeness of Christ’s sacrifice. The flesh was to be eaten. It is not enough even that we believe on Christ for the forgiveness of sin; we must by faith be constantly receiving spiritual strength and nourishment from Him through His word. Said Christ, “Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life.” John 6:53, 54. And to explain His meaning He said, “The words that I speak unto you, they are spirit, and they are life.” Verse 63.’ *Patriarchs & Prophets*, page 277.

2. How did Paul explain the significance of the Passover? 1 Corinthians 5:7-8.

NOTE: 'The use of unleavened bread also was significant. It was expressly enjoined in the law of the Passover, and as strictly observed by the Jews in their practice, that no leaven should be found in their houses during the feast. In like manner the leaven of sin must be put away from all who would receive life and nourishment from Christ. So Paul writes to the Corinthian church, "Purge out therefore the old leaven, that ye may be a new lump. . . . For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Corinthians 5:7, 8.' *Patriarchs & Prophets*, page 278.

'The firstfruits of them that sleep'

3. What service followed the Passover Sabbath? Leviticus 23:10-11.

NOTE: 'Christ was the first fruits of them that slept. This very scene, the resurrection of Christ from the dead, was observed in type by the Jews at one of their sacred feasts. They came up to the Temple when the first fruits had been gathered in, and held a feast of thanksgiving. The first fruits of the harvest crop were sacredly dedicated to the Lord. That crop was not to be appropriated for the benefit of man. The first ripe fruit was dedicated as a thank offering to God. He was acknowledged as the Lord of the harvest. When the first heads of grain ripened in the field, they were carefully gathered, and when the people went up to Jerusalem, they were presented to the Lord, waving the ripened sheaf before Him as a thank offering. After this ceremony the sickle could be put to the wheat, and it could be gathered into sheaves.' *Ms 115*, 1897.

4. How does Paul explain the fulfilment of the Feast of the Firstfruits? 1 Corinthians 15:20.

NOTE: 'Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead.' *The Faith I Live By*, page 180.

'Feast of weeks'

5. What feast followed fifty days later to celebrate the end of the spring harvest? Deuteronomy 16:9-10.

NOTE: '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. The Pentecost occupied but one day, which was devoted to religious service.' *Patriarchs & Prophets*, page 540.

6. In what wonderful way did the Feast of Weeks, or Pentecost, reach its fulfilment? Acts 2:1-4, 41-47.

NOTE: 'The disciples were astonished and overjoyed at the greatness of the harvest of souls. They did not regard this wonderful ingathering as the result of their own efforts; they realised that they were entering into other men's labours. Ever since the fall of Adam, Christ had been committing to chosen servants the seed of His word, to be sown in human hearts. During His life on this earth He had sown the seed of truth and had watered it with His blood. The conversions that took place on the Day of Pentecost were the result of this sowing, the harvest of Christ's work, revealing the power of His teaching.' *Acts of the Apostles*, page 44.

'The seed had been sown by the greatest Teacher the world had ever known. For three and a half years the Son of God had sojourned in the land of Judea, proclaiming the message of the gospel of truth and working with mighty signs and wonders. The seed had been sown, and after His ascension the great ingathering took place. More were converted by one sermon on the day of Pentecost than were converted during all the years of Christ's ministry. So mightily will God work when men give themselves to the control of the Spirit.' *Ms 85*, 1903.

'Blowing of trumpets'

7. What ceremony marked the beginning of the autumn feasts? Leviticus 23:24.

NOTE: 'To prepare the camp of Israel for [the Day of Atonement], ten days prior to this special occasion a solemn service was conducted when the trumpet was blown and a warning sounded. The preceding service, observed on the first day of the seventh month, was a holy convocation. It was to be regarded as a sabbath. The people were prohibited from performing secular labour on the first day of the seventh month. An offering must be presented to the Lord. Till the present day the orthodox Jew in all parts of the world calls the ten days prior to the Day of Atonement, from the first day to the tenth day of this same month "the ten days of repentance." These are preparatory days to the solemn Day of Atonement.' F. C. Gilbert, *Messiah in His Sanctuary*, pages 60-61.

8. How does the prophet Joel convey the message of the Feast of Trumpets? Joel 2:1, 12-18, Compare Amos 4:12.

NOTE: 'In view of that great day the word of God, in the most solemn and impressive language, calls upon His people to arouse from their spiritual lethargy and to seek His face with repentance and humiliation: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."... To prepare a people to stand in the day of God, a great work of reform was to be accomplished. God saw that many of His professed people were not building for eternity, and in His mercy He was about to send a message of warning to arouse

them from their stupor and lead them to make ready for the coming of the Lord. This warning is brought to view in Revelation 14. Here is a threefold message represented as proclaimed by heavenly beings and immediately followed by the coming of the Son of man to reap “the harvest of the earth.” The first of these warnings announces the approaching judgement. The prophet beheld an angel flying “in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgement is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” Revelation 14:6, 7.’ *Great Controversy*, page 311.

‘Then shall the sanctuary be cleansed’

9. What was the purpose of the Day of Atonement? Leviticus 16:30-31.

NOTE: ‘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. 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. Every one must be tested, and found without spot or wrinkle or any such thing. All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. The Lord declares, “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.” Isaiah 43:25.’ *Maranatha*, page 93.

10. What decision is made concerning those who refuse to afflict their souls? Leviticus 23:29.

NOTE: ‘We have but a little time in this world, and let us work for time and for eternity. Be diligent to make your calling and election sure. See that you make no mistake in regard to your title to a home in Christ’s kingdom. If your name is registered in the Lamb’s book of life, then all will be well with you. Be ready and anxious to confess your faults and forsake them, that your mistakes and sins may go beforehand to judgement and be blotted out.’ *Testimonies Volume 5*, page 331.

‘Sins that are not confessed will never be forgiven; the name of him who thus rejects the grace of God will be blotted out of the book of life. The time is at hand when every secret thing shall be brought into judgement, and then there will be many confessions made that will astonish the world. The secrets of all hearts will be revealed. The confession of sin will be most public. The sad part of it is that confession then made will be too late to benefit the wrongdoer or to save others from deception. It only testifies that his condemnation is just. You may now close the book of your remembrance in order to escape confessing your sins, but when the judgement shall sit and the books shall be opened, you cannot close them. The recording angel has testified that which is true. All that you have tried to conceal and forget is registered, and will be read to you when it is too late for wrongs to be righted. Unless your sins are cancelled, they will testify against you at that day.’ *Second Advent Review & Sabbath Herald*, December 16, 1890.

‘To keep the Feast of Tabernacles’

11. What feast closed the annual round? Deuteronomy 16:13-15.

NOTE: ‘The Feast of Tabernacles was celebrated to commemorate the time when the Hebrews dwelt in tents during their sojourn in the wilderness. While this great festival lasted, the people were required to leave their houses and live in booths made of green branches of pine or myrtle. These leafy structures were sometimes erected on the tops of the houses, and in the streets, but oftener outside the walls of the city, in the valleys and along the hillsides. Scattered about in every direction, these green camps presented a very picturesque appearance. The feast lasted one week, and during all that time the temple was a festal scene of great rejoicing. There was the pomp of the sacrificial ceremonies; and the sound of music, mingled with hosannas, made the place jubilant. At the first dawn of day, the priests sounded a long, shrill blast upon their silver trumpets; and the answering trumpets, and the glad shouts of the people from their booths, echoing over hill and valley, welcomed the festal day. Then the priest dipped from the flowing waters of the Kedron a flagon of water, and, lifting it on high, while the trumpets were sounding, he ascended the broad steps of the temple, keeping time with the music with slow and measured tread, chanting meanwhile: “Our feet shall stand within thy gates, O Jerusalem!”’ *Spirit of Prophecy Volume 2*, page 344.

12. To what great harvest does the Feast of Tabernacles look forward? Revelation 14:14-20. Compare Matthew 13:37-43, Joel 3:13 & Jeremiah 8:20.

NOTE: ‘The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed. They will become “as though they had not been.” Obadiah 16. And every voice in the whole universe will unite in joyful praise to God. Says the revelator, “Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.” Revelation 5:13.’ *Patriarchs & Prophets*, page 541.

Lesson 4: 'I am the Door'

MEMORY VERSE: 'I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.' John 10:9.

STUDY HELP: *Patriarchs & Prophets*, pages 430-431.

Introduction

'Christ is the door to the fold of God. Through this door all His children, from the earliest times, have found entrance. In Jesus, as shown in types, as shadowed in symbols, as manifested in the revelation of the prophets, as unveiled in the lessons given to His disciples, and in the miracles wrought for the sons of men, they have beheld "the Lamb of God, which taketh away the sin of the world" (John 1:29), and through Him they are brought within the fold of His grace.' *Desire of Ages*, page 477.

'None other name'

1. How is the entrance to the sanctuary courtyard described? Exodus 27: 16.

NOTE: 'The sacred tent was enclosed in an open space called the court, which was surrounded by hangings, or screens, of fine linen, suspended from pillars of brass. The entrance to this enclosure was at the eastern end. It was closed by curtains of costly material and beautiful workmanship, though inferior to those of the sanctuary. The hangings of the court being only about half as high as the walls of the tabernacle, the building could be plainly seen by the people without.' *Patriarchs & Prophets*, page 347.

2. How many entrances were there to the courtyard? Exodus 38:9-18.

NOTE: 'Many have come presenting other objects for the faith of the world; ceremonies and systems have been devised by which men hope to receive justification and peace with God, and thus find entrance to His fold. But the only door is Christ, and all who have interposed something to take the place of Christ, all who have tried to enter the fold in some other way, are thieves and robbers.' *Desire of Ages*, page 477.

3. How are the two veils described which provide entrance to the Holy Place and the Most Holy Place? Exodus 26:36, 31.

NOTE: These colours, the blue, the purple the scarlet, together with the white of the fine twined linen, were used repeatedly in the sanctuary and in the vestments for the high priest. See also Exodus 26:1, 28:6-15.

'The door to the outer court, the door to the Holy Place and the door to the Most Holy Place were all in the same colours: blue, scarlet and purple. Jesus was the Door to all three phases of the sanctuary services. Jesus was the Door that led into the courtyard where the sacrifices took place. Jesus was the Door that led into the intercessory chamber, and Jesus was the Door that led into the Most Holy Place which was also the judgement room. Jesus is the only Door to salvation.' Robert Taylor, *The Censer Still Burns*, page 27.

'A ribband of blue'

4. What significance was the colour blue to have for God's people and how were they constantly to be reminded of its meaning? Numbers 15:37-40.

NOTE: 'Note that a blue border was to be worn on the garments of every person. It was around the sleeve. Each opening or edge had a fringe of blue. And the blue, according to Numbers 15:39, was to remind them of the eternal law of the great God of Israel. Thus as they walked and looked to where their feet were going, they were reminded, by the blue, to walk in the straight and narrow path. Whenever they stretched forth the hand, the blue hem was a reminder to only take or touch or handle what was in accordance with the law. The keeping of the law was a hedge to them that protected them from many evils and temptations. The blue border on their garment reminded them of their obligation to the law of God.' Robert Taylor, *The Censer Still Burns*, page 21.

n.b. The blue border would also have been about their necks, reminding them that their lips, their eyes, their ears, their minds were also to remember the law of God.

5. What was God's purpose in giving His people the law? Deuteronomy 5:29, 33, 6:24-25.

NOTE: 'Christ came to the world with the accumulated love of eternity. Sweeping away the exactions which had encumbered the law of God, He showed that the law is a law of love, an expression of the Divine Goodness. He showed that in obedience to its principles is involved the happiness of mankind, and with it the stability, the very foundation and framework, of human society. So far from making arbitrary requirements, God's law is given to men as a hedge, a shield. Whoever accepts its principles is preserved from evil. Fidelity to God involves fidelity to man. Thus the law guards the rights, the individuality, of every human being. It restrains the superior from oppression, and the subordinate from disobedience. It ensures man's well-being, both for this world and for the world to come. To the obedient it is the pledge of eternal life, for it expresses the principles that endure forever.' *Education*, page 76.

