# SABBATH SCHOOL LESSON QUARTERLY

JOE MANISCALCO © P. P. P.

THE SANCTUARY

SENIOR DIVISION, No. 272, SECOND QUARTER, 1963

M. R. Thurber

# THE BLESSING OF DAILY STUDY

"There should be a living, growing interest in storing the mind with Bible truth. The precious knowledge thus gained will build a barrier about the soul."—*Counsels on Sabbath School Work*, page 36.

Let us resolve to be more diligent in the study of His word and "set apart a little time each day for the study of the Sabbath school lesson."—*Counsels on Sabbath School Work*, page 41.

## My Daily Lesson Study Pledge

As one who greatly desires to improve his knowledge of the Scriptures, I pledge myself to the careful and prayerful study of some portion of my Sabbath school lesson each day of the week.

Name _____

## Lesson Titles for the Quarter

1. The Plan of Salvation Revealed in Type
2. The Earthly Sanctuary
3. Furnishings of the Sanctuary
4. The Priesthood Before the Cross
5. The Sanctuary System of Sacrifices
6. Annual Feasts and Ceremonial Sabbaths
7. The Day of Atonement
8. Christ Our Sacrifice
9. The Transition From the Earthly Sanctuary to the Heavenly
10. The Priesthood of Christ
11. Time of Cleansing of the Heavenly Sanctuary
12. The Investigative Judgment
13. The Close of Probation and the Removal of Sin

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# Sabbath School Lesson Quarterly

## THE SANCTUARY

### Its Importance for Us Today

### GENERAL INTRODUCTION

"The significance of the Jewish economy is not yet fully comprehended. Truths vast and profound are shadowed forth in its rites and symbols. The gospel is the key that unlocks its mysteries. Through a knowledge of the plan of redemption, its truths are opened to the understanding. Far more than we do, it is our privilege to understand these wonderful themes."—*Christ's Object Lessons,* page 133.

"Jesus Christ was the foundation of the whole Jewish economy. He established the sacrificial offerings which typified Himself. The whole system of types and symbols was one compacted prophecy of the gospel, a presentation of Christianity."—Ellen G. White, *Review and Herald,* March 21, 1893.

"As a people we should be earnest students of prophecy; we should not rest until we become intelligent in regard to the subject of the sanctuary, which is brought out in the visions of Daniel and John. This subject sheds great light on our present position and work, and gives us unmistakable proof that God has led us in our past experience. It explains our disappointment in 1844, showing us that the sanctuary to be cleansed was not the earth, as we had supposed, but that Christ then entered into the most holy apartment of the heavenly sanctuary, and is there performing the closing work of His priestly office, in fulfillment of the words of the angel to the prophet Daniel, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' Dan. 8:14.

"Our faith in reference to the messages of the first, second, and third angels was correct. The great waymarks we have passed are immovable. . . . These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host."—*Life Sketches,* page 278.

"In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith." —Ellen G. White, *Review and Herald,* May 25, 1905.

In some instances in this series of lessons a number of texts are listed following the question. It may not be necessary to read the whole passage in order to ascertain the answer to the question, but the student will gain a better understanding of the point under consideration if he reads the key text in its context. It is not the plan, of course, for the teacher in the class to comment on every text of Scripture listed in the *Lesson Quarterly.*

### Lesson 1, for April 6, 1963

## The Plan of Salvation Revealed in Type

**MEMORY VERSE:** "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

**STUDY HELPS:** "Patriarchs and Prophets," pages 63-70, 370-373; "The Desire of Ages," pages 19-26; "S.D.A. Bible Commentary."

## DAILY STUDY ASSIGNMENT AND RECORD

| | Check Here | | Check Here |
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| Sabbath afternoon: General survey; learn memory verse. | ☐ | Tuesday: Questions 8-10. | ☐ |
| Sunday: Questions 1-5. | ☐ | Wednesday: Read Study Helps. | ☐ |
| Monday: Questions 6, 7. | ☐ | Thursday: Questions 11-14. | ☐ |
| | | Friday: Review entire lesson. | ☐ |

## Lesson Outline:

### I. God's Plan to Restore Fallen Man

1. Man's original perfect nature. Gen. 1:26; Ps. 8:5, 6.
2. Man's fall from perfection. Gen. 3:1-6.
3. The effects of sin on man's nature. Rom. 5:12, 19.
4. God's plan revealed. Gen. 3:15.
5. God's plan fulfilled in Christ. Gal. 4:4, 5.

### II. God's Remedy for Sin

6. The Messiah to suffer for sin. Isa. 53:5-8.
7. How sin can be forgiven. Acts 5:31.

### III. The Sacrificial System Before Sinai

8. Sacrificial offering introduced. Gen. 4:3, 4.
9. Cain's offering rejected. Gen. 4:5.
10. Noah's sacrificial offerings. Gen. 8:20, 21.
11. Abraham's worship of the true God. Gen. 12:8, last part; 13:4.
12. Offering of Isaac gives clearer demonstration of God's plan. Gen. 22:1-18.
13. Jacob's confidence in God shown by sacrifice. Gen. 46:1.
14. Israel's need for sacrifice at time of the Exodus. Ex. 5:1-3.

## THE LESSON

### God's Plan to Restore Fallen Man

**1. In whose image was man created? Gen. 1:26; Ps. 8:5, 6.**

NOTE.—"Man was to bear God's image, both in outward resemblance and in character. . . . His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God and in perfect obedience to His will."—*Patriarchs and Prophets,* page 45.

**2. Under what circumstances did man disregard God's specific command? Gen. 3:1-6.**

**3. What were the results of man's first disobedience? Rom. 5:12, 19.**

NOTE.—"The love and peace which had been theirs was gone, and in its place they felt a sense of sin, a dread of the future, a nakedness of soul. . . . They now began to see the true character of their sin. . . . Under the curse of sin all nature was to witness to man of the character and results of rebellion against God."—*Patriarchs and Prophets,* pages 57-59.

**4. In what words did God offer hope to man in his sinful condition? Gen. 3:15.**

NOTE.—"But when Satan heard the declaration that enmity should exist between himself and the woman, and between his seed and her seed, he knew that his efforts to deprave human nature would be interrupted; that by some means man was to be enabled to resist his power. . . .

It is the grace that Christ implants in the soul which creates in man enmity against Satan. Without this converting grace and renewing power, man would

continue the captive of Satan, a servant ever ready to do his bidding. But the new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts enables man to resist the tyrant and usurper."—*The Great Controversy,* page 506.

**5. When the fullness of the time was come, whom did God send into the world and for what purpose? Gal. 4:4, 5. Compare John 3:16; 1 John 2:2.**

NOTE.—"None but Christ could redeem fallen man from the curse of the law and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin—sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race."—*Patriarchs and Prophets,* page 63.

## God's Remedy for Sin

**6. What work did Isaiah declare the Messiah was to do? Isa. 53:5-8.**

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.' "—*The Desire of Ages,* page 25.

**7. Through whom only can sin be forgiven? Acts 5:31. Compare Heb. 9:22; Isa. 53:10, 12.**

NOTE.—"When the light from Christ shines into our souls, we shall see how impure we are; we shall discern the selfishness of motive, the enmity against God, that has defiled every act of life. Then we shall know that our own righteousness is indeed as filthy rags, and that the blood of Christ alone can cleanse us from the defilement of sin, and renew our hearts in His own likeness."—*Steps to Christ,* pages 28, 29.

## The Sacrificial System Before Sinai

**8. By whom and under what circumstances were the first recorded offerings presented to the Lord? Gen. 4:3, 4.**

NOTE.—"The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death. To Adam, the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. . . . As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God's dear Son could expiate."—*Patriarchs and Prophets,* page 68.

**9. What was God's reaction to Cain's offering? Gen. 4:5. Compare Heb. 9:22.**

NOTE.—"Without the shedding of blood there could be no remission of sin; and they were to show their faith in the blood of Christ as the promised atonement by offering the firstlings of the flock in sacrifice."

"Those who feel no need of the blood of Christ, who feel that without divine grace they can by their own works secure the approval of God, are making the same mistake as did Cain. If they do not accept the cleansing blood, they are under condemnation. There is no other provision made whereby they can be released from the thralldom of sin."—*Patriarchs and Prophets,* pages 71, 73.

**10. How did Noah demonstrate his faith in and his knowledge of the**

sacrificial system of worship? Gen. 8:20, 21

**11. By what act did the patriarch Abraham show his faith in God? Gen. 12:8, last part; 13:4.**

NOTE.—"But the true faith was not to become extinct. God has ever preserved a remnant to serve Him. Adam, Seth, Enoch, Methuselah, Noah, Shem, in unbroken line, had preserved from age to age the precious revealings of His will. The son of Terah became the inheritor of this holy trust. . . . He [God] communicated His will to Abraham, and gave him a distinct knowledge of the requirements of His law and of the salvation that would be accomplished through Christ."—*Patriarchs and Prophets,* page 125. See Genesis 26:5.

**12. Through what severe test was Abraham given a clearer understanding of the meaning of the sacrificial system? Gen. 22:1-18.**

NOTE.—"It was to impress Abraham's mind with the reality of the gospel, as well as to test his faith, that God commanded him to slay his son. The agony which he endured during the dark days of that fearful trial was permitted that he might understand from his own experience something of the greatness of the sacrifice made by the infinite God for man's redemption. No other test could have caused Abraham such torture of soul as did the offering of his son. God gave His Son to a death of agony and shame. . . . There was no voice to cry, 'It is enough.' To save the fallen race, the King of glory yielded up His life. What stronger proof can be given of the infinite compassion and love of God?"—*Patriarchs and Prophets,* page 154.

**13. How did Jacob show his faith in God as he prepared to leave Canaan for Egypt? Gen. 46:1.**

NOTE.—Jacob had poured oil and wine on the rock in covenant earlier in life. Now the record assures us that he still worshiped God in the sacrificial system known to all the patriarchs. God at this time honored Jacob by renewing to him the promises made to Abraham and Isaac.

**14. In Moses' appeal to Pharaoh, what was the reason given for Israel's desire to leave Egypt? Ex. 5:1-3.**

NOTE.—In bondage Israel had well-nigh forgotten the God of their fathers. The sacrificial system had almost fallen into disuse. It was time on God's prophetic clock for the worship of the true God to be fully restored.