'Though your sins be as scarlet'

6. Of what does the colour scarlet remind us? Isaiah 1:18.

NOTE: 'When we see that there are defects in our characters, we must be zealous and repent and reform; for if we regard iniquity in our hearts, the Scripture declares that God will not hear us. Christ has given us an invitation full of mercy. He says, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." There is nothing worse than a scarlet sin except the sin that can have no forgiveness in this life or in the life to come.' *Signs of the Times*, March 10, 1890.

7. What other significance does the colour red have for us? 1 John 1:7. (Compare 2 Corinthians 5:21.)

NOTE: 'I am so grateful today that we have a living Saviour. There are many who go about as mournfully as though Christ were still in Joseph's tomb with a great stone rolled before the door. Our hearts should be full of hope and joy, and we should be able to say with grateful tongues, Christ is risen, and is at the right hand of God to make intercession for us. He has carried his blood into the sanctuary, and will cleanse us from every sin.' *Signs of the Times*, August 29, 1892.

'And they clothed Him with purple'

8. What was the significance of the colour purple? Mark 15:17-18. (Compare Judges 8:26, Esther 8:15, Luke 16:19.)

NOTE: 'At the suggestion of Herod, a crown was now plaited from a vine bearing sharp thorns, and this was placed upon the sacred brow of Jesus; and an old tattered purple robe, once the garment of a king, was placed upon his noble form, while Herod and the Jewish priests encouraged the insults and cruelty of the mob. Jesus was then placed upon a large block, which was derisively called a throne, an old reed was placed in his hand as a sceptre, and, amid satanic laughter, curses, and jeers, the rude throng bowed to him mockingly as to a king. Occasionally some murderous hand snatched the reed that had been placed in his hand, and struck him on the head with it, forcing the thorns into his temples, and causing the blood to flow down his face and beard.' *Spirit of Prophecy Volume 3*, page 138.

n.b. Purple is produced by combining red and blue. So Christ is fitted to be our King since He is not only the Law-giver but shed His precious blood that we might be reconciled to God.

9. When will Christ be given His kingdom and dominion? Daniel 7:13-14.

NOTE: 'The blue is the standard or the law of the great God of Israel. The red, or the scarlet, symbolises the life and the death of Jesus in our behalf. Because Jesus upheld the law, because He lived and died in our behalf, the kingdom of the redeemed is given into His hands. He becomes our King throughout eternity. He wears purple... The door represents Jesus and His standard. What a lesson, what a wonderful revelation it was when Jesus said, "I am the door." John 10:9.' Robert Taylor, *The Censer Still Burns*, page 27.

'Fine twined linen'

10. Of what material were the high priest's vestments made? Exodus 28:39-42.

NOTE: 'As in the typical service the high priest laid aside his pontifical robes and officiated in the white linen dress of an ordinary priest; so Christ laid aside His royal robes and garbed Himself with humanity and offered sacrifice, Himself the priest, Himself the victim. As the high priest, after performing his service in the Holy of Holies, came forth to the waiting congregation in his pontifical robes; so Christ will come the second time, clothed in garments of whitest white, "so as no fuller on earth can white them." Mark 9:3. He will come in His own glory, and in the glory of His Father, and all the angelic host will escort Him on His way.' *Acts of the Apostles*, page 33.

11. What is the symbolism of white linen? Revelation 19:7-8. Compare Revelation 3:18.

NOTE: 'No outward adorning can compare in value or loveliness with that "meek and quiet spirit," the "fine linen, white and clean" (Revelation 19:14), which all the holy ones of earth will wear. This apparel will make them beautiful and beloved here, and will hereafter be their badge of admission to the palace of the King. His promise is, "They shall walk with Me in white: for they are worthy." Revelation 3:4.' *Acts of the Apostles*, page 523.

'Arrayed in purple and scarlet'

12. By contrast with the colours of sanctuary, what colour is missing in the description of the Woman of Revelation 17? Revelation 17:4.

NOTE: 'Prophecy had declared that the papacy was to "think to change times and laws." Daniel 7:25. This work it was not slow to attempt. To afford converts from heathenism a substitute for the worship of idols, and thus to promote their nominal acceptance of Christianity, the adoration of images and relics was gradually introduced into the Christian worship. The decree of a general council finally established this system of idolatry. To complete the sacrilegious work, Rome presumed to expunge from the law of God the second commandment, forbidding image worship, and to divide the tenth commandment, in order to preserve the number.' *Great Controversy*, page 51.

'Among the leading causes that had led to the separation of the true church from Rome was the hatred of the latter toward the Bible Sabbath. As foretold by prophecy, the papal power cast down the truth to the ground. The law of God was trampled in the dust, while the traditions and customs of men were exalted. The churches that were under the rule of the papacy were early compelled to honour the Sunday as a holy day. Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that while they observed the Sabbath, they refrained from labour also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they

denounced in the strongest language those who dared to show it honour. It was only by fleeing from the power of Rome that any could obey God's law in peace.' *Great Controversy*, page 65.

13. When men teach others to disregard the Law of God, what is it time for the Lord to do? Psalm 119:126. Compare Romans 3:31.

NOTE: 'It is ever the purpose of Satan to make void the law of God and to pervert the true meaning of the plan of salvation. Therefore he has originated the falsehood that the sacrifice of Christ on Calvary's cross was for the purpose of freeing men from the obligation of keeping the commandments of God. He has foisted upon the world the deception that God has abolished His constitution, thrown away His moral standard, and made void His holy and perfect law. Had He done this, at what terrible expense would it have been to Heaven! Instead of proclaiming the abolition of the law, Calvary's cross proclaims in thunder tones its immutable and eternal character. Could the law have been abolished, and the government of heaven and earth and the unnumbered worlds of God maintained, Christ need not have died. The death of Christ was to forever settle the question of the validity of the law of Jehovah... Christ came to magnify the law and to make it honourable.' *Faith & Works*, page 118.

Lesson 5: 'The offering of the body of Jesus Christ once for all'

MEMORY VERSE: 'And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour.' Ephesians 5.2

STUDY HELP: *Our High Calling*, page 47.

Introduction

'Christ was the Lamb slain from the foundation of the world. To many it has been a mystery why so many sacrificial offerings were required in the old dispensation, why so many bleeding victims were led to the altar. But the great truth that was to be kept before men, and imprinted upon mind and heart, was this, "Without shedding of blood is no remission." Heb. 9:22. In every bleeding sacrifice was typified "the Lamb of God, which taketh away the sin of the world." John 1:29.' *Our High Calling*, page 47.

'The Lamb of God'

1. What quality was to distinguish the creature chosen for a burnt offering? Exodus 12: 5, Leviticus 1:2-3.

NOTE: The words 'without blemish' are applied to the sacrifices seventeen times in Leviticus.

'Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, thus symbolising 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."' *Patriarchs & Prophets*, page 353.

2. How did Peter link the sacrifices of the sanctuary with Christ? 1 Peter 1:18-19.

NOTE: '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.' *Patriarchs & Prophets*, page 353.

'In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" (Matt. 8:17). He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He knew no sin. He was the Lamb "without blemish and without spot" (1 Peter 1:19). Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour's head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope.' *Selected Messages Book 1*, page 256.

3. What further lesson may we draw from contemplating Christ as the sacrificial lamb? Romans 12:1.

NOTE: 'God requires the body to be rendered a living sacrifice to Him, not a dead or a dying sacrifice. The offerings of the ancient Hebrews were to be without blemish, and will it be pleasing to God to accept a human offering that is filled with disease and corruption? He tells us that our body is the temple of the Holy Ghost; and He requires us to take care of this temple, that it may be a fit habitation for his Spirit. The apostle Paul gives us this admonition: "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." [1 Corinthians 6:19, 20.] All should be very careful to preserve the body in the best condition of health, that they may render to God perfect service, and do their duty in the family and in society. It is as truly a sin to violate the laws of our being as it is to break the Ten Commandments. To do either is to break God's laws. Those who transgress the law of God in their physical organism, will be inclined to violate the law of God spoken from Sinai.' *Christian Temperance & Bible Hygiene*, pages 52-53.

'The Lamb slain from the foundation of the world'

4. What must the sinner do with the offering he had brought for his sin? Leviticus 4:32-33.

NOTE: 'In the innocent offering slain by his own hand he beheld the fruits of sin, the death of the Son of God in his behalf. He sees the immutable character of the law he has transgressed, and confesses his sin; he relies upon the merits of the Lamb of God.' *That I May Know Him*, page 17.

5. How did Isaiah teach this vital truth? Isaiah 53:4-7.

NOTE: 'The sins of the people were transferred in figure to the officiating priest, who was a mediator for the people. The priest could not himself become an offering for sin, and make an atonement with his life, for he was also a sinner. Therefore, instead of suffering death himself, he killed a lamb without blemish; the penalty of sin was transferred to the innocent beast, which thus became his immediate substitute, and typified the perfect offering of Jesus Christ. Through the blood of this victim, man looked forward by faith to the blood of Christ which would atone for the sins of the world.' *Signs of the Times*, March 14, 1878.

'He shall confess that he hath sinned'

6. In addition to bringing his sacrifice, what also was essential for the sinner? Leviticus 5:5-6.

NOTE: '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. Both ceremonies alike symbolised the transfer of the sin from the penitent to the sanctuary.' *The Faith I Live By*, page 198.

7. What precious assurance is conditional upon a full and frank confession of our sins? Psalm 32:5.

NOTE: 'Satan had represented the chosen and loyal people of God as being full of defilement and sin. He could depict the particular sins of which they had been guilty. Had he not set the whole confederacy of evil at work to lead them, through his seductive arts, into these very sins? But they had repented, they had accepted the righteousness of Christ. They were therefore standing before God clothed with the garments of Christ's righteousness, and "He answered and spake unto those that stood before Him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Every sin of which they had been guilty was forgiven, and they stood before God as chosen and true, as innocent, as perfect, as though they had never sinned.' *Testimonies to Ministers*, page 39.

'The Lord hath laid on Him the iniquity of us all'

8. To whom is the guilt of the repentant sinner transferred? 2 Corinthians 5:21, Galatians 3:13.

NOTE: 'As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary.' *Great Controversy*, page 421.

9. What was done with the blood of the sin offering? Leviticus 4:30, 17.

NOTE: 'Day by day 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. The animal was then slain. "Without shedding of blood," says the apostle, there is no remission of sin. "The life of the flesh is in the blood." Leviticus 17:11. The broken law of God demanded the life of the transgressor. The blood, representing the forfeited life of the sinner, whose guilt the victim bore, 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.' *Great Controversy*, page 418.

10. When was the sanctuary finally cleansed from the guilt of those sins freely confessed and repented? Leviticus 16:1-19, 29-33. (Note especially verses 19, 30 & 33.)

NOTE: '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." 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. Once a year, on the great Day of Atonement, the priest entered the Most Holy Place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministrations.' *Great Controversy*, page 418-419.

'Worthy is the Lamb that was slain'

11. How did John in vision see Jesus? Revelation 5:6.

NOTE: 'Christ is our Mediator and officiating High Priest in the presence of the Father. He was shown to John as a Lamb that had been slain, as in the very act of pouring out His blood in the sinner's behalf. When the law of God is set before the sinner, showing him the depth of his sins, he should then be pointed to the Lamb of God, that taketh away the sin of the world. He should be taught repentance toward God and faith toward our Lord Jesus Christ. Thus will the labour of Christ's representative be in harmony with His work in the heavenly sanctuary.' *Testimonies Volume 4*, page 395.

12. In what way did Christ desire that we should remember today His blood shed for us? 1 Corinthians 11: 23-26.

NOTE: 'Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, that He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages... Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the "Lamb without blemish and without spot." 1 Peter 1:19. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.'" *Desire of Ages*, pages 652-653.

Lesson 6: 'Who can bring a clean thing out of an unclean?'

MEMORY VERSE: 'Wash me thoroughly from mine iniquity, and cleanse me from my sin.' Psalm 51:2.

STUDY HELP: *Testimonies Volume 2*, page 609-614.

Introduction

'The glory of God hallowed the sanctuary; and for this reason the priests never entered the place sanctified by God's presence with shoes upon their feet. Particles of dust might cleave to their shoes, which would desecrate the sanctuary; therefore the priests were required to leave their shoes in the court, before entering the sanctuary. In the court, beside the door of the tabernacle, stood the brazen laver, wherein the priests washed their hands and their feet before entering the tabernacle, that all impurity might be removed, "that they die not." All who officiated in the sanctuary were required of God to make special preparations before entering where God's glory was revealed.' *Spirit of Prophecy Volume 1*, page 348.

'The washing of regeneration'

1. What was placed between the altar of sacrifice and the Holy Place? Exodus 30:18.

NOTE: 'The laver was placed between the altar and the congregation, that before they came into the presence of God, in the sight of the congregation, they might wash their hands and their feet. What impression was this to make upon the people? It was to show them that every particle of dust must be put away before they could go into the presence of God; for He was so high and holy that unless they did comply with these conditions, death would follow.' *Second Advent Review & Sabbath Herald*, May 30, 1871.

2. What was the original source of the water for the laver? Exodus 17:5-6.

NOTE: 'From the smitten rock in Horeb first flowed the living stream that refreshed Israel in the desert... It was Christ, by the power of His word, that caused the refreshing stream to flow for Israel. "They drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Corinthians 10:4. He was the source of all temporal as well as spiritual blessings. Christ, the true Rock, was with them in all their wanderings. "They thirsted not when He led them through the deserts: He caused the waters to flow out of the rock for them; He clave the rock also, and the waters gushed out." "They ran in the dry places like a river." Isaiah 48:21; Psalm 105:41. The smitten rock was a figure of Christ, and through this symbol the most precious spiritual truths are taught. As the life-giving waters flowed from the smitten rock, so from Christ, "smitten of God," "wounded for our transgressions," "bruised for our iniquities" (Isaiah 53:4, 5), the stream of salvation flows for a lost race.' *Patriarchs & Prophets*, page 411.

3. How does Paul explain the spiritual significance of water in the plan of salvation? Ephesians 5:26-27, Titus 3:5.

NOTE: 'The refreshing water, welling up in a parched and barren land, causing the desert place to blossom, and flowing out to give life to the perishing, is an emblem of the divine grace which Christ alone can bestow, and which is as the living water, purifying, refreshing, and invigorating the soul. He in whom Christ is abiding has within him a never-failing fountain of grace and strength. Jesus cheers the life and brightens the path of all who truly seek Him. His love, received into the heart, will spring up in good works unto eternal life. And not only does it bless the soul in which it springs, but the living stream will flow out in words and deeds of righteousness, to refresh the thirsting around him.' *Patriarchs & Prophets*, page 412.

‘Beholding as in a glass’

4. From what was the laver made? Exodus 38:8.

NOTE: ‘Between the altar and the door of the tabernacle was the laver, which was also of brass, made from the mirrors that had been the freewill offering of the women of Israel.’ *Patriarchs & Prophets*, page 347.

‘The “women assembling at the door of the Tabernacle” were serving with the workmen who were constructing the shrine. They had done what their mirrors had shown to be necessary for their daily grooming. But outward beauty cannot satisfy divine ideals (1 Samuel 16:7). The historians noted that they had progressed as far as “the door” of God’s holy shrine. Did they there wistfully yearn for a richer experience? Had they glimpsed the ideals which they might reach in the glory crowning Horeb, and because of this vision yielded their mirrors to Bezaleel’s softening flame and transforming hammer? Because the bias of their lives had altered, their prized tools of self-love were surrendered.’ Hardinge: *With Jesus in His Sanctuary*, page 111.

5. Into what mirror should all followers of Christ gaze? 2 Corinthians 3:18.

NOTE: ‘Pride and vanity are manifested everywhere; but those who are inclined to look into the mirror to admire themselves will have little inclination to look into the law of God, the great moral mirror. This idolatry of dress destroys all that is humble, meek, and lovely in character. It consumes the precious hours that should be devoted to meditation, to searching the heart, to the prayerful study of God’s Word.’ *Child Guidance*, page 433.

‘There may be marked defects in the character of an individual, yet when he becomes a true disciple of Christ, the power of divine grace transforms and sanctifies him. Beholding as in a glass the glory of the Lord, he is changed from glory to glory, until he is like Him whom he adores.’ *Acts of the Apostles*, page 559.

‘A fountain for sin and for uncleanness’

6. How does the water from the Rock explain the ministry of Christ? Zechariah 13:1.

NOTE: ‘In order to gain a proper knowledge of ourselves, it is necessary to look into the mirror, and there discovering our own defects, avail ourselves of the blood of Christ, the fountain opened for sin and uncleanness, in which we may wash our robes of character and remove the stains of sin.’ *Testimonies Volume 4*, page 58.

‘The time has come for earnest and powerful efforts to rid the church of the slime and filth which is tarnishing her purity. The church of Christ is called to be a holy, powerful people, a name and praise in all the earth. There has been opened a fountain for Judah and Jerusalem, to wash from all uncleanness and sin. There is an astonishing backsliding with God’s people, to whom has been entrusted sacred, holy truth.’ *Testimonies to Ministers*, page 450.

7. How often were the priests to wash in the water of the laver? Exodus 30:18-20.

NOTE: ‘At the laver the priests were to wash their hands and their feet whenever they went into the sacred apartments, or approached the altar to offer a burnt offering unto the Lord.’ *Patriarchs & Prophets*, page 347.

‘At the altar...the sacrifice procured the forgiveness and justification of the sinner by its bloody sacrifice. This was a one-time act, the work of a moment. Then by continually washing at the laver, the waters of which represent cleansing grace, the born-again sinner was enabled to maintain his state of cleanliness.’ Hardinge: *With Jesus in His Sanctuary*, page 112.

‘If any man thirst, let him come unto Me, and drink’

8. What gracious invitation did Christ give on the final day of the Feast of Tabernacles? John 7:37.

NOTE: ‘The condition of the people made this appeal very forcible. They had been engaged in a continued scene of pomp and festivity, their eyes had been dazzled with light and colour, and their ears regaled with the richest music; but there had been nothing in all this round of ceremonies to meet the wants of the spirit, nothing to satisfy the thirst of the soul for that which perishes not. Jesus invited them to come and drink of the fountain of life, of that which would be in them a well of water, springing up unto everlasting life. The priest had that morning performed the ceremony which commemorated the smiting of the rock in the wilderness. That rock was a symbol of Him who by His death would cause living streams of salvation to flow to all who are athirst. Christ’s words were the water of life. There in the presence of the assembled multitude He set Himself apart to be smitten, that the water of life might flow to the world.’ *Desire of Ages*, page 453.

9. How is the symbolism of water also used for spiritual cleansing today? Acts 2:38, Romans 6:3-4.

NOTE: ‘Man was brought again into favour with God by the washing of regeneration. The washing was the burial with Christ in the water in the likeness of His death, representing that all who repent of the transgression of the law of God receive purification, cleansing, through the work of the Holy Spirit. Baptism represents true conversion by the renewing of the Holy Spirit. Those who have been buried with Christ in baptism, and been raised in the likeness of His resurrection, have pledged themselves to live in newness of life. “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.” Colossians 3:1, 2.’ *The Faith I Live By*, page 143.

10. What further symbol of cleansing was given to us by Jesus? John 13:3-17.

NOTE: ‘Jesus saith to [Peter], He that is washed needeth not save to wash his feet, but is clean every whit.” These words mean more than bodily cleanliness. Christ is still speaking of the higher cleansing as illustrated by the lower. He who came from the bath was clean, but the sandaled feet soon became dusty, and again needed to be washed. So Peter and his brethren had been

washed in the great fountain opened for sin and uncleanness. Christ acknowledged them as His. But temptation had led them into evil, and they still needed His cleansing grace. When Jesus girded Himself with a towel to wash the dust from their feet, He desired by that very act to wash the alienation, jealousy, and pride from their hearts. This was of far more consequence than the washing of their dusty feet. With the spirit they then had, not one of them was prepared for communion with Christ. Until brought into a state of humility and love, they were not prepared to partake of the paschal supper, or to share in the memorial service which Christ was about to institute. Their hearts must be cleansed. Pride and self-seeking create dissension and hatred, but all this Jesus washed away in washing their feet. A change of feeling was brought about. Looking upon them, Jesus could say, "Ye are clean." Now there was union of heart, love for one another. They had become humble and teachable. Except Judas, each was ready to concede to another the highest place. Now with subdued and grateful hearts they could receive Christ's words. Like Peter and his brethren, we too have been washed in the blood of Christ, yet often through contact with evil the heart's purity is soiled. We must come to Christ for His cleansing grace. Peter shrank from bringing his soiled feet in contact with the hands of his Lord and Master; but how often we bring our sinful, polluted hearts in contact with the heart of Christ! How grievous to Him is our evil temper, our vanity and pride! Yet all our infirmity and defilement we must bring to Him. He alone can wash us clean.' *Desire of Ages*, page 646.

'A sea of glass'

11. What is the counterpart of the laver in the sanctuary in heaven? Revelation 4:6, first part. See also Revelation 15:2.

NOTE: 'This Hebrew word "sea" has also been rendered laver (2 Chronicles 4:2)... This symbol of baptismal regeneration has finally become the ultimate base upon which the redeemed stake their position before God. The law, which the mirrors of the laver represented, and the cleansing waters provided by the Lord have become the foundation of their lives and characters... The laver has become their sign of triumph, and forms the pedestal upon which they stand victorious before the universe... This final vision of the laver leaves us with the assurance that Christ's transformed disciples will need no further purification in the hereafter. They stand before the throne of the eternal Judge without fault (Revelation 14:5), their robes of character washed and made white by Calvary's twin streams. Serving Him day and night in His temple "as kings and priests." The laver's mission will thus be accomplished in the final justification and sanctification of God's people.' Hardinge: *With Jesus in His Sanctuary*, page 119.

12. What is said of those who will stand on that sea of glass? Revelation 15:2-4.

NOTE: 'Through trials and persecution, the glory (character) of God is revealed in His chosen ones. The church of God, hated and persecuted by the world, are educated and disciplined in the school of Christ. They walk in narrow paths on earth; they are purified in the furnace of affliction. They follow Christ through sore conflicts; they endure self-denial and experience bitter disappointments; but their painful experience teaches them the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ's sufferings, they are destined to be partakers of His glory. In holy vision the prophet saw the triumph of the people of God. He says, "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them." Revelation 15:2, 3; 7:14, 15.' *Thoughts from the Mount of Blessing*, page 31.

Lesson 7: 'A table in the wilderness'

MEMORY VERSE: 'Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over.' Psalm 23:5.

STUDY HELP: *Early Writings*, pages 56-58.

Introduction

'The Lord will help all who take hold with good courage, and humbly do His work with honesty and fidelity and earnest zeal. The end is near, and I would say to those I love in every place, Be of good courage in the Lord. Ministers and people, the Lord is our Rock. We may be secure. The Lord will not leave His people to the will of the enemy. He will carry us through all the strait places. He can spread a table for us in the wilderness.' *Second Advent Review & Sabbath Herald*, February 12, 1901.

'The bread of God is He which cometh down from heaven'

1. What piece of tabernacle furniture was placed on the north side of the Holy Place? Exodus 26:35, Exodus 40:22.

NOTE: 'The table of shewbread 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.' *Patriarchs & Prophets*, page 348.

2. What was placed upon this table? What other items were needed in the use of this table? Exodus 25:29, Exodus 37:16.

NOTE: 'The shewbread was kept ever before the Lord as a perpetual offering. Thus it was a part of the daily sacrifice. It was called shewbread, or "bread of the presence," because it was ever before the face of the Lord. It was an acknowledgement of man's dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ. God had fed Israel in the wilderness with bread from heaven, and they were still dependent upon His bounty, both for temporal food and spiritual blessings. Both the manna and the shewbread pointed to Christ, the living Bread, who is ever in the presence of God for us. He Himself said, "I am the living Bread which came down from heaven." John 6:48-51. Frankincense was placed upon the loaves.' *Patriarchs & Prophets*, page 354.