**If you will help the Sabbath School, the Sabbath School will help you.**

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**Lesson 2, for April 13, 1963**

## The Earthly Sanctuary

**MEMORY VERSE:** "Let them make Me a sanctuary; that I may dwell among them." Ex. 25:8.

**STUDY HELPS:** "Patriarchs and Prophets," pages 343-347, 374, 375, 357; "S.D.A. Bible Commentary."

## DAILY STUDY ASSIGNMENT AND RECORD

| | Check Here | | Check Here |
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| Sabbath afternoon: General survey; learn memory verse. | ☐ | Tuesday: Questions 5-7. | ☐ |
| Sunday: Questions 1, 2. | ☐ | Wednesday: Read Study Helps. | ☐ |
| Monday: Questions 3, 4. | ☐ | Thursday: Questions 8-11. | ☐ |
| | | Friday: Review entire lesson. | ☐ |

### Lesson Outline:

**I. Purpose and Origin of Sanctuary Plans**

1. God wants to dwell among His people. Ex. 25:8.
2. Origin of sanctuary plans. Ex. 25: 9, 40; 26:30.

**II. Material Provision for Sanctuary Construction**

3. Freewill offerings of materials by congregation. Ex. 25:1-8; 35:4-9.
4. Liberality marked Israel's giving. Ex. 36:3-7.

**III. The Tabernacle Structure**

5. The court. Ex. 27:9, 18.
6. The tent. Ex. 26:1-37.
7. The veil between the two rooms in the tent. Ex. 26:31-33.

**IV. Lessons From the Sanctuary**

8. The earthly sanctuary illustrates the plan of salvation. Heb. 9:23, 24.
9. The body is a temple for the indwelling Spirit. 1 Cor. 6:19, 20.
10. The church is God's household. Eph. 2:19-22.
11. Christ is the builder of the temple. Zech. 6:12, 13.

## THE LESSON

### Purpose and Origin of Sanctuary Plans

**1. For what purpose was the sanctuary constructed? Ex. 25:8.**

NOTE.—"God commanded Moses for Israel, 'Let them make Me a sanctuary; that I may dwell among them' (Ex. 25:8), and He abode in the sanctuary, in the midst of His people. Through all their weary wandering in the desert, the symbol of His presence was with them. So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life. 'The Word became flesh, and tabernacled among us (and we beheld His glory, glory as of the Only Begotten from the Father), full of grace and truth.' "—*The Desire of Ages*, page 23.

"The whole worship of ancient Israel was a promise, in figures and symbols, of Christ; and it was not merely a promise, but an actual provision, designed by God to aid millions of people by lifting their thoughts to Him who was to manifest Himself to our world."—*Testimonies to Ministers*, page 123.

**2. Where did Moses obtain the plans for the construction of the tabernacle? Ex. 25:9, 40; 26:30.**

NOTE.—"In the building of the sanctuary as a dwelling place for God, Moses was directed to make all things according to the pattern of things in the heavens. God called him into the mount, and revealed to him the heavenly things, and in their similitude the tabernacle, with all that pertained to it, was fashioned.

"So to Israel, whom He desired to make His dwelling place, He revealed His glorious ideal of character. The pattern was shown

them in the mount when the law was given from Sinai and when God passed by before Moses and proclaimed, 'The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.' "—*Education,* page 35.

## Material Provision for Sanctuary Construction

**3. From what sources were the materials for the construction of the tabernacle to come? Ex. 25:1-8; 35: 4-9.**

NOTE.—"When the people of God were about to build the sanctuary in the wilderness, extensive preparations were necessary. Costly materials were collected, and among them was much gold and silver. As the rightful owner of all their treasures, the Lord called for these offerings from the people; but He accepted only those that were given freely."—*Testimonies,* vol. 5, p. 268.

**4. What was the response to the appeal for materials to build the tabernacle? Ex. 36:3-7.**

NOTE.—"All who love the worship of God and prize the blessing of His sacred presence will manifest the same spirit of sacrifice in preparing a house where He may meet with them. They will desire to bring to the Lord an offering of the very best that they possess."—*Patriarchs and Prophets,* pages 344.

## The Tabernacle Structure

**5. What surrounded the tabernacle? Ex. 27:9, 18.**

NOTE.—The court around the tabernacle was twice as long as it was wide. "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 and Prophets,* page 347.

**6. Give a brief description of the tabernacle structure. Ex. 26:1-37.**

NOTE.—The description of the tabernacle is recorded in Exodus 26, which the student may wish to read. Some aspects of the structure may seem obscure to the modern reader, but the main features of the building may be deduced with clarity.

"The tabernacle was so constructed that it could be taken apart and borne with the Israelites in all their journeyings. It was therefore small, being not more than fifty-five feet in length, and eighteen in breadth and height. Yet it was a magnificent structure. The wood employed for the building and its furniture was that of the acacia tree, which was less subject to decay than any other to be obtained at Sinai. The walls consisted of upright boards, set in silver sockets, and held firm by pillars and connecting bars; and all were overlaid with gold, giving to the building the appearance of solid gold. The roof was formed of four sets of curtains, the innermost of 'fine-twined linen, and blue, and purple, and scarlet: with cherubim of cunning work;' the other three respectively were of goats' hair, rams' skins dyed red, and seal skins, so arranged as to afford complete protection."—*Patriarchs and Prophets,* page 347.

**7. How was the interior of the tabernacle divided? Ex. 26:31-33. See Heb. 9:1-3.**

NOTE.—"The building was divided into two apartments by a rich and beautiful curtain, or veil, suspended from gold-plated pillars; and a similar veil closed the entrance of the first apartment. These, like the inner covering, which formed the ceiling, were of the most gorgeous colors, blue,

purple, and scarlet, beautifully arranged, while inwrought with threads of gold and silver were cherubim to represent the angelic host who are connected with the work of the heavenly sanctuary and who are ministering spirits to the people of God on earth."—*Patriarchs and Prophets,* page 347.

## Lessons From the Sanctuary

**8. Of what was the earthly sanctuary a type or shadow? Heb. 9:23, 24. Compare Heb. 8:2.**

NOTE.—"Moses made the earthly sanctuary, 'according to the fashion that he had seen.' . . . That sanctuary [in heaven], in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy.

"The heavenly temple, the abiding place of the King of kings— . . . no earthly structure could represent its vastness and its glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were to be taught by the earthly sanctuary and its services."—*Patriarchs and Prophets,* page 357.

> "The Bible is our rule of faith and doctrine. There is nothing more calculated to energize the mind and strengthen the intellect than the study of the word of God. No other book is so potent to elevate the thoughts or give vigor to the faculties, as the broad, ennobling truths of the Bible."—*Gospel Workers,* page 249.

**9. To what did Paul compare the human body? 1 Cor. 6:19, 20.**

NOTE.—"In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul."—*The Desire of Ages,* page 161.

**10. In what figurative language did the apostle speak of the believers as a group? Eph. 2:19-22. Compare Ps. 114:2.**

NOTE.—"The Jewish tabernacle was a type of the Christian church. . . . The church on earth, composed of those who are faithful and loyal to God, is the 'true tabernacle,' whereof the Redeemer is the minister. God, and not man, pitched this tabernacle on a high, elevated platform. This tabernacle is Christ's body, and from north, south, east, and west, He gathers those who shall help to compose it."—Ellen G. White, *Signs of the Times,* Feb. 14, 1900.

"Of surpassing beauty and unrivaled splendor was the palatial building which Solomon and his associates erected for God and His worship. Garnished with precious stones, surrounded by spacious courts with magnificent approaches, and lined with carved cedar and burnished gold, the temple structure, with its broidered hangings and rich furnishings, was a fit emblem of the living church of God on earth, which through the ages has been building in accordance with the divine pattern, with materials that have been likened to 'gold, silver, precious stones,' 'polished after the similitude of a palace.' 1 Corinthians 3:12; Psalm 144:12. Of this spiritual temple Christ is 'the chief Cornerstone; in whom

all the building fitly framed together groweth unto a holy temple in the Lord.' "—*Prophets and Kings,* page 36.

**11. In Zechariah's prophecy, what work was to be accomplished by "the Man whose name is The Branch"? Zech. 6:12, 13.**

NOTE.—"The work of Christ as man's intercessor is presented in that beautiful prophecy of Zechariah concerning Him 'whose name is The Branch.' . . . 'He shall build the temple of the Lord.' By His sacrifice and meditation Christ is both the foundation and the builder of the church of God. The apostle Paul points to Him as 'the chief Cornerstone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also,' he says, 'are builded together for an habitation of God through the Spirit.' "—*The Great Controversy,* pages 415, 416.

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**Lesson 3, for April 20, 1963**

## Furnishings of the Sanctuary

**MEMORY VERSE:** "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." Rev. 8:3.

**STUDY HELPS:** *"Patriarchs and Prophets," pages 347, 348, 356, 357; "S.D.A. Bible Commentary."*

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| | | Friday: Review entire lesson. | ☐ |

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### Lesson Outline:

**I. The Court Furnishings**

1. The altar of burnt offering. Ex. 40:6, 7; 27:1-8; 38:1-7.
2. The brazen laver. Ex. 40:7; 30:18-21; 38:8.

**II. The Holy Place and Its Furniture**

3. The first apartment or holy place. Ex. 26:31-33; Heb. 9:1-3.
4. Table of shewbread, candlestick, altar of incense. Ex. 26:35; 40:22-27.
5. The shewbread. Lev. 24:5-9.
6. The golden candlestick. Ex. 25:31-39; 37:17-23.
7. Intercession at the altar of incense. Ex. 30:1-9.

**III. The Furniture of the Most Holy Place**

8. The ark. Ex. 25:10-15.
9. The mercy seat. Ex. 25:17-20.
10. The law within the ark. Ex. 25:16; 40:20; Deut. 10:1-5.

**IV. Communion Between God and His People**

11. God to speak from between the cherubim. Ex. 25:21, 22.
12. The manifestation of the presence of God. Lev. 16:2.

## THE LESSON

### The Court Furnishings

**1. What stood between the gate of the court and the door of the tabernacle? Ex. 40:6, 7; 27:1-8; 38:1-7.**

NOTE.—"In the court, and nearest the entrance, stood the brazen altar of burnt offering. Upon this altar were consumed all the sacrifices made by fire unto the Lord, and its horns were sprinkled with the atoning blood."—*Patriarchs and Prophets,* page 347.

**2. What other article of furniture stood in the court? Ex. 40:7; 30:18-21; 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 and Prophets,* page 347. Here the priests must wash before entering the tabernacle tent. The symbolism of cleanness or purity of the priesthood is self-evident.