'A drink offering accompanied the morning and evening sacrifice (Exodus 29:40, Numbers 15:5). For this reason the shewbread table contained dishes, spoons and bowls, or as other versions render it, dishes, spoons and "cups with which they pour out" (Exodus 25:29, Young's translation). This drink offering was poured out in the holy place "unto the Lord." It is not a long step from the table of shewbread mentioned in the [Old Testament] to the table of the Lord in the [New Testament].' *SDA Bible Commentary Volume 1*, page 719.

'I am the bread which came down from heaven'

3. How did Jesus explain the spiritual significance of bread? John 6:30-35.

NOTE: 'The figure which Christ used was a familiar one to the Jews. Moses, by the inspiration of the Holy Spirit, had said, "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord." And the prophet Jeremiah had written, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." Deuteronomy 8:3; Jeremiah 15:16. The rabbis themselves had a saying, that the eating of bread, in its spiritual significance, was the study of the law and the practice of good works; and it was often said that at the Messiah's coming all Israel would be fed. The teaching of the prophets made plain the deep spiritual lesson in the miracle of the loaves. This lesson Christ was seeking to open to His hearers in the synagogue. Had they understood the Scriptures, they would have understood His words when He said, "I am the bread of life." Only the day before, the great multitude, when faint and weary, had been fed by the bread which He had given. As from that bread they had received physical strength and refreshment, so from Christ they might receive spiritual strength unto eternal life. "He that cometh to Me," He said, "shall never hunger; and he that believeth on Me shall never thirst.'" *Desire of Ages*, page 386.

4. In what special sense is Jesus the Bread of life? John 6:51-57.

NOTE: 'To eat the flesh and drink the blood of Christ is to receive Him as a personal Saviour, believing that He forgives our sins, and that we are complete in Him. It is by beholding His love, by dwelling upon it, by drinking it in, that we are to become partakers of His nature. What food is to the body, Christ must be to the soul. Food cannot benefit us unless we eat it, unless it becomes a part of our being. So Christ is of no value to us if we do not know Him as a personal Saviour. A theoretical knowledge will do us no good. We must feed upon Him, receive Him into the heart, so that His life becomes our life. His love, His grace, must be assimilated.' *Desire of Ages*, page 389.

'Every Sabbath he shall set it in order'

5. When was the bread to be renewed on the table? Leviticus 24:5-8.

NOTE: 'When the bread was removed every Sabbath, to be replaced by fresh loaves, the frankincense was burned upon the altar as a memorial before God.' *Patriarchs & Prophets*, page 354.

'The Sabbath hours are sacred, when hungry worshippers enter the courts of God. Common fare can never satisfy. So the preacher must study diligently during the week to gather grains of truth in the fields of scripture. Upon his knees he must labour to grind and sift the flour, while within his heart the fire burns. He must watch to exclude the leaven of self, and include the flavour of heaven's salt. And he must pray, Sweet Spirit, flow into the dough and anoint it with a cross of oil. And through this toil, the substance of his Sabbath 'loaf' will be the Lord Jesus. Then in God's house, and on God's day, his pulpit will become a banquet table spread with heaven's shewbread, ready to satisfy his people's hunger.' Hardinge, *With Jesus in His Sanctuary*, page 167.

6. What was done with the shewbread removed from the table? Leviticus 24:9.

NOTE: 'The priest and the bread became one. This anticipated the time when God's Priest and God's Bread would be One. This eating is also vital for Christ's royal priests. Jesus warned, "Except ye eat... ye have no life in you.'" Hardinge, *With Jesus in His Sanctuary*, page 166.

'They did eat and were all filled'

7. What mighty miracles did Christ work to demonstrate His power to supply man's need? Matthew 14:14-20. (Compare Matthew 15:32-37, Mark 6:35-44, Mark 8:1-9, Luke 9:12-17, John 6:5-14.)

NOTE: This is the only miracle recorded by all four Gospel writers.

'He who taught the people the way to secure peace and happiness was just as thoughtful of their temporal necessities as of their spiritual need. The people were weary and faint. There were mothers with babes in their arms, and little children clinging to their skirts. Many had been standing for hours. They had been so intensely interested in Christ's words that they had not once

thought of sitting down, and the crowd was so great that there was danger of their trampling on one another. Jesus would give them a chance to rest, and He bade them sit down. There was much grass in the place, and all could rest in comfort. Christ never worked a miracle except to supply a genuine necessity, and every miracle was of a character to lead the people to the tree of life.' *Desire of Ages*, page 365.

8. How had Christ worked similar miracles for His people before? 1 Corinthians 10:1-4. (Compare 1 Kings 17:2-6, 14-16. 1 Kings 19:5-8.)

NOTE: 'There is no place for anxious care. Diligence, fidelity, caretaking, thrift, and discretion are called for. Every faculty is to be exercised to its highest capacity. But the dependence will be, not on the successful outcome of our efforts, but on the promise of God. The word that fed Israel in the desert, and sustained Elijah through the time of famine, has the same power today. "Be not therefore anxious (R.V.), saying, What shall we eat? or, What shall we drink? . . . Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matthew 6:31-33.' *Education*, page 138.

'Thou preparest a table before me'

9. What regular reminder did Jesus give us of His continuing ability to satisfy the needs of His people? 1 Corinthians 11:23-26.

NOTE: 'Our Lord has said, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. . . . For My flesh is meat indeed, and My blood is drink indeed." John 6:53-55. This is true of our physical nature. To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring. All this Christ has taught in appointing the emblems of His great sacrifice. The light shining from that Communion service in the upper chamber makes sacred the provisions for our daily life. The family board becomes as the table of the Lord, and every meal a sacrament.' *Desire of Ages*, page 660.

10. How are we assured that Christ will minister also to the soul's hunger? Matthew 5:6, Psalm 36:7-9.

NOTE: 'And how much more are Christ's words true of our spiritual nature. He declares, "Whoso eateth My flesh, and drinketh My blood, hath eternal life." It is by receiving the life for us poured out on Calvary's cross, that we can live the life of holiness. And this life we receive by receiving His word, by doing those things which He has commanded. Thus we become one with Him. "He that eateth My flesh," He says, "and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me." John 6:54, 56, 57. To the holy Communion this scripture in a special sense applies. As faith contemplates our Lord's great sacrifice, the soul assimilates the spiritual life of Christ. That soul will receive spiritual strength from every Communion. The service forms a living connection by which the believer is bound up with Christ, and thus bound up with the Father. In a special sense it forms a connection between dependent human beings and God.' *Desire of Ages*, page 660.

'O taste and see that the Lord is good'

11. In what precious promises may God's people put their trust? Psalm 34:8-10.

NOTE: 'How shall we know for ourselves God's goodness and His love? The psalmist tells us, not, hear and know, read and know, or believe and know; but "Taste and see that the Lord is good" (Psalm 34:8). Instead of relying upon the word of another, taste for yourself. Experience is knowledge derived from experiment. Experimental religion is what is needed now. "Taste and see that the Lord is good.'" *God's Amazing Grace*, page 252.

12. What gracious promise does Jesus make? Matthew 21:22.

NOTE: 'There is an evidence that is open to all, the most highly educated, and the most illiterate, the evidence of experience. God invites us to prove for ourselves the reality of His word, the truth of His promises. He bids us "taste and see that the Lord is good." Psalm 34:8. Instead of depending upon the word of another, we are to taste for ourselves. He declares, "Ask, and ye shall receive." John 16:24. His promises will be fulfilled. They have never failed; they never can fail. And as we draw near to Jesus, and rejoice in the fullness of His love, our doubt and darkness will disappear in the light of His presence.' *Steps to Christ*, page 111.

Lesson 8: 'I am the Light of the world'

MEMORY VERSE: 'Then spake Jesus again unto them, saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.' John 8:12

STUDY HELP: *Christ's Object Lessons*, pages 414-421.

Introduction

'Christ does not bid His followers strive to shine. He says, Let your light shine. If you have received the grace of God, the light is in you. Remove the obstructions, and the Lord's glory will be revealed. The light will shine forth to penetrate and dispel the

darkness. You cannot help shining within the range of your influence. The revelation of His own glory in the form of humanity will bring heaven so near to men that the beauty adorning the inner temple will be seen in every soul in whom the Saviour dwells. Men will be captivated by the glory of an abiding Christ. And in currents of praise and thanksgiving from the many souls thus won to God, glory will flow back to the great Giver.' *Christ's Object Lessons*, page 420.

'To cause the lamps to burn continually'

1. What was placed on the south side in the Holy Place? Exodus 26:35. Read Exodus 37:17-24.

NOTE: '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.' *Patriarchs & Prophets*, page 348.

'At God's command, only man's most precious gift might be used for the candlestick. So Israel's purest gold was brought. This sings of Jesus who is more precious than Ophir's fabled gold (Isaiah 13:12), and whose life holds up the flame of ageless truth.' Hardinge, *With Jesus in His Sanctuary*, page 147.

'The gold mentioned by Christ, the True Witness, which all must have, has been shown me to be faith and love combined, and love takes the precedence of faith.' *Testimonies Volume 2*, page 36.

2. What instruction was given concerning the candlestick? Leviticus 24:2-4.

NOTE: '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.' *Patriarchs & Prophets*, page 348.

'We search in vain for windows, only to find that no sunbeam ever plays upon the sacred table nor does moonlight fall upon the golden altar. Only the candlesticks seven flames chase the darkness from the chamber. Their light illumines the way which stretches with prophetic eye into the most holy shrine, where the pilgrim's journey will end at God's throne of mercy... The lamp of life is Christ, man's only and complete and everlasting Light.' Hardinge, *With Jesus in His Sanctuary*, page 147.

3. How were the lamps lit? Exodus 27:20-21, Exodus 30:7-8.

NOTE: 'No common fire might ever be used to ignite the sacred wicks. The wood burning on the altar alone supplied the sacred spark.' Hardinge, *With Jesus in His Sanctuary*, page 153.

'At the hour of worship, as the prayers and praise of the people were ascending to God, two of the sons of Aaron took each his censer and burned fragrant incense thereon, to rise as a sweet odour before the Lord. But they transgressed His command by the use of "strange fire." For burning the incense they took common instead of the sacred fire which God Himself had kindled, and which He had commanded to be used for this purpose. For this sin a fire went out from the Lord and devoured them in the sight of the people.' *Patriarchs & Prophets*, page 359.

'The Light of the world'

4. How did Jesus describe Himself? John 9:5, John 12:46.

NOTE: 'Heaven, looking down, and seeing the delusions into which men were led, knew that a divine Instructor must come to earth. Men in ignorance and moral darkness must have light, spiritual light; for the world knew not God, and He must be revealed to their understanding. Truth looked down from heaven and saw not the reflection of her image; for dense clouds of moral darkness and gloom enveloped the world, and the Lord Jesus alone was able to roll back the clouds: for He was the Light of the world. By His presence He could dissipate the gloomy shadow that Satan had cast between man and God. Darkness covered the earth, and gross darkness the people. Through the accumulated misrepresentations of the enemy, many were so deceived that they worshiped a false god, clothed with the attributes of the satanic character. The Teacher from heaven, no less a personage than the Son of God, came to earth to reveal the character of the Father to men, that they might worship Him in spirit and in truth.' *Fundamentals of Christian Education*, page 176.

Read *Desire of Ages*, chapter 51.

5. Now that Christ has returned to heaven, who is to continue His work of enlightening the world? Matthew 5:14-16, Philippians 2:15.

NOTE: 'The purity, faith, zeal, and consistency of character in those who go forth to work for the Lord, should be so evident that others may see their good works, and be led to glorify our Father who is in heaven. If our profession of faith is sustained by heartfelt piety, it will be a means of good; for thereby souls will be influenced to comply with the terms of salvation. God designs that His grace should be made manifest in the believer, that through the Christlike character of individual members, the church may become the light of the world.' *Fundamentals of Christian Education*, page 202.

'A light unto my path'

6. What did the psalmist describe as a light? Psalm 119:105. Compare Proverbs 6:23.

NOTE: 'If we would study the Bible diligently and prayerfully every day, we should every day see some beautiful truth in a new, clear, and forcible light.' *Child Guidance*, page 511.

'We are to give the last warning of God to men, and what should be our earnestness in studying the Bible, and our zeal in spreading the light! Let every soul who has received the divine illumination seek to impart it. Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls.' *Gospel Workers*, page 353.

7. What particular aspect of Scripture is to be a light to us in this dark world? 2 Peter 1:19.

NOTE: 'It was not the scholarly theologians who had an understanding of this truth, and engaged in its proclamation. Had these been faithful watchmen, diligently and prayerfully searching the Scriptures, they would have known the time of night; the prophecies would have opened to them the events about to take place. But they did not occupy this position, and the message was given by humbler men. Said Jesus: "Walk while ye have the light, lest darkness come upon you." John 12:35. Those who turn away from the light which God has given, or who neglect to seek it when it is within their reach, are left in darkness. But the Saviour declares: "He that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. Whoever is with singleness of purpose seeking to do God's will, earnestly heeding the light already given, will receive greater light; to that soul some star of heavenly radiance will be sent to guide him into all truth.' *Maranatha*, page 17.

'What fellowship hath light with darkness?'

8. What warnings are we given about trying to mingle light with darkness? 2 Corinthians 6:14, 1 Thessalonians 5:5-8.

NOTE: 'What can there be in common between these parties? There can be no fellowship, no communion. The word fellowship means participation, partnership. God employs the strongest figures to show that there should be no union between worldly parties and those who are seeking the righteousness of Christ. What communion can there be between light and darkness, truth and unrighteousness? None whatever. Light represents righteousness; darkness, error, sin, unrighteousness. Christians have come out of darkness into the light. They have put on Christ, and they wear the badge of truth and obedience. They are governed by the elevated and holy principles which Christ expressed in His life. But the world is governed by principles of dishonesty and injustice.' *Fundamentals of Christian Education*, page 476.

9. What blessings come to those who walk in the light? 1 John 1:7. Compare Ephesians 5:8-11.

NOTE: 'Those who wear Christ's yoke will draw together. They will cultivate sympathy and forbearance, and in holy emulation will strive to show to others the tender sympathy and love of which they feel such great need themselves. He who is weak and inexperienced, although he is weak, may be strengthened by the more hopeful and by those of mature experience. Although the least of all, he is a stone that must shine in the building. He is a vital member of the organised body, united to Christ, the living head, and through Christ identified with all the excellencies of Christ's character so that the Saviour is not ashamed to call him brother.' *Selected Messages, Book 3*, page 16.

10. What difference will be seen between those who are in the light and those in darkness? 1 John 2:9-10.

NOTE: 'The Lord is fitting a people for heaven. The defects of character, the stubborn will, the selfish idolatry, the indulgence of faultfinding, hatred, and contention, provoke the wrath of God and must be put away from His commandment-keeping people. Those living in these sins are deceived and blinded by the wiles of Satan. They think that they are in the light when they are groping in darkness.' *Testimonies Volume 4*, page 180.

'Under a bushel'

11. Against what misuse of the light given to us does Jesus warn us? Luke 8:16, Luke 11:33.

NOTE: 'Jesus does not bid the Christian to strive to shine, but just to let his light shine in clear and distinct rays to the world. Do not blanket your light. Do not sinfully withhold your light. Do not let the mist and fog and malaria of the world put out your light. Do not hide it under a bed or under a bushel, but set it on a candlestick, that it may give light to all that are in the house. God bids you shine, penetrating the moral darkness of the world.' *Our High Calling*, page 297.

12. What reaction against the light are we warned against? John 3:19-21.

NOTE: Suppose that because some ship had disregarded his warning beacon, and gone to pieces on the rocks, the lighthouse keeper should put out his lights, and say, "I will pay no more attention to the lighthouse"; what would be the consequence? But that is not the way he does. He keeps his lights burning all night, throwing their beams far out into the darkness, for the benefit of every mariner that comes within the dangerous reach of rocks and shoals. Were some ship to be wrecked because the lights went out, it would be telegraphed over the world that on such a night, at such a point, a ship went to pieces on the rocks because there was no light in the tower. But if some ships are wrecked because they pay no attention to the light, the lighthouse keeper is guiltless; they were warned, but they paid no heed.' *Reflecting Christ*, page 167.

'Salvation to the ends of the earth'

13. What is the purpose of the light? Acts 13:47. Compare 2 Corinthians 4:4 & 6, Ephesians 5:13.

NOTE: 'Let the glorious conceptions of God possess your mind. Let your life be knit by hidden links to the life of Jesus. He who commanded the light to shine out of darkness is willing to shine in your heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. The Holy Spirit will take the things of God and show them unto you, conveying them as a living power into the obedient heart. Christ will lead you to the threshold of the Infinite. You may behold the glory beyond the veil, and reveal to men the sufficiency of Him who ever liveth to make intercession for us.' *Christ's Object Lessons*, page 149.

14. What warning is given to the church that fails to let its light shine? Revelation 2:4-5.

NOTE: 'Let each member of the church study this important warning and reproof. Let each one see if in contending for the truth, if in debating on the theory, he has not lost the tender love of Christ. Has not Christ been left out of the sermons, and out of the heart? Is there not danger that many are going forward with a profession of the truth, doing missionary work, while the love of Christ has not been woven into the labour? This solemn warning from the True Witness means much; it demands that you shall remember from whence you are fallen, and repent, and do the first works; "or else," says the True Witness, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." O that the church might realise its need of its first ardour of love! When this is wanting, all other excellences are insufficient.' *Selected Messages Book 1*, page 370.

Lesson 9: 'A perpetual incense before the LORD'

MEMORY VERSE: 'Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.' Hebrews 7:25.

STUDY HELP: *Great Controversy*, page 489.

Introduction

'The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place was an altar of perpetual intercession, before the holy, an altar of continual atonement. By blood and by incense God was to be approached, symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul.' *Patriarchs & Prophets*, page 353.

'If a soul sin'

1. How was the altar of incense constructed? Exodus 30:1-5.

NOTE: 'God designed this altar of shittim or acacia wood encased in gold. Discern the incarnation in these types. Gold points to Christ as the manifestation of God's love, and wood whispers of His frail humanity, natures mysteriously blended in Him who is "the same yesterday, and today and forever" (Hebrews 13:8). For God's Son to intercede on man's behalf, He must first become the Son of man (Hebrews 2:17) and trudge the lowly road we daily travel. And then our Brother Priest, who once wore sinner's rags in innocence, must die a criminal's death because of miscarried justice. Now He shares God's throne in transformed humanity. To suggest these truths the Spirit ordered perishable wood encased in durable gold to form the pedestal of prayer.' Hardinge, *With Jesus in His Sanctuary*, page 171.

2. How is the purpose of the altar of incense described? Exodus 30:6-8

NOTE: '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.' *Patriarchs & Prophets*, page 348.

'The incense which came with the prayers'

3. How did David express his understanding of the significance of the altar of incense? Psalm 141:1-2.

NOTE: 'Let the members of every family bear in mind that they are closely allied to heaven. The Lord has a special interest in the families of His children here below. Angels offer the smoke of the fragrant incense for the praying saints. Then in every family let prayer ascend to heaven both in the morning and at the cool sunset hour, in our behalf presenting before God the Saviour's merits. Morning and evening, the heavenly universe take notice of every praying household.' *Child Guidance*, page 519.

4. What insight are we given into this ministry in the heavenly sanctuary? Revelation 8:3-4.

NOTE: 'The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor, who is at God's right hand, presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned.' *Selected Messages Book 1*, page 344.

'Blood upon the horns of the altar'

5. What was done with some of the blood of the sin offering? Leviticus 4:7.

NOTE: 'No victim ever died upon this golden altar, yet it was stained with blood. Daily the priest splashed its horns with crimson from the sinner's sacrifices in the court. And on each yearly Day of Atonement its top and horns were sprinkled seven times with blood from the Lord's sin offering. This carmine script recorded the horrors of the cross and reminds us of Christ's life-blood poured forth in agony. His blood makes the horns of His strength omnipotent. Because He died, our Advocate's strongest argument before the throne now is, 'My blood, Father, My blood, my Blood!' Our prayers too will move the heart of the King when spoken with cross-cleansed lips from an altar made of faith's gold and empowered by Christ's sacrificial blood, with His merits burning as incense with the Father's accepting fire.' Hardinge, *With Jesus in His Sanctuary*, page 176.

6. Of what are we assured concerning the blood of Christ? 1 John 1:7. (Compare Leviticus 14:14, 17, 25.)

NOTE: 'If it were possible for us to be admitted into heaven as we are, how many of us would be able to look upon God? How many of us have on the wedding garment? How many of us are without spot or wrinkle or any such thing? This is our washing and ironing time, the time when we are to cleanse our robes of character in the blood of the Lamb. John says, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Shall we not let our sins go?' *In Heavenly Places*, page 356.

'Closely examine your own heart as in the light of eternity. Hide nothing from your examination. Search, oh search, as for your life, and condemn yourself, pass judgement upon yourself, and then by faith claim the cleansing blood of Christ to remove the stains from your Christian character! Do not flatter or excuse yourself. Deal truly with your own soul. And then as you view yourself a sinner, fall, all broken, at the foot of the cross. Jesus will receive you, all polluted as you are, and will wash you in His blood, and cleanse you from all pollution, and make you fit for the society of heavenly angels, in a pure, harmonious heaven.' *Maranatha*, page 57.

'A perpetual incense before the LORD'

7. How was the incense to be made for the sanctuary? Exodus 30:34-36.

NOTE: 'The ideas that grow out of these five ingredients represent the qualities of the prayers of Jesus which, when coupled with our petitions, make them fragrant and acceptable to God. Stacte suggests confession, however bitter it might be, while onycha points to thanksgiving as the foundation of all intercession. Galbanum's keen and stimulating odour alerts us to the need for eagerness in supplication, and then pure frankincense covers all with pleasantness, whispering of Jesus' all-powerful name. Finally His gift of the salt of faith preserves and flavours all our prayers.' Hardinge, *With Jesus in His Sanctuary*, page 179.

8. What were the people of Israel forbidden to do? Exodus 30:37-38.

NOTE: 'God considered incense to be "most holy" (Exodus 30:36). Incense was never to be used for secular or selfish purposes. Holiness has the idea of separation for special purposes. Christ will not invest His merits and intercession for worldly aims.' Hardinge, *With Jesus in His Sanctuary*, page 179.

'If we are following Christ, His merits, imputed to us, come up before the Father as sweet odour. And the graces of our Saviour's character, implanted in our hearts, will shed around us a precious fragrance. The spirit of love, meekness, and forbearance pervading our life will have power to soften and subdue hard hearts and win to Christ bitter opposers of the faith.' *Testimonies volume 5*, page 174.

9. How was the incense to be prepared? Exodus 30:36, first part. (Compare John 19:1.)

NOTE: 'Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed."' *Desire of Ages*, page 25.

'At the time of incense'

10. While the priest offered incense, what were the people of God to do? Luke 1:10.

NOTE: 'In the offering of incense the priest was brought more directly into the presence of God than in any other act of the daily ministrations. As the inner veil of the sanctuary did not extend to the top of the building, the glory of God, which was manifested above the mercy seat, was partially visible from the first apartment. When the priest offered incense before the Lord, he looked toward the ark; and as the cloud of incense arose, the divine glory descended upon the mercy seat and filled the most holy place, and often so filled both apartments that the priest was obliged to retire to the door of the tabernacle. As in that typical service the priest looked by faith to the mercy seat which he could not see, so the people of God are now to direct their prayers to Christ, their great high priest, who, unseen by human vision, is pleading in their behalf in the sanctuary above.' *The Faith I Live By*, page 197.