"Moses at the burning bush was directed to put off his sandals, for the ground whereon he stood was holy. So the priests were not to enter the sanctuary with shoes upon their feet. Particles of dust cleaving to them would desecrate the holy place. They were to leave their shoes in the court before entering the sanctuary, and also to wash both their hands and their feet before ministering in the tabernacle or at the altar of burnt offering. Thus was constantly taught the lesson that all defilement must be put away from those who would approach into the presence of God."—*Patriarchs and Prophets,* page 350.

### The Holy Place and Its Furniture

**3. What were the two apartments, or rooms, of the tabernacle called? Ex. 26:31-33; Heb. 9:1-3.**

NOTE.—The first apartment was twice as long as the second. In it the common priests ministered daily. This room was called the holy place. It was separated from the second room by a beautiful veil of blue, purple, and scarlet fine-twined linen on which were embroidered cherubim. The second room, a perfect square, was called the holy of holies—the most holy place.

**4. Name the three pieces of furniture found in the first apartment or holy place. Ex. 26:35; 40:22-27.**

NOTE.—"The table of shewbread stood on the north. With its ornamental crown, it was overlaid with pure gold. . . . 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. . . . Just before the veil separating the holy place from the most holy and the immediate presence of God, stood the golden altar of incense."—*Patriarchs and Prophets,* page 348.

**5. What was on the table, and for what purpose? Lev. 24:5-9.**

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 acknowledgment 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. 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 and Prophets,* page 354.

**6. Describe the candlestick and the use to be made of it. Ex. 25:31-39; 37:17-23.**

NOTE.—"In the manifestation of God to His people, light had ever been a symbol of His presence. At the creative word in the beginning, light had shone out of darkness. Light had been enshrouded in the pillar of cloud by day and the pillar of fire by night, leading the vast armies of Israel. Light blazed with awful grandeur about the Lord on Mount Sinai. Light rested over the mercy seat in the tabernacle. Light filled the temple of Solomon at its dedication. Light shone on the hills of Bethlehem when the angels brought the message of redemption to the watching shepherds.

"God is light; and in the words, 'I am the light of the world,' Christ declared His oneness with God, and His relation to the whole human family. It was He who at the beginning had caused 'the light to shine out of darkness.' 2 Cor. 4:6. He is the light of sun and moon and star. He was the spiritual light that in symbol and type and prophecy had shone upon Israel. But not to the Jewish nation alone was the light given. As the sunbeams penetrate to the remotest corners of the earth, so does the light of the Sun of Righteousness shine upon every soul."—*The Desire of Ages,* page 464.

**7. Describe the altar of incense and the service connected with it. Ex. 30:1-9.**

NOTE.—"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 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."—*Patriarchs and Prophets,* page 353.

## The Furniture of the Most Holy Place

**8. What was Moses commanded to make for the second apartment? Ex. 25:10-15.**

**9. Describe the cover of the ark. Ex. 25:17-20.**

NOTE.—"The cover of the sacred chest was called the mercy seat. This was wrought of one solid piece of gold, and was surmounted by golden cherubim, one standing on each end. One wing of each angel was stretched forth on high, while the other was folded over the body (see Ezekiel 1:11) in token of reverence and humility."—*Patriarchs and Prophets,* page 348.

**10. What was to be placed within the ark? Ex. 25:16; 40:20; Deut. 10:1-5. Compare 1 Kings 8:9.**

NOTE.—"Beyond the inner veil was the holy of holies, where centered the symbolic service of atonement and intercession, and which formed the connecting link between heaven and earth. In this apartment was the ark, a chest of acacia wood, overlaid within and without with gold, and having a crown of gold about the top. It was made as a depository for the tables of stone, upon which God Himself had inscribed the Ten Commandments. Hence it

was called the ark of God's testament, or the ark of the covenant, since the Ten Commandments were the basis of the covenant made between God and Israel. . . . The law of God, enshrined within the ark, was the great rule of righteousness and judgment. That law pronounced death upon the transgressor; but above the law was the mercy seat, upon which the presence of God was revealed, and from which, by virtue of the atonement, pardon was granted to the sinner."—*Patriarchs and Prophets,* pages 348, 349.

### Communion Between God and His People

**11. From what place in the sanctuary did God promise to speak with Israel? Ex. 25:21, 22. Compare Num. 7:89.**

**12. In what other manner was God's presence manifested between the cherubim? Lev. 16:2.**

NOTE.—*Cherubim* is a translation of the Hebrew word, and is plural in form. The singular form is cherub.

"Above the mercy seat was the Shekinah, the manifestation of the divine Presence; and from between the cherubim, God made known His will. Divine messages were sometimes communicated to the high priest by a voice from the cloud. Sometimes a light fell upon the angel at the right, to signify approval or acceptance, or a shadow or cloud rested upon the one at the left to reveal disapproval or rejection."—*Patriarchs and Prophets,* page 349.

"By sin man was shut out from God. Except for the plan of redemption, eternal separation from God, the darkness of unending night, would have been his. Through the Saviour's sacrifice, communion with God is again made possible. We may not in person approach into His presence; in our sin we may not look upon His face; but we can behold Him and commune with Him in Jesus, the Saviour."—*Education,* page 28.

"Communion with God through prayer and the study of His word must not be neglected, for here is the source of his strength. No work for the church should take precedence of this."—*Testimonies,* vol. 6, p. 47.

"Nothing is more needed in our work than the practical results of communion with God. We should show by our daily lives that we have peace and rest in the Saviour. His peace in the heart will shine forth in the countenance. It will give to the voice a persuasive power. Communion with God will ennoble the character and the life. Men will take knowledge of us, as of the first disciples, that we have been with Jesus. This will impart to the worker a power that nothing else can give. Of this power he must not allow himself to be deprived.

"We must live a twofold life—a life of thought and action, of silent prayer and earnest work. The strength received through communion with God, united with earnest effort in training the mind to thoughtfulness and care-taking, prepares one for daily duties, and keeps the spirit in peace under all circumstances, however trying."—*The Ministry of Healing,* page 512.

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**Lesson 4, for April 27, 1963**

## The Priesthood Before the Cross

**MEMORY VERSE:** "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." Gen. 4:4.

**STUDY HELPS:** "Patriarchs and Prophets," pages 72, 177, 350, 351, 359-362, 375, 376; "S.D.A. Bible Commentary," on Exodus 28; Num. 18:2-7.

## DAILY STUDY ASSIGNMENT AND RECORD

| | Check Here |
|---|---|
| Sabbath afternoon: General survey; learn memory verse. | ☐ |
| Sunday: Questions 1-3; begin reading Study Helps. | ☐ |
| Monday: Questions 4-6. | ☐ |
| Tuesday: Questions 7-9. | ☐ |
| Wednesday: Finish reading Study Helps. | ☐ |
| Thursday: Questions 10-13. | ☐ |
| Friday: Review entire lesson. | ☐ |

## Lesson Outline:

### I. Priesthood During Patriarchal Times

1. In the beginning man talked face to face with God. Gen. 3:8-11.
2. Patriarchal priesthood. Gen. 4:3-5.

### II. A National Priesthood Founded

3. Levites appointed to sanctuary service. Num. 3:5, 6, 12, 45.
4. The family of Aaron chosen for the priesthood. Ex. 28:1; Num. 18:1, 7.
5. Contrast in Aaronic and Levitical service in the sanctuary. Num. 18:2-7.
6. Tithing system and the sanctuary. Num. 18:21; Heb. 7:5.

### III. Priestly Apparel

7. Garments of the high priest. Ex. 28:2-39.
8. The breastplate. Ex. 28:15-29.
9. The Urim and Thummim. Ex. 28:30.
10. The high priest's miter. Ex. 28:36-38; 39:30, 31.
11. The garments of the common priests. Ex. 39:27-29.

### IV. Priestly Consecration

12. Anointed for service. Ex 29:4-9, 20, 21, 35.
13. Other duties of the priests. Lev. 10:11.

## THE LESSON

### Priesthood During Patriarchal Times

**1. How did God communicate with man in the beginning? Gen. 3:8-11.**

NOTE.—In the beginning man talked with God face to face. No priestly ministry was necessary, for there was no sin to break the communion between man and God.

**2. After the entrance of sin, how did man approach God? Gen. 4:3-5.**

NOTE.—Adam had been taught the responsibilities of the patriarchal priest. In turn he taught his sons in their maturity to carry on the priestly responsibilities. "So far as birth and religious instruction were concerned, these brothers were equal. Both were sinners, and both acknowledged the claims of God to reverence and worship." —*Patriarchs and Prophets,* page 72.

"In the earliest times every man was the priest of his own household. In the days of Abraham the priesthood was regarded as the birthright of the eldest son."—*Patriarchs and Prophets,* page 350.

"They [Esau and Jacob] were taught to regard the birthright as a matter of great importance, for it included not only an inheritance of worldly wealth, but spiritual preeminence. He who received it was to be the priest of his family, and in the line of his posterity the Redeemer of the world would come."—*Patriarchs and Prophets,* page 177.

### A National Priesthood Founded

**3. Instead of the firstborn of every family, whom did God choose to do**

the work of the sanctuary? Num. 3:5, 6, 12, 45.

NOTE.—"By divine direction the tribe of Levi was set apart for the service of the sanctuary. . . . Now, instead of the first-born of all Israel, the Lord accepted the tribe of Levi for the work of the sanctuary."—*Patriarchs and Prophets,* page 350.

**4. To whom did God restrict the priesthood at this time? Ex. 28:1; Num. 18:1, 7.**

NOTE.—"The priesthood . . . was restricted to the family of Aaron. Aaron and his sons alone were permitted to minister before the Lord."—*Patriarchs and Prophets,* page 350.

**5. How was the work of the Levites distinguished from that of the priests? Num. 18:2-7.**

NOTE.—The Levites were to assist the Aaronic priests in the work of the sanctuary. The priests alone were ordained to do the work within the sanctuary. "To the Levites was committed the charge of the tabernacle and all that pertained thereto, both in the camp and on the journey."—*Patriarchs and Prophets,* page 375.

**6. What means of support did God ordain for the priests and Levites? Num. 18:21; Heb. 7:5.**

NOTE.—"The tithe was to be exclusively devoted to the use of the Levites, the tribe that had been set apart for the service of the sanctuary."

"The work of the gospel, as it widens, requires greater provision to sustain it than was called for anciently; and this makes the law of tithes and offerings of even more urgent necessity now than under the Hebrew economy."—*Patriarchs and Prophets,* pages 526, 529.