11. How did Daniel show his faith in the intercession of Christ? Daniel 9:20-21.

NOTE: Notice that Daniel was praying at the time of the evening oblation.

'What a prayer was that which came forth from the lips of Daniel! What humbling of soul it reveals! The warmth of heavenly fire was recognised in the words that were going upward to God. Heaven responded to that prayer by sending its messenger to Daniel. In this our day, prayers offered in like manner will prevail with God. "The effectual fervent prayer of a righteous man availeth much." As in ancient times, when prayer was offered, fire descended from heaven, and consumed the sacrifice upon

the altar, so in answer to our prayers, the heavenly fire will come into our souls. The light and power of the Holy Spirit will be ours.' *Second Advent Review & Sabbath Herald*, February 9, 1897.

'Not everyone...'

12. What will prevent Christ from interceding for us? Psalm 66:18.

NOTE: 'In the sanctuary service, the sinner must bring a spotless lamb for a sin offering to the courtyard and sacrifice it before the priest could enter the sanctuary to offer intercessory prayer in his behalf. In other words, when a person does not have a true conversion and a forsaking of sins, no matter how much truth he understands and agrees with, no matter how faithfully he keeps the Sabbath and attends church, he will not be covered by the righteousness of Christ or have intercessory prayers offered on his behalf. Christ cannot offer intercessory prayers for a person who has not gone through the courtyard experience or by faith entered the sanctuary. Christ cannot intercede before the Father in his behalf because he has not repented and forsaken his sins.' Kang, *Behold the Lamb*, page 57.

13. What further problem will prevent Christ from interceding on our behalf? Proverbs 28:9. (Compare Matthew 7:21-23.

NOTE: 'Men are called upon to "fear God, and give glory to Him" and to worship Him as the Creator of the heavens and the earth. In order to do this, they must obey His law. Says the wise man: "Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12:13. Without obedience to His commandments no worship can be pleasing to God. "This is the love of God, that we keep His commandments." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." 1 John 5:3; Proverbs 28:9.' *Great Controversy*, page 436.

Lesson 10: 'To enter the Holy Place by the blood of Jesus'

MEMORY VERSE: 'Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.' Hebrews 10:22.

STUDY HELP: *Acts of the Apostles*, pages 51-52.

Introduction

'Through divine grace, supernatural power is imparted to the man, and works in mind and heart and character. It is through the impartation of the grace of Christ that sin is discerned in its hateful nature, and finally driven from the soul temple. It is through grace that we are brought into fellowship with Christ, to be associated with Him in the work of salvation.' *Selected Messages Book 1*, page 366.

'I am the Door'

1. What are we told about the 'Way' whereby sinful man can come into the presence of God? John 14:6. Compare Hebrews 10:20 & Exodus 26:36.

NOTE: 'The only 'way' to the three parts of God's shrine was through a veil. A tapestry formed the gateway to the court, another hung before the Holy Place and a third opened into the oracle. These rainbow curtains, each made of the same materials, were symbols of the 'flesh' of Jesus. They emphasise that the Son of God is the only 'way' by which the penitent can progress from one stage of discipleship to the next 'Hardinge, *With Jesus in His Sanctuary*, page 144.

(Remember the symbolism of the colours of the veils, studied in Lesson 4.)

'The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. Christ was a real man; He gave proof of His humility in becoming a man. Yet He was God in the flesh. When we approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exodus 3:5). We should come to this study with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth.' *Selected Messages Book 1*, page 244.

2. What experience is necessary in order to enter the Holy Place? Hebrews 10:22. Compare Psalm 24:3-5.

NOTE: 'How few realise how solemn a thing it is to approach the throne of God. Angels bow before that throne with veiled faces, yet men who are stained by sin rush heedlessly into the divine presence. Let us remember that the holy angels approach the throne of God in reverence and holy fear. It is because men do not know God or Jesus Christ whom He has sent, that they take improper attitudes and utter improper words in their petitions. Instead of coming in contrition before God, men come without reverence in the family circle and in the congregation of the people. How many come to the season of prayer full of self-importance, and their prayers sound more as if they thought they must give the Lord information, than as if they expected to receive something from His hand. They do not approach God as humble suppliants, realising that they are dependent upon Him for life and health, for food and clothing, and for every temporal and spiritual blessing. They misinterpret the apostle's words when He tells us to come boldly to the throne of grace. Many come into the presence of God without reverence or humility, acting more like bold, forward children than like meek and lowly followers of Christ. This is not the manner of

boldness that the Scriptures advocate. The boldness that is here pointed out, is that which is born of faith in the word of Christ when He says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." It is the boldness that comes when you realise that you do not need to dwell upon your own unworthiness and walk in the shadow that Satan would cast between your soul and God. It is proper that you should feel your weakness and soul's great need, and it is at this very time that you may come to God in full assurance of faith, claiming the promise that the weary and the heavy laden shall find rest unto their souls. The boldness is confidence in God, not self-confidence. But all rashness, all irreverence, is to be far from those who would offer acceptable prayer. Then we may heed the words of one who speaks for God, when He says, "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us." *Second Advent Review & Sabbath Herald*, May 28, 1895.

'Of sin, of righteousness and of judgement'

3. How did Jesus explain the work of the Holy Spirit in the three parts of the sanctuary? John 16:8.

NOTE: The guilt for the sins we have committed is dealt with in the courtyard of the sanctuary. In the Holy Place can be found God's appointed means for our righteousness, while it is in the Most Holy Place that the work of judgement takes place.

'It is the Holy Spirit that convicts of sin, and expels it from the soul by the consent of the human agent. The mind is then brought under a new law, and that law is the royal law of liberty. Jesus came to break the shackles of sin-slavery from the soul; for sin can triumph only when the liberty of the soul is extinguished. Jesus reached to the very depth of human woe and misery, and His love attracts man to Himself. Through the agency of the Holy Spirit, He lifts the mind up from its degradation, and fastens it upon the eternal reality. Through the merits of Christ man may be able to exercise the noblest powers of his being, and expel sin from his soul.' *This Day With God*, page 124.

'Through the agency of the Holy Spirit, the soul is enlightened, and the character is renewed, sanctified, and uplifted.' *Second Advent Review & Sabbath Herald*, January 30, 1894.

'The impressions of the Holy Spirit, if disregarded today, will not be as strong tomorrow. The heart becomes less impressible, and lapses into a perilous unconsciousness of the shortness of life, and of the great eternity beyond. Our condemnation in the judgement will not result from the fact that we have been in error, but from the fact that we have neglected heaven-sent opportunities for learning what is truth.' *Desire of Ages*, page 489.

4. What is God's will for His people? 1 Thessalonians 4:3-4.

NOTE: 'The sanctification of the church is God's object in all His dealings with His people. He has chosen them from eternity, that they might be holy. He gave His Son to die for them, that they might be sanctified through obedience to the truth, divested of all the littleness of self. From them He requires a personal work, a personal surrender. God can be honoured by those who profess to believe in Him, only as they are conformed to His image and controlled by His Spirit. Then, as witnesses for the Saviour, they may make known what divine grace has done for them.' *Acts of the Apostles*, page 559.

'Thy word is truth'

5. What part is the Word of God to play in our sanctification? John 17:17, Psalm 119:105, Jeremiah 15:16, Matthew 4:4.

NOTE: 'If studied and obeyed, the word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us in body, soul, and spirit to His own image. Then God can use us to do His will. The power given us works from within outwardly, leading us to communicate to others the truth that has been communicated to us.' *Christ's Object Lessons*, page 100.

6. How is the Word of God symbolised in the sanctuary? Leviticus 24:5-9. Compare John 6:32-35.

NOTE: 'In the Israelite camp, cooking on the Sabbath was prohibited, but the sanctuary's bread was to be baked on Sabbath morning [1 Chronicles 9:32]. Symbolically, on Sabbath morning, God's people were to eat an abundant supply of heavenly food. The priests, who represent church leaders today, must personally experience the heavenly food and share it with the people every Sabbath morning. They could not distribute stale bread or bread baked the week before. We live as we eat Christ's flesh, which is God's Word. Let us study the holy Word. The path of the Word is both light and the bread of life that gives strength to the traveller.' Kang, *Behold the Lamb*, page 56.

'Ye shine as lights in the world'

7. What does the light symbolise in the Christian's life? Matthew 5:16, Psalm 119:130. Compare Job 29:2-3 and Psalm 18:28.

NOTE: 'When the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. "The path of the righteous is as the light of dawn, that shineth more and more unto the perfect day." Proverbs 4:18, R.V., margin. By faith we may look to the hereafter and grasp the pledge of God for a growth of intellect, the human faculties uniting with the divine, and every power of the soul being brought into direct contact with the Source of light. We may rejoice that all which has perplexed us in the providences of God will then be made plain, things hard to be understood will then find an explanation; and where our finite minds discovered only confusion and broken purposes, we shall see the most perfect and beautiful harmony. "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Corinthians 13:12.' *Steps to Christ*, page 112.

8. What blessings come to those who share God's truth with others? Proverbs 11:24-26.

NOTE: 'He who seeks to give light to others will himself be blessed. "There shall be showers of blessing." "He that watereth shall be watered also himself." Proverbs 11:25. God could have reached His object in saving sinners without our aid; but in order for us to develop a character like Christ's, we must share in His work. In order to enter into His joy, the joy of seeing souls redeemed by His sacrifice, we must participate in His labours for their redemption.' *Desire of Ages*, page 142.

'The LORD will receive my prayer'

9. How is prayer symbolised in the sanctuary? Psalm 141:2, Revelation 8:3-4.

NOTE: 'Pray at home, in your family, night and morning; pray earnestly in your closet; and while engaged in your daily labour, lift up the soul to God in prayer. It was thus that Enoch walked with God. The silent, fervent prayer of the soul will rise like holy incense to the throne of grace and will be as acceptable to God as if offered in the sanctuary. To all who thus seek Him, Christ becomes a present help in time of need. They will be strong in the day of trial.' *The Adventist Home*, page 212.

10. What blessings come from prayer? Psalm 34:4 & 6, 1 John 5:14-15.

NOTE: 'Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him.' *Steps to Christ*, page 93.

'Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden Him; you cannot weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children. "The Lord is very pitiful, and of tender mercy." James 5:11. His heart of love is touched by our sorrows and even by our utterances of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest. "He healeth the broken in heart, and bindeth up their wounds." Psalm 147:3. The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watchcare, not another soul for whom He gave His beloved Son.' *Steps to Christ*, page 100.

'He that covereth his sins'

11. What warning is given to the one who seeks to cover up his sins? Proverbs 28:13.

NOTE: 'Through the justification experience (the courtyard experience), the Christian enters the sanctuary, which represents the sanctification experience (when the Christian receives justification, the sanctification experience begins in the heart at the same time). But if he sins or makes a mistake there, what must he do? Inside the sanctuary, no sacrifice is offered for the forgiveness of sins. In order to receive forgiveness for his sin, he must go back out into the courtyard. In other words, he must [figuratively] bring a sacrificial lamb, kill it before the altar of burnt offering, and thus be reconverted through the sin offering experience. It will not take as long as the first time, and a long confession is not necessary. But he must again experience conversion by seeing the meaning behind the death of the Lamb. Jesus Christ suffered again because of his sin. Without going to the cross, no sinner can see sin in its true light; and so he can quickly return again into the sanctuary. Let us remember this: sin always separates us from God. The sanctuary does not teach that Christ's righteousness still covers a sinner when he has not completely repented and forsaken his sins.' Kang, *Behold the Lamb*, page 61.