## Priestly Apparel

**7. Describe the garments of the high priest. Ex. 28:2-39.**

NOTE.—"The garments of the high priest were of costly material and beautiful workmanship, befitting his exalted station. In addition to the linen dress of the common priest, he wore a robe of blue, also woven in one piece. Around the skirt it was ornamented with golden bells, and pomegranates of blue, purple, and scarlet. Outside of this was the ephod, a shorter garment of gold, blue, purple, scarlet, and white. It was confined by a girdle of the same colors, beautifully wrought. The ephod was sleeveless, and on its gold-embroidered shoulder pieces were set two onyx stones, bearing the names of the twelve tribes of Israel."—*Patriarchs and Prophets,* pages 350, 351.

**8. What did the high priest wear over his breast? Ex. 28:15-29.**

NOTE.—"Over the ephod was the breastplate, the most sacred of the priestly vestments. This was of the same material as the ephod. It was in the form of a square, measuring a span, and was suspended from the shoulders by a cord of blue from golden rings. The border was formed of a variety of precious stones, the same that form the twelve foundations of the City of God. Within the border were twelve stones set in gold, arranged in rows of four, . . . engraved with the names of the tribes."—*Patriarchs and Prophets,* page 351.

"Of Aaron, the high priest of Israel, it is written, He 'shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.' What a beautiful and expressive figure this is of the unchanging love of Christ for His church! Our great High Priest, of whom Aaron was a type, bears His people upon His heart. And should not His earthly ministers share His love and sympathy and solicitude?"—*Gospel Workers,* page 34.

**9. In addition to the twelve stones engraved with the names of the tribes,**

**what two were placed on the breastplate? Ex. 28:30.**

NOTE.—"At the right and left of the breastplate were two large stones of great brilliancy. These were known as the Urim and Thummim. By them the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial or disapprobation."—*Patriarchs and Prophets,* page 351.

**10. What did the high priest wear on his head? Ex. 28:36-38; 39:30, 31.**

NOTE.—"The miter of the high priest consisted of the white linen turban, having attached to it by a lace of blue, a gold plate bearing the inscription, 'Holiness to Jehovah.' Everything connected with the apparel and deportment of the priests was to be such as to impress the beholder with a sense of the holiness of God, the sacredness of His worship, and the purity required of those who came into His presence."—*Patriarchs and Prophets,* page 351.

"Everything worn by the high priest was to be whole and without blemish. The pattern of the priestly robes was made known to Moses in the mount. Every article the high priest was to wear, and the way it should be made, were specified. These garments were consecrated to a most solemn purpose. By them was represented the character of the great antitype, Jesus Christ. They covered the priest with glory and beauty, and made the dignity of his office to appear. When clothed with them, the priest presented himself as a representative of Israel, showing by his garments the glory that Israel should reveal to the world as the chosen people of God. Nothing but perfection, in dress and attitude, in spirit and word, would be acceptable to God. He is holy; and His glory and perfection must be represented in the earthly service. Nothing but perfection could properly represent the sacredness of the heavenly service."—Ellen G. White, *Youth's Instructor,* June 7, 1900.

**11. How were the common priests clothed? Ex. 39:27-29.**

NOTE.—"The robe of the common priest was of white linen, and woven in one piece. It extended nearly to the feet, and was confined about the waist by a white linen girdle embroidered in blue, purple, and red. A linen turban, or miter, completed his outer costume."—*Patriarchs and Prophets,* page 350.

## Priestly Consecration

**12. Describe the ceremony of consecration for Aaron and his sons. Ex. 29:4-9, 20, 21, 35. Read the details in the rest of the chapter.**

**13. In addition to the service of the sanctuary, what other duties were the priests to discharge? Lev. 10:11.**

NOTE.—In the Christian home, the father is especially charged with the responsibility of maintaining the spiritual welfare of his family.

"In a sense the father is the priest of the household, laying upon the family altar the morning and evening sacrifice. But the wife and children should unite in prayer and join in the song of praise. In the morning before he leaves home for his daily labor, let the father gather his children about him and, bowing before God, commit them to the care of the Father in heaven. When the cares of the day are past, let the family unite in offering grateful prayer and raising the song of praise, in acknowledgment of divine care during the day.

"Fathers and mothers, however pressing your business, do not fail to gather your family around God's altar."—*Ministry of Healing,* pages 392, 393.

> "No covetous person can pass through the pearly gates; for all covetousness is idolatry." —*Counsels on Stewardship,* page 26.

# The Sanctuary System of Sacrifices

**MEMORY VERSE:** "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

**STUDY HELPS:** "Patriarchs and Prophets," pages 352-355; "S.D.A. Bible Commentary."

## DAILY STUDY ASSIGNMENT AND RECORD

| | Check Here | | Check Here |
|---|---|---|---|
| Sabbath afternoon: General survey; learn memory verse. | ☐ | Tuesday: Questions 8, 9. | ☐ |
| Sunday: Questions 1-3. | ☐ | Wednesday: Read Study Helps. | ☐ |
| Monday: Questions 4-7. | ☐ | Thursday: Questions 10-13. | ☐ |
| | | Friday: Review entire lesson. | ☐ |

## Lesson Outline:

### I. The Sacrificial System Points to Christ

1. The promised seed. Gen. 3:15.
2. Sacrifices point to suffering and death. 1 Peter 1:18, 19; Heb. 9:22.
3. Animal sacrifice a type only. Heb. 10:1-4.

### II. Sacrifices of Daily Ministration

4. The morning and evening burnt offering. Num. 28:3-8.
5. Sin offerings. Lev. 4:27-29.
6. Blood to be ministered. Lev. 4:30, 34, 35.
7. Flesh to be eaten by priest. Lev. 6:25, 26.

### III. Confession and Restitution

8. Confession required. Lev. 5:5.
9. Restitution for damages or stolen goods. Lev. 6:4, 5.

### IV. Additional Lessons

10. Life in the blood. Lev. 17:11.
11. Salt with every sacrifice. Lev. 2:13.
12. Service at the golden altar. Ex. 30:7-9.
13. Sacrifices without blemish. Lev. 4:3, 23, 28; Heb. 9:14; 1 Peter 1:19.

## THE LESSON

### The Sacrificial System Points to Christ

**1. What intimation of triumph was embodied in the promise of the "seed" of the woman? Gen. 3:15.**

NOTE.—"From the day our first parents lost their Eden home, to the time the Son of God appeared as the Saviour of sinners, the hope of the fallen race was centered in the coming of a Deliverer to free men and women from the bondage of sin and the grave.

"The first intimation of such a hope was given to Adam and Eve in the sentence pronounced upon the serpent in Eden. . . . As the guilty pair listened to these words, they were inspired with hope; for in the prophecy concerning the breaking of Satan's power they discerned a promise of deliverance from the ruin wrought through transgression."—*Prophets and Kings,* pages 681, 682.

**2. Why were animal sacrifices ordained? 1 Peter 1:18, 19; Heb. 9:22.**

NOTE.—"Many have expressed wonder that God demanded so many slain victims in the sacrificial offerings of the Jewish people; but it was to rivet in their minds the great truth that without the shedding of blood there is no remission of sins. A lesson was embodied in every sacrifice, impressed in every ceremony, solemnly preached by the priest in his holy office, and inculcated by God Himself,—that through the blood of Christ alone is there forgiveness of sins. . . . The sacrifice of our Saviour has made ample provision for every repenting, believing soul. We are saved because God loves the purchase of the blood of Christ."—Ellen G. White, *Review and Herald,* Sept. 21, 1886.

"The sacrificial offerings were established by infinite wisdom to impress upon the fallen race the solemn truth that it was sin which caused death. Every time the life of a sacrificial offering was taken, they were reminded that if there had been no sin, there would have been no death. 'The wages of sin is death.' "—Ellen G. White, *Review and Herald,* March 2, 1886.

**3. What could the blood of animals not do? Heb. 10:1-4.**

NOTE.—"The types and shadows of the sacrificial service, with the prophecies, gave the Israelites a veiled, indistinct view of the mercy and grace to be brought to the world by the revelation of Christ. To Moses was unfolded the significance of the types and shadows pointing to Christ. He saw to the end of that which was to be done away when, at the death of Christ, type met antitype. . . . The sacrifices and offerings pointed forward to the sacrifice He [Christ] was to make. The slain lamb typified the Lamb that was to take away the sin of the world."—Ellen G. White, *Review and Herald,* April 22, 1902.

## Sacrifices of Daily Ministration

**4. How was Israel taught to worship God morning and evening? Num. 28:3-8.**

NOTE.—"Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ."—*Patriarchs and Prophets,* page 352.

"The hours appointed for the morning and the evening sacrifice were regarded as sacred, and they were to be observed as the set time for worship throughout the Jewish nation. . . . In this custom Christians have an example for morning and evening prayer."—*Ibid.,* pp. 353, 354.

**5. By what method did the individual sinner obtain the forgiveness of sin? Lev. 4:27-29.**

NOTE.—"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."—*Patriarchs and Prophets,* page 354.

**6. How did the priest minister the blood and fat of the sin offering? Lev. 4:30, 34, 35.**

**7. What was done with the body of the sacrificial victim? Lev. 6:25, 26.**

NOTE.—In some cases "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. . . . 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.' "—*Patriarchs and Prophets,* page 354.

"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."—Ellen G. White, *Signs of the Times,* March 14, 1878, page 81.

A careful reading of Leviticus 4 will reveal that only the sacrifices where a priest might be involved—a priestly sin or a national sin—resulted in blood being sprinkled before the veil in the first apartment. In the case of all individual sacrifices by rulers or people, the priest was required to eat of the sacrifice and to place the blood on the horns of the altar of burnt offering. Of these arrangements, we read: "Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary."—*Patriarchs and Prophets,* page 355.

## Confession and Restitution

**8. In the case of certain sins, what was the sinner required to do? Lev. 5:5. Read also verses 1-4.**

NOTE.—"True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty."—*Steps to Christ,* page 38.

**9. In cases where someone's property rights had been infringed, what more was the penitent required to do? Lev. 6:4, 5. Read verses 1-7.**

## Additional Lessons

**10. What special significance was attached to the blood in all these sacrifices? Lev. 17:11.**

NOTE.—"In the plan of redemption there must be the shedding of blood, for death must come in consequence of man's sin. The beasts for sacrificial offerings were to prefigure Christ. In the slain victim, man was to see the fulfillment for the time being of God's word, 'Ye shall surely die.' And the flowing . . . of the blood of beasts was to point forward to a Redeemer who would one day come to the world and die for the sins of men. And thus Christ would fully vindicate His Father's law."—Ellen G. White, *Review and Herald,* March 3, 1874.

**11. What was added to every sacrifice? Lev. 2:13.**

NOTE.—"In the ritual service, salt was added to every sacrifice. This, like the offering of incense, signified that only the righteousness of Christ could make the service acceptable to God. Referring to this practice, Jesus said, 'Every sacrifice shall be salted with salt.' 'Have salt in yourselves, and have peace one with another.' All who would present themselves 'a living sacrifice, holy, acceptable unto God' (Rom. 12:1), must receive the saving salt, the righteousness of our Saviour."—*The Desire of Ages,* page 439.

**12. Describe the daily service at the altar of incense. Ex. 30:7-9.**

NOTE.—"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."—*Patriarchs and Prophets,* page 353.

**13. What rigid standard was applied to every sacrificial animal? How did Christ as the Lamb of God meet this standard? Lev. 4:3, 23, 28; Heb. 9:14; 1 Peter 1:19.**

# Annual Feasts and Ceremonial Sabbaths

**MEMORY VERSE:** "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is mine: and ye shall be unto Me a kingdom of priests, and an holy nation." Ex. 19:5, 6.

**STUDY HELPS:** "Patriarchs and Prophets," pages 537-542; "S.D.A. Bible Commentary."

**DAILY STUDY ASSIGNMENT AND RECORD**

| | Check Here | | Check Here |
|---|---|---|---|
| Sabbath afternoon: General survey; learn memory verse. | ☐ | Tuesday: Questions 9-11. | ☐ |
| Sunday: Questions 1-3. | ☐ | Wednesday: Read Study Helps. | ☐ |
| Monday: Questions 4-8. | ☐ | Thursday: Questions 12, 13. | ☐ |
| | | Friday: Review entire lesson. | ☐ |

## Lesson Outline:

**I. The Passover and Its Significance**

1. Reminders of the covenant. Deut. 16:16; Ex. 34:23.
2. A great deliverance. Ex. 12:29-33.
3. Preparations for departure. Ex. 12:3, 6, 7, 11, 21-23.
4. To remind of redeeming power of God. Lev. 23:4-12.
5. Christ our Passover. 1 Cor. 5:7.

**II. The Wave Sheaf and Pentecost**

6. Firstfruits. Lev. 23:10, 11.
7. Harvesttime. Lev. 23:15-21.
8. The antitypical Pentecost. Acts 2:1-11, 41.

**III. Other Feasts and Ceremonial Sabbaths**

9. The blowing of trumpets—a warning. Lev. 23:23-25; Num. 29:1.
10. The Feast of Tabernacles. Lev. 23:34-43.
11. Ceremonial sabbath vs. seventh-day Sabbath. Lev. 23:37, 38.
12. Seven ceremonial sabbaths each year. Lev. 23:7, 8, 15-39.
13. Shadowy sabbaths end at cross. Col. 2:14-17.

## THE LESSON

### The Passover and Its Significance

**1. What three annual convocations were all Israel required to attend? Deut. 16:16; Ex. 34:23.**

NOTE.—"Yearly feasts were appointed, at which all the men of the nation were to assemble before the Lord, bringing to Him their offerings of gratitude and the first-fruits of His bounties. The object of all these regulations was stated: they proceeded from no exercise of mere arbitrary sovereignty; all were given for the good of Israel. The Lord said, 'Ye shall be holy men unto Me'—worthy to be acknowledged by a holy God."—*Patriarchs and Prophets,* page 311.

**2. Through what climactic experience did the Israelites pass as they were delivered from Egyptian bondage? Ex. 12:29-33.**

**3. How had the Israelites been commanded to protect themselves from the destroying angel and to prepare for this sudden departure? Ex. 12: 3, 6, 7, 11, 21-23.**

**4. What feast was ordained in connection with the Exodus from Egypt? Lev. 23:4-12.**

NOTE.—"In commemoration of this great deliverance a feast was to be observed yearly by the people of Israel in all future generations. . . . 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."—*Patriarchs and Prophets,* pages 274-277.

"The first of these festivals, the Passover, the Feast of Unleavened Bread, occurred in Abib, the first month of the Jewish year, corresponding to the last of March and the beginning of April."—*Ibid.,* p. 537.

**5. By what term did Paul refer to our Lord? 1 Cor. 5:7.**

NOTE.—"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 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."—*Patriarchs and Prophets,* page 277.

## The Wave Sheaf and Pentecost

**6. What harvest ceremony was celebrated immediately after the Passover? Lev. 23:10, 11.**

NOTE.—"The Passover was followed by the seven days' Feast of Unleavened Bread. The first and the seventh day were days of holy convocation, when no servile work was to be performed. On the second day of the feast, the firstfruits of the year's harvest were presented before God. Barley was the earliest grain in Palestine, and at the opening of the feast it was beginning to ripen. A sheaf of this grain was waved by the priest before the altar of God, as an acknowledgment that all was His. Not until this ceremony had been performed was the harvest to be gathered."—*Patriarchs and Prophets,* page 539.

**7. Fifty days after the Passover, what convocation was celebrated? Lev. 23:15-21.**

NOTE.—"Fifty days from the offering of the firstfruits, 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 and Prophets,* page 540.

**8. What significant events occurred on the Day of Pentecost in the year of Christ's death? Acts 2:1-11, 41.**

NOTE.—Christ had sown the seed of His word for three and a half years. Then came His sacrifice as the true Passover, His resurrection, and His presentation before the Father's throne as the sheaf of the firstfruits. Fifty days later came the descent of the Holy Spirit at Pentecost, with the harvest of souls resulting. Thus type met antitype at Pentecost.

## Other Feasts and Ceremonial Sabbaths

**9. What feast preceded the Day of Atonement? Lev. 23:23-25; Num. 29:1.**

NOTE.—The civil year ended with the blowing of the trumpets, followed ten days later by the Day of Atonement. The blowing of the trumpets was a call to prayer, a call to self-examination in preparation for the Day of Atonement.

**10. Soon after the Day of Atonement, what joyous feast was celebrated? Lev. 23:34-43.**

NOTE.—"In the seventh month came the Feast of Tabernacles, or of ingathering. This feast acknowledged God's bounty in the products of the orchard, the olive grove, and the vineyard. It was the crowning festal gathering of the year. . . . Now the people came with their tributes of thanksgiving to God, who had thus richly blessed them."—*Patriarchs and Prophets,* page 540.

"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 wheat into His garner."—*Ibid.,* p. 541.

**11. How were the ceremonial sabbaths distinguished from the seventh-day Sabbath? Lev. 23:37, 38.**

NOTE.—The three annual feasts and the Day of Atonement included seven annual ceremonial sabbaths, which were dedicated to holy convocations and for offering sacrifices to the Lord. Like your birthday, these sabbaths fell on different days of the week in successive years. They were typical sabbaths and not memorials of creation, as was, and is, the seventh-day Sabbath of the fourth commandment.

**12. In the Jewish calendar when did the ceremonial sabbaths occur?**

*Answer:* The first connected with the Passover Feast fell on the fifteenth day of the first month (Abib, or Nisan). Ex. 12:16; Lev. 23:7.

The second came on the last day of this feast, on the twenty-first of Nisan. Lev. 23:8.

The third fell fifty days later at Pentecost (Sivan 6). Lev. 23:15, 16, 21.

The fourth came on the civil new year's day—first of the seventh month (Tishri). Lev. 23:23-25.

The fifth fell on the tenth day of the seventh month—the Day of Atonement, the most sacred of the yearly sabbaths. Lev. 23:27, 32.

The sixth fell on the first day of the Feast of Tabernacles—the fifteenth day of the seventh month. Lev. 23:39.

The seventh and last of the ceremonial sabbaths fell on the last day of this feast, the twenty-second day of the seventh month. Lev. 23:36, 37.

**13. What did Paul say in regard to ceremonial sabbaths? Col. 2:14-17.**

NOTE.—Shadows dissolve before the bright rays of the Sun of Righteousness. Ceremonial sabbaths were days of many sacrificial offerings on the altar of burnt offering. When the Lamb of God gave His life on Calvary's cross, these ceremonials lost their significance. But the seventh-day Sabbath will continue through eternity. Isaiah 66:22, 23.

> "In the Bible we have the unerring counsel of God. Its teachings, practically carried out, will fit men for any position of duty."—*Gospel Workers,* page 253.

Lesson 7, for May 18, 1963

# The Day of Atonement

**MEMORY VERSE:** "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16:30.

**STUDY HELPS:** "Patriarchs and Prophets," pages 355-358; "The Great Controversy," pages 417-419; "S.D.A. Bible Commentary."

## DAILY STUDY ASSIGNMENT AND RECORD

| | Check Here | | Check Here |
|---|---|---|---|
| Sabbath afternoon: General survey; learn memory verse. | ☐ | Tuesday: Questions 8-10. | ☐ |
| Sunday: Questions 1-3. | ☐ | Wednesday: Read Study Helps. | ☐ |
| Monday: Questions 4-7. | ☐ | Thursday: Questions 11-13. | ☐ |
| | | Friday: Review entire lesson. | ☐ |

## Lesson Outline:

### I. Sacred Day; Holy Priesthood; Sins of the Year

1. The most solemn of the ceremonial sabbaths. Lev. 23:27-32.
2. The high priest alone officiated in the atonement service. Ex. 30:10; Heb. 9:7.
3. All sins of the year in the sanctuary. Lev. 4:27-31.

### II. Solemnity of Atoning Services

4. A pure, holy priesthood must serve. Lev. 16:3, 4, 6.
5. Soul-searching confession and repentance. Num. 29:7; Lev. 23:28-32.
6. Cleansing by blood alone. Heb. 9:22, 23.
7. Incense in the golden censer. Lev. 16:12, 13.

### III. The Blood of Atonement

8. The Lord's lot and its blood. Lev. 16:7-9.
9. Atonement blood within the veil. Lev. 16:15, first part.
10. Sprinkling of the atonement blood on the mercy seat. Lev. 16:14, 15.

### IV. Sins Removed From the Camp

11. Sins removed from sanctuary. Lev. 16:20, 21.
12. How God blots out sin. Lev. 16:30; Isa. 43:25; 44:22.
13. My Sin Bearer. Isa. 53:4, 5, 7, 8, 10; Rom. 3:24, 25.

## THE LESSON

### Sacred Day; Holy Priesthood; Sins of the Year

**1. Of all the ceremonial sabbaths, which was the most solemn? Lev. 23:27-32.**

NOTE.—"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 ministration."—*The Great Controversy,* page 419.