12. Why is the sanctuary still important today? Hebrews 9:24, Hebrews 4:14-16.

NOTE: 'The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, "whither the forerunner is for us entered." Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13. If those who hide and excuse their faults could see how Satan exults over them, how he taunts Christ and holy angels with their course, they would make haste to confess their sins and to put them away. Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Therefore he is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome. But Jesus pleads in their behalf His wounded hands, His bruised body; and He declares to all who would follow Him: "My grace is sufficient for thee." 2 Corinthians 12:9. "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11:29, 30. Let none, then, regard their defects as incurable. God will give faith and grace to overcome them.' *Great Controversy*, page 489.

Lesson 11: 'Then shall the sanctuary be cleansed'

MEMORY VERSE: 'And He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' Daniel 8:14.

STUDY HELP: *Great Controversy*, pages 423-431.

Introduction

'The beginning of the seventy weeks is fixed beyond question at 457 BC, and their expiration in AD 34. From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks, 490 days, having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From AD 34, 1810 years extend to 1844. Consequently the 2300 days of Daniel 8:14 terminate in 1844. At the expiration of this great prophetic period, upon the testimony of the angel of God, "the sanctuary shall be cleansed.'" *Great Controversy*, page 425.

'How long?'

1. What question marks the culmination of the prophecy of Daniel 8? Daniel 8:13.

NOTE: The early part of the prophecy covers familiar ground. As in the prophecies of Daniel 2 and Daniel 7, world powers are pictured in conflict. In this late stage of its history, further information about Babylon is not necessary. Medo-Persia and Greece are described and the emergence of the fourth power, Rome, described in its imperial and papal phases. Then comes the question: How long will the sanctuary and the host be trodden underfoot?

2. Who was the one who answered this question? Daniel 8:13, margin.

NOTE: 'That certain saint which spake.' Marginal reading: *the Numberer of Secrets or the Wonderful Numberer*. Hebrew: *Palmoni*.

'Who were these heavenly conversationalists? Called "a certain holy one," the questioner was identified as Gabriel. [verse 16] The Other, designated as "One holy Palmoni," ordered, "Gabriel, make Daniel understand." The Person was called Palmoni – "Wonderful" or "Numberer of Secrets." This name is formed from two words, *pele* and *mene*. *Pele* indicates things that are extraordinary or miraculous, including God's wonderful dealings with His people. It is a name of God. *Pele* is the first star in that constellation of titles with which Isaiah crowned the Saviour: "His name shall be called Wonderful." The mysterious Hand twice wrote *mene* on the wall of Belshazzar's banquet hall to record how thoroughly "numbered" and sealed up was Babylon's fate. *Mene* means to tally... The meticulous accuracy of the "seventy weeks of years" and the "cleansing of the sanctuary 2300" and other times lines in Daniel display the precision of the Divine Chronologer. He is the Scorekeeper, Judge and Time-keeper of eternity.' Hardinge, *Jesus is My Judge*, page 173.

3. What answer was given? Daniel 8:14.

NOTE: '*Erev* and *boqer*, "evening morning" are singular nouns which when used together mean "day". Jesus answered Gabriel that on "day 2300" or the 2300th day the sanctuary would be cleansed. Since this service occurred once a year, the phrase measures anniversaries of Yom Kippur [the Day of Atonement]. The 2300th Day of Atonement would therefore fall 2300 years after some starting point. In their next encounter, the Wonderful Numberer sent Gabriel to tell Daniel to begin numbering these anniversaries of Yom Kippur from the year 457BC.' Hardinge, *Jesus is My Judge*, page 175.

4. What Bible examples may be given to demonstrate the principle of a day in prophecy representing a year? Ezekiel 4:4-6, Numbers 14:33-34.

NOTE: 'A day in prophecy stands for a year. See Numbers 14:34; Ezekiel 4:6. The seventy weeks, or four hundred and ninety days, represent four hundred and ninety years.' *Prophets & Kings*, page 699.

'At the time of the end'

5. How was Daniel shown that the fulfilment of this vision would take place in the distant future? Daniel 8:17.

NOTE: 'This remark by the angel is proof that the vision would not be correctly understood until long centuries had passed, or until the time of the end had arrived. This most important fact, that the visions of the entire book were not meant to be understood by the people of Daniel's day, but would be understood only down near the end of the world's history, is stated twice more in this same chapter (verses 19, 26), and is repeated twice again with still greater emphasis and definiteness in the last chapter (chapter 12:4, 9). No wonder then that the interpretations of Daniel's prophecies adopted by the Jews of the times of the Maccabees, or even those adopted by the post-apostolic church, were imperfect and misleading... The true meaning of these prophecies was "shut up" until the time of the end.' McCready Price, *The Greatest of the Prophets*, page 206.

6. What event was take place at the end of the 2300 days? Daniel 8:14.

NOTE: Some have suggested that *nitsdak*, rendered cleansed, should be translated "be justified," "vindicated," or "restored to its rightful state." But a building cannot be justified or vindicated or declared righteous. Only a person can.

'The service of the Day of Atonement was instituted to provide for the closing up of the ministry of the sanctuary for the year. On this day everything connected with the sanctuary was to be made clean. It was in reality a cleaning-up day. The reason for the service on this day is: "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. During the year the sins of the people had been carried into the holy place of the tabernacle. The blood representing the sins forgiven was sprinkled against the veil before the most holy place. Blood of certain of the offerings was placed upon the horns of the altar. The sprinkling and the application of the blood in the sanctuary and upon the instruments in the holy place made defilement. This work in the tabernacle was carried on day by day. There was no cessation. The time came when there must be a thorough cleaning-up of what had been taking place through the year.' Gilbert, *Messiah in His Sanctuary*, page 65.

'Purged with blood'

7. What misunderstanding did Daniel have about the sanctuary to be cleansed? Daniel 9:17.

NOTE: 'The question, What is the sanctuary? is clearly answered in the Scriptures. 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, [Hebrews 8:2] 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.' *Great Controversy*, page 417.

8. How is this cleansing to be done? Hebrews 9:22.

NOTE: 'What is the cleansing of the sanctuary? That there was such a service in connection with the earthly sanctuary, is stated in the Old Testament Scriptures. 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. The cleansing, both in the typical and in the real service, must be accomplished with blood: in the former, with the blood of animals; in the latter, with the blood of Christ. The cleansing was not a removal of physical impurities, for it was to be accomplished with blood, and therefore must be a cleansing from sin. But how could there be sin connected with the sanctuary, either in heaven or upon the earth? As the sins of the people were anciently transferred, in figure, to the earthly sanctuary by the blood of the sin offering, so our sins are, in fact, transferred to the heavenly sanctuary by the blood of Christ. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. This necessitates an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. Then [in the great day of final award] by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. He [Christ] asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne.' *The Faith I Live By*, page 206.

'Consider the vision'

9. Why was Gabriel unable to complete His task of explaining the vision to Daniel? Daniel 8:16, 27.

NOTE: 'Daniel was appalled by the little horn's activities against the Prince and His people, and fainted. He remained sick for some time before resuming the king's business.' Hardinge, *Jesus is My Judge*, page 180.

'He was now an old man. He had been serving as a virtual slave nearly all his life, even though he was considered a trusted official in high position; and he had grown old with the confident hope that the seventy years of the predicted captivity [Jeremiah 25:11] were soon to expire... Now this legitimate hope seemed rudely dashed to the ground. No wonder he fainted' McCready Price, *The Greatest of the Prophets*, page 214.

10. When Gabriel returned, how did he explain the purpose of his visit? Daniel 9:22-23.

NOTE: 'The angel had been sent to Daniel for the express purpose of explaining to him the point which he had failed to understand in the vision of the eighth chapter, the statement relative to time, "unto two thousand and three hundred days; then shall the sanctuary be cleansed." After bidding Daniel "understand the matter, and consider the vision," the very first words of the angel are: "Seventy weeks are determined upon thy people and upon thy Holy City.'" *Great Controversy*, page 326.

'Seventy weeks are determined'

11. What event was to begin the time period covered by this vision? Daniel 9:24-25, first part.

NOTE: "'Seventy weeks are determined upon thy people and upon thy Holy City.'" The word here translated "determined" literally signifies "cut off." Seventy weeks, representing 490 years, are declared by the angel to be cut off, as specially pertaining to the Jews. But from what were they cut off? As the 2300 days was the only period of time mentioned in chapter 8, it must be the period from which the seventy weeks were cut off; the seventy weeks must therefore be a part of the 2300 days, and the two periods must begin together. The seventy weeks were declared by the angel to date from the going forth of the commandment to restore and build Jerusalem. If the date of this commandment could be found, then the starting point for the great period of the 2300 days would be ascertained.' *Great Controversy*, page 326.

12. In what year does the Bible place this commandment? Ezra 7:8. (The commandment is given in verses 11-26. See also Ezra 6:14.)

NOTE: 'In the seventh chapter of Ezra the decree is found. Verses 12-26. In its completest form it was issued by Artaxerxes, king of Persia, 457 BC But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built "according to the commandment ["decree," margin] of Cyrus, and Darius, and Artaxerxes king of Persia." These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 BC, the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled.' *Great Controversy*, page 326.

13. What events would take place during the first 70 weeks of the prophecy? Daniel 9:25-27.

NOTE: "From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks," namely, sixty-nine weeks, or 483 years. The decree of Artaxerxes went into effect in the autumn of 457 BC From this date, 483 years extend to the autumn of AD 27. At that time this prophecy was fulfilled. The word "Messiah" signifies "the Anointed One." In the autumn of AD 27 Christ was baptised by John and received the anointing of the Spirit. The apostle Peter testifies that "God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts 10:38. And the Saviour Himself declared: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor." Luke 4:18. After His baptism He went into Galilee, "preaching the gospel of the kingdom of God, and saying, The time is fulfilled." Mark 1:14, 15. "And He shall confirm the covenant with many for one week." The "week" here brought to view is the last one of the seventy; it is the last seven years of the period allotted especially to the Jews. During this time, extending from AD 27 to AD 34, Christ, at first in person and afterward by His disciples, extended the gospel invitation especially to the Jews. As the apostles went forth with the good tidings of the kingdom, the Saviour's direction was: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matthew 10:5, 6. "In the midst of the week He shall cause the sacrifice and the oblation to cease." In AD 31, three and a half years after His baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease. The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world.' *Great Controversy*, page 327.

Lesson 12: 'That your sins may be blotted out'

MEMORY VERSE: 'I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.' Isaiah 43:25.

STUDY HELP: *Great Controversy*, pages 419-422.

Introduction

'In the typical system, which was a shadow of the sacrifice and priesthood of Christ, the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. 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 judgement; 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.' *Great Controversy*, page 352.

'A day of atonement'

1. What was the purpose of the Day of Atonement? Leviticus 16:30

NOTE: 'As the sins of the people were anciently transferred, in figure, to the earthly sanctuary by the blood of the sin-offering, so our sins are, in fact, transferred to the heavenly sanctuary by the blood of Christ. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded.' *The Faith I Live By*, page 206.

2. What preparation for this solemn day was given? Leviticus 23:24-25.

NOTE: 'To prepare the camp of Israel for this significant and important event, ten days prior to this special occasion a solemn service was conducted when the trumpet was blown and a warning sounded. This preceding service, observed on the first day of the seventh month, was a holy convocation. It was to be regarded as a Sabbath. The people were prohibited from performing secular labour on this first day of the seventh month. An offering must be presented to the Lord. Till the present day, the orthodox Jew in all parts of the world calls the ten days prior to the Day of Atonement, from the first day of the seventh month to the tenth day of this same month, "the ten days of repentance." These are preparatory days to the solemn Day of Atonement.' Gilbert, *Messiah in His Sanctuary*, page 60.

'An atonement for the Holy Place'

3. For what did the high priest make atonement? Leviticus 16:16, first part.

NOTE: As the sinner confessed and repented his sins, the guilt of those sins was, in the symbols of the flesh and blood of the sacrifice, transferred to the Holy Place. The Day of Atonement was concerned only with those sins, the ones that had been confessed and repented. There was no atonement possible for sins that had not been repented of.