**2. Which priest performed the ceremonies on this day? Ex. 30:10; Heb. 9:7.**

NOTE.—The work of the Day of Atonement was the responsibility of the high priest.

**3. Of what did the sin offering consist, and how was it offered? Lev. 4:27-31.**

NOTE.—"In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law."—*Patriarchs and Prophets,* pages 355, 356.

## Solemnity of Atoning Services

**4. What cleansing service must the high priest perform in the court on the Day of Atonement? Lev. 16:3, 4, 6.**

NOTE.—The high priest was to cleanse himself in the court before he began the cleansing of the sanctuary. The sacrifice of the bullock and the washing of water preceded the offering of the goat.

**5. What were the Israelites commanded to do on the Day of Atonement? Num. 29:7; Lev. 23:28-32.**

NOTE.—"Every man was to afflict his soul while the work of atonement was going forward. All business was laid aside, and the whole congregation of Israel spent the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart."—*Patriarchs and Prophets,* page 355.

It was a veritable day of judgment to Israel, and he who ignored it was excommunicated from the ancient church.

**6. By what is remission of sin accomplished? Heb. 9:22, 23.**

NOTE.—"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. Paul states, as the reason why this cleansing must be performed with blood, that without shedding of blood is no *remission.* Remission, or putting away of sin, is the work to be accomplished."—*The Great Controversy,* pages 417, 418.

**7. What did the priest first carry into the divine Presence? Lev. 16: 12, 13.**

NOTE.—"Just as he entered within the second veil, carrying the golden censer filled with coals of fire from the altar before the Lord, and his hand full of incense, he placed the incense upon the coals in the censer, that the cloud of fragrant incense might cover him as he passed in before the visible presence of God, as manifested between the cherubim above the mercy seat." —S. N. Haskell, *The Cross and Its Shadow,* page 210.

## The Blood of Atonement

**8. Where was the blood obtained for the atonement cleansing? Lev. 16:7-9.**

NOTE.—"On the Day of Atonement two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, 'one lot for the Lord, and the other lot for the scapegoat.' . . . The goat upon which fell the lot for the Lord was to be slain as a sin offering for the people."—*The Great Controversy,* page 419.

**9. Where did the high priest take the blood of the atonement goat? Lev. 16:15, first part.**

**10. What did the priest do with the blood in the most holy place? Lev. 16:14, 15.**

NOTE.—"On the Day of Atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied."—*Patriarchs and Prophets,* page 356.

### Sins Removed From the Camp

**11. After cleansing the sanctuary, what did the high priest do? Lev. 16:20, 21.**

NOTE.—"Then, in his character of mediator the priest took the sins upon himself, and, leaving the sanctuary, he bore with him the burden of Israel's guilt. At the door of the tabernacle he laid his hands upon the head of the scapegoat and 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.' And as the goat bearing these sins was sent away, they were, with him, regarded as forever separated from the people."—*Patriarchs and Prophets,* page 356.

**12. What did God promise to do for His people on the Day of Atonement? Lev. 16:30. Compare Isa. 43: 25; 44:22.**

NOTE.—"As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, so in the type they were borne away into the wilderness, forever separated from the congregation."—*Patriarchs and Prophets,* page 358.

**13. Who is the Sin Bearer for every repentant sinner? Isa. 53:4, 5, 7, 8, 10; Rom. 3:24, 25. Compare 2 Cor. 5:21.**

NOTE.—"It is for thee that the Son of God consents to bear this burden of guilt. . . . He . . . offers Himself upon the cross as a sacrifice, and this from love to thee. He, the Sin Bearer, endures the wrath of divine justice, and for thy sake becomes sin itself."—*The Desire of Ages,* pages 755, 756.

> "As you repeat the confidence you have in Jesus, Satan will flee; for he cannot bear the name of Jesus." —*Historical Sketches,* page 141.

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**Lesson 8, for May 25, 1963**

## Christ Our Sacrifice

**MEMORY VERSE:** "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

**STUDY HELP:** "The Desire of Ages," pages 741-757.

### DAILY STUDY ASSIGNMENT AND RECORD

| | Check Here |
|---|---|
| Sabbath afternoon: General survey; learn memory verse. | ☐ |
| Sunday: Questions 1-5. | ☐ |
| Monday: Questions 6-8. | ☐ |
| Tuesday: Questions 9-11. | ☐ |
| Wednesday: Questions 12, 13; read from Study Help. | ☐ |
| Thursday: Finishing reading Study Help. | ☐ |
| Friday: Review entire lesson. | ☐ |

## Lesson Outline:

### I. The Lamb of God

1. A lamb used as sacrifice. Num. 28: 3, 4; Lev. 4:32; 5:6.
2. Jesus, the Lamb of God. John 1:29, 36.
3. Messiah's death fulfilled prophecy. Luke 24:13-15, 25-27.
4. Jesus identified as the Lamb brought to the slaughter. Acts 8:30-35.
5. Jesus, a Lamb as it had been slain. Rev. 5:5-9.

### II. Christ's Death for Sinners

6. Christ came to save sinners. 1 Tim. 1:15.
7. Christ died for the ungodly. Rom. 5:6-8.
8. Christ offered Himself once for all. Heb. 9:24-28.

### III. Cleansing by His Blood

9. Redeemed with the precious blood of Christ. 1 Peter 1:18, 19.
10. Christ's blood cleanses from all sin. 1 John 1:7.
11. Saints overcome by the blood of the Lamb. Rev. 12:10, 11.

### IV. Reconciliation With God

12. Reconciled to God by the death of His Son. Rom. 5:10.
13. God was in Christ reconciling the world. 2 Cor. 5:18, 19.

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## THE LESSON

### The Lamb of God

**1. What animal was commonly offered as a sacrifice in the services of the sanctuary? Num. 28:3, 4; Lev. 4:32; 5:6.**

**2. How did John the Baptist introduce Jesus to his audience on the banks of the Jordan? John 1:29, 36.**

NOTE.—"John had been deeply moved as he saw Jesus bowed as a suppliant, pleading with tears for the approval of the Father. As the glory of God encircled Him, and the voice from heaven was heard, John recognized the token which God had promised. He knew that it was the world's Redeemer whom he had baptized. The Holy Spirit rested upon him, and with outstretched hand pointing to Jesus, he cried, 'Behold the Lamb of God, which taketh away the sin of the world.'

"None among the hearers, and not even the speaker himself, discerned the import of these words, 'the Lamb of God.' "—*The Desire of Ages,* page 112.

"When at the baptism of Jesus, John pointed to Him as the Lamb of God, a new light was shed upon the Messiah's work. The prophet's mind was directed to the words of Isaiah, 'He is brought as a lamb to the slaughter.' Isa. 53:7. During the weeks that followed, John with new interest studied the prophecies and the teaching of the sacrificial service. He did not distinguish clearly the two phases of Christ's work, —as a suffering sacrifice and a conquering king,—but he saw that His coming had a deeper significance than priests or people had discerned."—*Ibid.,* pp. 136, 137.

**3. After His resurrection, what point in Old Testament prophecies of the Messiah did Jesus emphasize? Luke 24:13-15, 25-27.**

NOTE.—"Beginning at Moses, the very Alpha of Bible history, Christ expounded in all the Scriptures the things concerning Himself. . . . Christ performed no miracle to convince them, but it was His first work to explain the Scriptures. They had looked upon His death as the destruction of all their hopes. Now He showed from the prophets that this was the very strongest evidence for their faith."—*The Desire of Ages,* pages 796-799.

**4. What Old Testament prophecy was used by Philip to teach the mission of Christ? Acts 8:30-35.**

**5. In the book of Revelation, under what symbol is Jesus frequently presented? Rev. 5:5-9. Compare Rev. 17:14; 19:7.**

NOTE.—"The Saviour is presented before John under the symbols of 'the Lion of the tribe of Judah,' and of 'a Lamb as it had been slain.' Revelation 5:5, 6. These symbols represent the union of omnipotent power and self-sacrificing love. The Lion of Judah, so terrible to the rejecters of His grace, will be the Lamb of God to the obedient and faithful."—*The Acts of the Apostles,* page 589.

"The uplifted Saviour is to appear in His efficacious work as the Lamb slain, sitting upon the throne, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him."—*Testimonies to Ministers,* page 92.

## Christ's Death for Sinners

**6. For what purpose did Christ come into the world? 1 Tim. 1:15. Compare John 3:16.**

**7. In carrying out His purpose toward sinful men, through what experience did Christ pass? Rom. 5:6-8.**

NOTE.—"Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. . . . Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God."—*The Desire of Ages,* page 753.

"Christ laid down His life, shed His blood, suffered the death penalty for the sinner, and became the sin bearer for every repenting, believing soul. We see sin fully punished in the Substitute, and the sinner fully saved through His merit."—Ellen G. White, *Signs of the Times,* January 2, 1896.

"Christ laid aside His royal robes and garbed Himself with humanity and offered sacrifice, Himself the priest, Himself the victim."—*The Acts of the Apostles,* page 33.

**8. In contrast to the multiple offerings of the ancient sanctuary, how many times was it necessary for Christ to offer Himself? Heb. 9:24-28.**

NOTE.—"Christ's sacrifice in behalf of man was full and complete. The condition of the atonement had been fulfilled. The work for which He had come to this world had been accomplished."—*The Acts of the Apostles,* page 29.

## Cleansing by His Blood

**9. What specific feature of the ancient sacrifices did Peter select to illustrate the redeeming grace of Christ? 1 Peter 1:18, 19.**

NOTE.—"Every soul is precious, because it has been purchased by the precious blood of Jesus Christ."—*Testimonies,* vol. 5, pp. 623, 624.

> When the church enables men to outthink, outlove, and outlive the world, it demonstrates its right to existence.

10. What spiritual function is ascribed to the blood of Christ by the apostle John? 1 John 1:7. Compare Rev. 7:14; Heb. 9:14.

NOTE.—"There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ. Only through the blood of the Crucified One is there cleansing from sin. His grace alone can enable us to resist and subdue the tendencies of our fallen nature."—*Testimonies,* vol. 8, p. 291.

11. Through what do the saints gain the victory over the evil one? Rev. 12:10, 11.

### Reconciliation With God

12. Though man was an avowed enemy of God, what was accomplished by the death of Christ? Rom. 5:10.

> "Success in any line demands a definite aim. He who would achieve true success in life must keep steadily in view the aim worthy of his endeavor."—*Education,* page 262.