4. Why did he need to make atonement for the Holy Place? Leviticus 16:16.

NOTE: 'The blood, representing the forfeited life of the sinner, whose guilt the victim bore, 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 symbolised the transfer of the sin from the penitent to the sanctuary. 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.' *Great Controversy*, page 418.

5. How does Paul speak of Christ fulfilling the Day of Atonement? Hebrews 9:26.

NOTE: 'You know that expression, "the end of the world", refers to the very last days before Jesus comes a second time. And so the question – what is His purpose in entering the most holy apartment at the time of the end? The Scripture says, "to put away sins by the sacrifice of Himself." Now that's a very strong term, to put away. This term is used in the Bible to describe a man who divorces his wife. Such a man is said "to put away" his wife. So you see, Jesus is in the business of divorcing sin from His people in this end-time.' Nelson, *The Sanctuary Made Simple*, page 63.

'The goat upon which the LORD's lot fell'

6. What choice was made between the two goats on the day of Atonement? Leviticus 16:7-8.

NOTE: 'From the people were to be received two kids of the goats for a sin offering, and a ram for a burnt offering. The reason why the goats were taken from the congregation on this day was because the entire people of God were especially interested in the ministry of this important day. When the congregation gave to the high priest these two goats, he brought them to the door of the tabernacle of the congregation. The priest then cast lots upon these animals, one lot for the Lord, the other lot for the scapegoat. The Hebrew expression for the casting of the lots is as follows: "One lot to Jehovah, and one lot to Azazel.'" Gilbert, *Messiah in His Sanctuary*, page 63.

7. What was done with the Lord's goat? Leviticus 16:9, 15.

NOTE: 'The goat upon which fell the lot for the Lord was to be slain as a sin offering for the people. And the priest was to bring his blood within the veil and sprinkle it upon the mercy seat and before the mercy seat. The blood was also to be sprinkled upon the altar of incense that was before the veil.' *Great Controversy*, page 419.

'One essential point to remember in the sacrifice of the goat on the day of atonement is that before this goat is slain there are no sins confessed upon him.' Taylor, *The Censer Still Burns*, page 62.

'There is no record that [the high priest] either laid his hands upon its head or confessed any sins upon it (Leviticus 16:15). Israel's sins had already been confessed and forever forgiven, and had been registered as such in the Sanctuary.' Hardinge, *With Jesus in His Sanctuary*, page 514.

'Within the veil'

8. What was done with the blood of the Lord's goat? Leviticus 16:15-19, Hebrews 9:7.

NOTE: 'Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but the sin was not cancelled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy seat, directly over the law, to make satisfaction for its claims.' *Great Controversy*, page 420.

9. What was to be the result of the Day of Atonement for the people of God? Leviticus 16:30.

NOTE: 'Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, "It is done;" and all the angelic host lay off their crowns as He makes the solemn announcement: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22:11. Every case has been decided for life or death. Christ has made the atonement for His people and blotted out their sins. The number of His subjects is made up; "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," is about to be given to the heirs of salvation, and Jesus is to reign as King of kings and Lord of lords.' *Great Controversy*, page 613.

'The goat for Azazel'

10. How is the second goat described? Leviticus 16:8, margin.

NOTE: “One lot to Jehovah, and one lot to Azazel.” [Literal translation.] The word Azazel is a proper noun, intended to represent Satan. While the text has rendered the Hebrew word “Azazel”, “scapegoat” from time immemorial, the Hebrew people have regarded the word “Azazel” as synonymous with the evil spirit, Satan.’ Gilbert, *Messiah in His Sanctuary*, page 63.

‘Far from involving the recognition of Azazel as a deity, the sending of the goat was.... a symbolic expression of the idea that the people’s sins and their evil consequences were to be sent back to the spirit of desolation and ruin, the source of all impurity.’ *Jewish Encyclopaedia Volume 2*, page 365.

‘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.’ *Great Controversy*, page 422.

11. What was the fate of the other goat? Leviticus 16:10, 20-22.

NOTE: ‘When the ministrations 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 host 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.’ *Maranatha*, page 306.

‘Ye shall afflict your souls’

12. What special commands were given to Israel to be observed on the Day of Atonement? Numbers 29:7, Leviticus 16:29-30, Leviticus 23:27, 32.

NOTE: ‘We are now living in the great day of atonement. 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.’ *God’s Amazing Grace*, page 69.

‘While the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God’s people upon earth. This work is more clearly presented in the messages of Revelation 14.’ *Great Controversy*, page 425.

13. What warning is given to those who refuse to afflict their souls in the time of Atonement? Leviticus 23:29.

NOTE: ‘As the books of record are opened in the judgement, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God’s remembrance. All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. *The Faith I Live By*, page 212.

Lesson 13: ‘That ye may be clean from all your sins before the LORD’

MEMORY VERSE: ‘Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil.’ Isaiah 1:16.

STUDY HELP: *Great Controversy*, pages 413-422.

Introduction

‘We have fixed our minds upon the exceeding great and precious reward; and, in order to obtain it, we must have a perfect character. The angels of God are watching the development of character. Angels of God are weighing moral worth; and we are to obtain a fitness here to join the society of sinless angels. Do you expect that when Christ comes He will give you that fitness? Not at all. You must be found of Him without spot, without blemish, or wrinkle, or anything like it. Now is the watching and trying time. Now it is the time to obtain a preparation to abide the day of His coming, and to stand when He appeareth.’ *Second Advent Review & Sabbath Herald*, April 19, 1870.

‘That your sins may be blotted out’

1. What promise do we have that the Lord will blot out our sins? Isaiah 43:25.

NOTE: In the typical service, the forgiveness of sins was offered daily, as the sinner who had transgressed God’s Law confessed and repented of his sins. The blotting out of sins took place only on the Day of Atonement.

'All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life.' *Great Controversy*, page 483.

2. When are God's people to be free of all their sins? Leviticus 16:30.

NOTE: 'The work of the investigative judgement and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgement at which their cases are to be investigated. But the apostle Peter distinctly states that the sins of believers will be blotted out "when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ." Acts 3:19, 20. When the investigative judgement closes, Christ will come, and His reward will be with Him to give to every man as his work shall be.' *Great Controversy*, page 485.

3. When did Peter look forward to as the time of the blotting out of sins? Acts 3:19-20.

NOTE: 'The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are "the times of refreshing" to which the apostle Peter looked forward when he said: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus." Acts 3:19, 20.' *Great Controversy*, page 611.

'As a thick cloud'

4. How does the Lord describe the blotting out of sins? Isaiah 44:22.

NOTE: 'Those who have delayed a preparation for the day of God, cannot obtain it in the time of trouble, or at any future period. The righteous will not cease their earnest, agonising cries for deliverance. They cannot bring to mind any particular sins; but in their whole life they can see little good. Their sins have gone before hand to judgement, and pardon has been written. Their sins have been borne away into the land of forgetfulness, and they can not bring them to remembrance.' *Signs of the Times*, November 27, 1879.

5. What work does Peter say is needed on our part if our sins are to be blotted out? Acts 3:19, first part. Compare Joel 2:12-13.

NOTE: 'The conditions of obtaining mercy of God are simple and just and reasonable. The Lord does not require us to do some grievous thing in order that we may have the forgiveness of sin. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our souls to the God of heaven or to expiate our transgression; but he that confesseth and forsaketh his sin shall have mercy. Repentance includes sorrow for sin, and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life.' *The Faith I Live By*, page 127.

'The fast that I have chosen'

6. How does Isaiah explain the purpose of the Feast of Trumpets? Isaiah 58:1, Compare Joel 2:1, 15-17.

NOTE: 'If ministers who preach the gospel would do their duty, and would also be ensamples to the flock of God, their voices would be lifted up like a trumpet to show the people their transgressions and the house of Israel their sins. Ministers who exhort sinners to be converted should distinctly define what sin is and what conversion from sin is. Sin is the transgression of the law. The convicted sinner must exercise repentance toward God for the transgression of His law, and faith toward our Lord Jesus Christ. The apostle gives us the true definition of sin. "Sin is the transgression of the law.'" *Confrontation*, page 75.

7. What solemn question is asked of those who will live to see Christ's coming? Malachi 3:2, Revelation 6:17.

NOTE: 'To prepare a people to stand in the day of God, a great work of reform was to be accomplished. God saw that many of His professed people were not building for eternity, and in His mercy He was about to send a message of warning to arouse them from their stupor and lead them to make ready for the coming of the Lord. This warning is brought to view in Revelation 14. Here is a threefold message represented as proclaimed by heavenly beings and immediately followed by the coming of the Son of man to reap "the harvest of the earth." The first of these warnings announces the approaching judgement. The prophet beheld an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgement is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6, 7.' *Great Controversy*, page 311.

'He shall purify'

8. How is the work of God's judgement pictured by Malachi? Malachi 3:3, 5.

NOTE: 'Here is the process, the refining, purifying process, to be carried on by the Lord of hosts. The work is most trying to the soul, but it is only through this process that the rubbish and defiling impurities can be removed. Our trials are all necessary to bring us close to our heavenly Father, in obedience to His will, that we may offer unto the Lord an offering in righteousness. God has given each of us capabilities, talents to improve. We need a new and living experience in the divine life, in order to do

the will of God. No amount of past experience will suffice for the present, or will strengthen us to overcome the difficulties in our path. We must have new grace and fresh strength daily in order to be victorious.' *God's Amazing Grace*, page 311.

9. What does Peter tell us about this work of purification? 1 Peter 1:22.

NOTE: 'God has a people upon the earth who in faith and holy hope are tracing down the roll of fast-fulfilling prophecy, and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear.' *Testimonies, volume 4*, page 307.

'Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."' *Christian Experience & Teachings*, page 112.

'Men that wait for their Lord'

10. What counsel does Jesus give to those waiting for His coming? Luke 12:35-38.

NOTE: 'It is those who by faith follow Jesus in the great work of the atonement who receive the benefits of His mediation in their behalf, while those who reject the light which brings to view this work of ministration are not benefited thereby.' *Great Controversy*, page 430.

"They that were ready went in with Him to the marriage: and the door was shut." They were not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to "wait for their Lord, when He will return from the wedding." Luke 12:36. But they are to understand His work, and to follow Him by faith as He goes in before God. It is in this sense that they are said to go in to the marriage. In the parable it was those that had oil in their vessels with their lamps that went in to the marriage. Those who, with a knowledge of the truth from the Scriptures, had also the Spirit and grace of God, and who, in the night of their bitter trial, had patiently waited, searching the Bible for clearer light, these saw the truth concerning the sanctuary in heaven and the Saviour's change in ministration, and by faith they followed Him in His work in the sanctuary above.' *Great Controversy*, page 427.

11. What warning does the Lord give? Matthew 24:44.

NOTE: 'Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgement is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14. When this work shall have been accomplished, the followers of Christ will be ready for His appearing.' *Great Controversy*, page 425.

12. What promises are made to those who will participate in the work of preparing themselves for the coming of Christ? Joel 2:28-32. Compare Daniel 12:1.

NOTE: 'There shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time Thy people shall be delivered, every one that shall be found written in the book.' Daniel 12:1. From garrets, from hovels, from dungeons, from scaffolds, from mountains and deserts, from the caves of the earth and the caverns of the sea, Christ will gather His children to Himself. On earth they have been destitute, afflicted, and tormented. Millions have gone down to the grave loaded with infamy because they refused to yield to the deceptive claims of Satan. By human tribunals the children of God have been adjudged the vilest criminals. But the day is near when "God is judge Himself." (Psalm 50:6). Then the decisions of earth shall be reversed. "The rebuke of His people shall He take away." Isaiah 25:8. White robes will be given to every one of them. (Revelation 6:11.) And "they shall call them the holy people, the redeemed of the Lord." Isaiah 62:12. Whatever crosses they have been called to bear, whatever losses they have sustained, whatever persecution they have suffered, even to the loss of their temporal life, the children of God are amply recompensed. "They shall see His face; and His name shall be in their foreheads." Revelation 22:4.' *Christ's Object Lessons*, pages 179-180.