NOTE.—"It is the work of conversion and sanctification to reconcile men to God by bringing them into accord with the principles of His law. In the beginning, man was created in the image of God. . . . The principles of righteousness were written upon his heart. But sin alienated him from his Maker. He no longer reflected the divine image. His heart was at war with the principles of God's law. . . . But 'God so loved the world, that He gave His only-begotten Son,' that man might be reconciled to God. Through the merits of Christ he can be restored to harmony with his Maker."—*The Great Controversy,* page 467.

13. Who was with Christ in this work of reconciliation? 2 Cor. 5: 18, 19.

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**Lesson 9, for June 1, 1963**

## The Transition From the Earthly Sanctuary to the Heavenly

**MEMORY VERSE:** "We are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:10.

**STUDY HELP:** "The Great Controversy," pages 409-417.

### DAILY STUDY ASSIGNMENT AND RECORD

| | Check Here |
|---|---|
| Sabbath afternoon: General survey; learn memory verse. | ☐ |
| Sunday: Questions 1-3. | ☐ |
| Monday: Questions 4, 5. | ☐ |
| Tuesday: Questions 6-8. | ☐ |
| Wednesday: Questions 9-11. | ☐ |
| Thursday: Questions 12, 13; read Study Help. | ☐ |
| Friday: Review entire lesson. | ☐ |

## Lesson Outline:

### I. The Earthly Sanctuary Rejected and Destroyed

1. Daniel's prophecy of sanctuary destruction. Dan. 9:25, 26.
2. The house left desolate. Matt. 23:38.
3. The inner veil rent. Matt. 27:50, 51.
4. Christ's application of Daniel's prophecy. Matt. 24:15-18; Luke 21:20, 21.
5. Stones of temple to be cast down. Matt. 24:1, 2.

### II. The Earthly Sanctuary a Copy

6. Plans for sanctuary given by God. Ex. 25:9, 40; 1 Chron. 28:11, 12, 19.
7. A shadow of heavenly things. Heb. 8:4, 5.
8. "A figure for the time then present." Heb. 9:1, 9.

### III. The True Sanctuary in Heaven

9. The way into the new covenant sanctuary opened. Heb. 9:8.
10. The true sanctuary which God pitched. Heb. 8:1, 2.
11. Christ's sacrifice presented in the greater and more perfect tabernacle in heaven itself. Heb. 9:11, 12, 22-28.

### IV. The Transition From the Earthly to the Heavenly Sanctuary

12. Typical sacrifices fulfilled in the "once for all" perfect sacrifice. Heb. 10:1-14.
13. New-covenant worshipers enter the heavenly sanctuary by the blood of Christ. Heb. 10:19, 20, 22.

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## THE LESSON

### The Earthly Sanctuary Rejected and Destroyed

**1. What prediction regarding the destruction of the sanctuary was recorded by the prophet Daniel? Dan. 9:25, 26.**

**2. After His woes on the scribes and Pharisees and His mourning over Jerusalem, what did Jesus say about their house of worship? Matt. 23:38. See also verses 2, 13, 15, 23, 25, 37.**

NOTE.—"The second temple was not honored with the cloud of Jehovah's glory, but with the living presence of One in whom dwelt the fullness of the Godhead bodily. . . . In the presence of Christ, and in this only, did the second temple exceed the first in glory. But Israel had put from her the proffered Gift of heaven. With the humble Teacher who had that day passed out from its golden gate, the glory had forever departed from the temple."—*The Great Controversy,* page 24.

**3. When Jesus died upon the cross, what took place within the temple in Jerusalem? Matt. 27:50, 51.**

NOTE.—"When the loud cry, 'It is finished,' came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. . . . With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. . . .

"Type has met antitype in the death of God's Son. . . . It was as if a living voice had spoken to the worshipers: There is now an end to all sacrifices and offerings for sin. The Son of God is come according to His word."—*The Desire of Ages,* pages 756, 757.

**4. How did Jesus apply the prophecy of Daniel to New Testament times? Matt. 24:15-18; Luke 21:20, 21.**

NOTE.—"Jesus declared to the listening disciples the judgments that were to fall upon apostate Israel, and especially the retributive vengeance that would come upon them for their rejection and crucifixion of the Messiah. Unmistakable signs would precede the awful climax. The dreaded hour would come suddenly and swiftly. And the Saviour warned His followers: 'When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains.' Matthew 24:15, 16; Luke 21: 20, 21. When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight."—*The Great Controversy,* pages 25, 26.

**5. What specific prediction of the destruction of the temple was made by Christ Himself? Matt. 24:1, 2.**

NOTE.—"All the predictions given by Christ concerning the destruction of Jerusalem were fulfilled to the letter." "After the destruction of the temple, the whole city soon fell into the hands of the Romans. . . . Both the city and the temple were razed to their foundations, and the ground upon which the holy house had stood was 'plowed like a field.'"—*The Great Controversy,* pages 29, 35.

## The Earthly Sanctuary a Copy

**6. Who provided the plans for building the tabernacle in the wilderness and for Solomon's temple? Ex. 25:9, 40; 1 Chron. 28:11, 12, 19.**

**7. Of what was the ministry of the earthly priests an "example and shadow"? Heb. 8:4, 5.**

NOTE.—The Revised Standard Version reads: "They serve a copy and shadow of the heavenly sanctuary."

**8. What does the apostle state regarding the temporary nature of the "worldly sanctuary"? Heb. 9:1, 9.**

## The True Sanctuary in Heaven

**9. What inspired application is made of the types in the worldly sanctuary? Heb. 9:8.**

**10. What does the apostle call the sanctuary connected with the throne in heaven? Heb. 8:1, 2.**

NOTE.—"Here is revealed the sanctuary of the new covenant. The sanctuary of the first covenant was pitched by man, built by Moses; this is pitched by the Lord, not by man. In that sanctuary the earthly priests performed their service; in this, Christ, our great High Priest, ministers at God's right hand. . . . 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. The sanctuary in heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy."—*The Great Controversy,* pages 413, 414.

**11. What offering was made by the Priest of this "greater and more perfect tabernacle"? Heb. 9:11, 12, 22-28.**

NOTE.—"Important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were taught by the earthly sanctuary and its services.

"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 Great Controversy,* pages 414, 415.

### The Transition From the Earthly to the Heavenly Sanctuary

12. How does the apostle describe the transition from the offering of animal sacrifices to the acceptance of the "once for all" sacrifice of the body of Christ? Heb. 10:1-14.

13. What makes it possible for new-covenant worshipers to enter with boldness the heavenly sanctuary? Heb. 10:19, 20, 22.

> Real Christian giving is the outflowing of Christian character.

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**Lesson 10, for June 8, 1963**

## The Priesthood of Christ

**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." Heb. 7:25.

**STUDY HELPS:** "Selected Messages," b. 1, pp. 340-344; "The Great Controversy," pages 420-432; "S.D.A. Bible Commentary." Those who have the book "Questions on Doctrine" will find it helpful to read the compilation of statements from the writings of Ellen G. White found on pages 680-692.

### DAILY STUDY ASSIGNMENT AND RECORD

| | Check Here | | Check Here |
|---|---|---|---|
| Sabbath afternoon: General survey; learn memory verse. | ☐ | Tuesday: Questions 8-10. | ☐ |
| Sunday: Questions 1-3. | ☐ | Wednesday: Read Study Helps. | ☐ |
| Monday: Questions 4-7. | ☐ | Thursday: Questions 11-13. | ☐ |
| | | Friday: Review entire lesson. | ☐ |

## Lesson Outline:

### I. Christ Qualifies as High Priest of the Church

1. Christ presented as High Priest. Heb. 3:1.
2. Christ took human nature. Heb. 2:14 (first part), 16, 17.
3. Christ tempted in all points. Heb. 2:18; 4:15.

### II. Christ's Priesthood Compared and Contrasted With Earthly Priesthood

4. Earthly priests' service limited by death. Heb. 7:23.
5. Christ's unchangeable priesthood. Heb. 7:24, 25.
6. Christ's sinlessness contrasted with fallibility of human priesthood. Heb. 7:26, 27.
7. Christ serves in the heavenly sanctuary. Heb. 8:1, 2; 4:14; 9:24.

### III. As Priest, Christ Must Offer Sacrifice

8. Christ must have something to offer. Heb. 8:3.
9. Christ enters the heavenly sanctuary by His own blood. Heb. 9:11, 12.
10. Christ's sacrifice is offered only once. Heb. 10:11, 12.

### IV. Christ Intercedes for Us Before God

11. Christ's blood cleanses sinners from all sin. Heb. 9:14.
12. Under new covenant, God's law written in heart and mind. Heb. 8:6; 10:16.
13. Christians admonished to steadfastness in faith and diligence in good works. Heb. 10:21-24.

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## THE LESSON

### Christ Qualifies as High Priest of the Church

**1. In the book of Hebrews, who is presented as the High Priest of the Christian church? Heb. 3:1.**

NOTE.—"Christ is the Minister of the true tabernacle, the High Priest of all who believe in Him as a personal Saviour; and His office no other can take. He is the High Priest of the church, and He has a work to do which no other can perform." —Ellen G. White, *The Signs of the Times,* Feb. 14, 1900.

**2. In order to qualify as priest, of what did the Son of God partake? Heb. 2:14 (first part), 16, 17.**

NOTE.—"Jesus was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of man; yet He was the blameless Son of God."—*The Desire of Ages,* page 311.

"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. . . . Christ was a real man; He gave proof of His humility in becoming a man. Yet He was God in the flesh." —Ellen G. White, *The Youth's Instructor,* Oct. 13, 1898.

"Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with propensities of sin."—Ellen G. White, *The Seventh-day Adventist Bible Commentary,* vol. 5, p. 1128.

**3. How fully did Christ enter into the experiences of mankind? Heb. 2:18; 4:15.**

NOTE.—"Christ alone had experience in all the sorrows and temptations that befall human beings. Never another of woman born was so fiercely beset by temptation; never another bore so heavy a burden of the world's sin and pain. Never was there another whose sympathies were so broad or so tender. A sharer in all the experiences

of humanity, He could feel not only for, but with, every burdened and tempted and struggling one."—*Education,* page 78.

"Would that we could comprehend the significance of the words, 'Christ suffered, being tempted.' While He was free from the taint of sin, the refined sensibilities of His holy nature rendered contact with evil unspeakably painful to Him. Yet with human nature upon Him, He met the arch-apostate face to face, and singlehanded withstood the foe of His throne. Not even by a thought could Christ be brought to yield to the power of temptation."—Ellen G. White, *Review and Herald,* Nov. 8, 1887.

## Christ's Priesthood Compared and Contrasted With Earthly Priesthood

**4. What human limitation circumscribed the service of the earthly priests? Heb. 7:23.**

**5. In contrast, what is said of the priestly ministry of Christ? Heb. 7: 24, 25.**

NOTE.—"Jesus stands before the Father, continually offering a sacrifice for the sins of the world. . . . Because of the continual commission of sin, the atoning sacrifice of a heavenly Mediator is essential. Jesus, our great High Priest, officiates for us in the presence of God, offering in our behalf His shed blood."—Ellen G. White, *The Youth's Instructor,* April 16, 1903.

**6. What other characteristic of Christ makes His work for us efficacious? Heb. 7:26, 27.**

NOTE.—"Amid impurity, Christ maintained His purity. Satan could not stain or corrupt it. His character revealed a perfect hatred for sin. It was His holiness that stirred against Him all the passion of a profligate world; for by His perfect life He threw upon the world a perpetual reproach, and made manifest the contrast between transgression and the pure, spotless righteousness of One that knew no sin."—Ellen G. White, *The Seventh-day Adventist Bible Commentary,* vol. 5, p. 1142.

**7. As antitype of the earthly priests, where did Christ enter upon His priestly ministry? Heb. 8:1, 2; 4:14; 9:24.**

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."—Ellen G. White, *The Signs of the Times,* Jan. 11, 1910.

## As Priest, Christ Must Offer Sacrifice

**8. In common with earthly priests, what was it necessary for Christ to do? Heb. 8:3.**

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."—*The Acts of the Apostles,* page 33.

**9. What evidence of sacrifice does Christ present in the heavenly sanctuary? Heb. 9:11, 12.**

NOTE.—"The work of Christ in the sanctuary above, presenting His own blood each moment before the mercy seat, as He makes intercession for us, should have its full impression upon the heart, that we may realize the worth of each moment."—*Testimonies on Sabbath School Work,* page 86.

10. In what other respect is Christ's sacrifice contrasted with the earthly type? Heb. 10:11, 12.

NOTE.—"Type met antitype in the death of Christ, the Lamb slain for the sins of the world. Our great High Priest has made the only sacrifice that is of any value in our salvation. When He offered Himself on the cross, a perfect atonement was made for the sins of the people."—Ellen G. White, *The Signs of the Times,* June 28, 1899.

## Christ Intercedes for Us Before God

11. What does the blood of Christ do for the believer? Heb. 9:14.

NOTE.—"By pledging His own life, Christ has made Himself responsible for every man and woman on the earth. He stands in the presence of God, saying, Father, I take upon Myself the guilt of that soul. It means death to him, if he is left to bear it. If he repents, he shall be forgiven. My blood shall cleanse him from all sin. I gave My life for the sins of the world.

"If the transgressor of God's law will see in Christ his atoning sacrifice, if he will believe in Him who can cleanse from all unrighteousness, Christ will not have died for him in vain."—Ellen G. White, *Review and Herald,* Feb. 27, 1900.

12. Under the new covenant of which Christ is minister, what change is wrought in human hearts and minds? Heb. 8:6; 10:16.

13. Since we now have "an High Priest over the house of God," what are we invited to do? Heb. 10:21-24.

NOTE.—"Jehovah did not deem the plan of salvation complete while invested only with His love. He has placed at His altar an Advocate clothed in our nature. As our Intercessor, Christ's office work is to introduce us to God as His sons and daughters. He intercedes in behalf of those who receive Him. With His own blood He has paid their ransom. By virtue of His merits He gives them power to become members of the royal family, children of the heavenly King. And the Father demonstrates His infinite love for Christ 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.

"In Christ's name our petitions ascend to the Father. He intercedes in our behalf, and the Father lays open all the treasures of His grace for our appropriation. . . . Christ is the connecting link between God and man. He has promised His personal intercession. He places the whole virtue of His righteousness on the side of the suppliant. He pleads for man, and man, in need of divine help, pleads for himself in the presence of God, using the influence of the One who gave His life for the life of the world. As we acknowledge before God our appreciation of Christ's merits, fragrance is given to our intercessions. As we approach God through the virtue of the Redeemer's merits, Christ places us close by His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite."—*Testimonies,* vol. 8, pp. 177, 178.

**The senior "Sabbath School Lesson Quarterly" is published in the following foreign languages: Czech, German, Hungarian, Italian, Polish, Russian, Slovak, Spanish, Swedish, Ukrainian, and Yugoslav. Write to the Pacific Press Publishing Association, Mountain View, California, for any of these quarterlies for the strangers within your gates.**

# Time of Cleansing of the Heavenly Sanctuary

**MEMORY VERSE:** "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." Heb. 9:24.

**STUDY HELPS:** "S.D.A. Bible Commentary;" "Thoughts on Daniel and the Revelation," on Daniel 8 and 9; "The Great Controversy," pages 324-329; "Prophets and Kings," pages 698, 699.

## DAILY STUDY ASSIGNMENT AND RECORD

| | Check Here |
|---|---|
| Sabbath afternoon: General survey; learn memory verse. | ☐ |
| Sunday: Questions 1-4. | ☐ |
| Monday: Questions 5-7. | ☐ |
| Tuesday: Questions 8, 9; begin reading Study Helps. | ☐ |
| Wednesday: Read further from Study Helps. | ☐ |
| Thursday: Questions 10-12. | ☐ |
| Friday: Review entire lesson. | ☐ |

## Lesson Outline:

**I. The 2300 Days of Daniel's Prophecy**

1. The cleansing of the sanctuary at the end of 2300 days. Dan. 8:13, 14, 17.
2. The angel comes to explain the vision. Dan. 9:17, 20-23.
3. The seventy weeks allotted to the Jews. Dan. 9:24.
4. The reckoning of prophetic time. Ezek. 4:1-6; Num. 14:22, 23, 30-34.

**II. The Seventy Weeks**

5. The decree that marked the beginning of the period. Dan. 9:25, first part.
6. The coming of Messiah the Prince. Dan. 9:25, last part.
7. Christ's anointing by baptism and the Spirit. Acts 10:36-38.

**III. The Crucifixion of Christ and the Destruction of the City**

8. Christ crucified in the midst of the week. Dan. 9:27, middle part.
9. Destruction of the city and the sanctuary. Dan. 9:26.

**IV. The Sanctuary and Its Cleansing Under the New Covenant**

10. The sanctuary of the new covenant. Heb. 8:1, 2; 9:1, 9-12.
11. Sanctuary cleansed from sin under old covenant. Lev. 16:16, 30, 33.
12. The blood of Christ cleanses "heavenly things." Heb. 9:11, 12, 23, 24.

## THE LESSON

### The 2300 Days of Daniel's Prophecy

1. When Daniel was shown the desolating work of the little horn, what message concerning restoration was he given? Dan. 8:13, 14, 17.

2. While the prophet Daniel prayed for the restoration of the desolate sanctuary in Jerusalem, for what purpose was the angel Gabriel sent to him? Dan. 9:17, 20-23.

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.' "—*The Great Controversy,* page 326.

**3. What specific prophetic period did the angel mention, and upon whom was it determined? Dan. 9:24.**

NOTE.—"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.' 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 Great Controversy,* page 326.

**4. What Bible experiences give the clue for interpreting prophetic periods which are measured by "days"? Ezek. 4:1-6; Num. 14:22, 23, 30-34.**

NOTE.—"A day in prophecy stands for a year."—*Prophets and Kings,* page 698.

## The Seventy Weeks

**5. What event was to mark the beginning of the seventy weeks? Dan. 9:25, first part.**

NOTE.—"A starting point for this period is given. . . . The commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus, went into effect in the autumn of 457 B.C. See Ezra 6:14; 7:1, 9."—*Prophets and Kings,* pages 698, 699.

"These three kings [Cyrus, Darius, and Artaxerxes], in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years."—*The Great Controversy,* pages 326, 327.

**6. Who would appear at the end of the first sixty-nine of the seventy weeks? Dan. 9:25, last part.**

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 B.C. From this date, 483 years extend to the autumn of A.D. 27. . . . At that time this prophecy was fulfilled."—*The Great Controversy,* page 327.

**7. How does the New Testament refer to Christ's anointing for His ministry? Acts 10:36-38.**

NOTE.—"According to the prophecy, this period was to reach to the Messiah, the Anointed One. In A.D. 27, Jesus at His baptism received the anointing of the Holy Spirit and soon afterward began His ministry. Then the message was proclaimed, 'The time is fulfilled.' "—*Prophets and Kings,* page 699.

## The Crucifixion of Christ and the Destruction of the City

**8. What was to take place in the midst of the week? Dan. 9:27, middle part.**

NOTE.—" 'In the midst of the week He shall cause the sacrifice and the oblation to cease.' In A.D. 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 for-

ward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease."—*The Great Controversy,* pages 327, 328.

**9. According to the prophecy of Daniel, what was to happen to the city and the sanctuary? Dan. 9:26.**

NOTE.—"In vain were the efforts of Titus to save the temple; One greater than he had declared that not one stone was to be left upon another.

"The blind obstinacy of the Jewish leaders, and the detestable crimes perpetrated within the besieged city, excited the horror and indignation of the Romans, and Titus at last decided to take the temple by storm. He determined, however, that if possible it should be saved from destruction. But his commands were disregarded."

"After the destruction of the temple, the whole city soon fell into the hands of the Romans. The leaders of the Jews forsook their impregnable towers, and Titus found them solitary. He gazed upon them with amazement, and declared that God had given them into his hands; for no engines, however powerful, could have prevailed against those stupendous battlements. Both the city and the temple were razed to their foundations, and the ground upon which the holy house had stood was 'plowed like a field.' Jeremiah 26:18."—*The Great Controversy,* pages 33, 35.

## The Sanctuary and Its Cleansing Under the New Covenant

**10. To what sanctuary does the apostle direct the eyes of New Testament Christians? Heb. 8:1, 2; 9:1, 9-12.**

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, 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." —*The Great Controversy,* page 417.

**11. What cleansing took place on the ancient Day of Atonement? Lev. 16:16, 30, 33.**

**12. By whose blood will the "heavenly things" be cleansed? Heb. 9:11, 12, 23, 24.**

NOTE—"The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement.

"In the great day of final award, the dead are to be 'judged out of those things which were written in the books, according to their works.' Revelation 20:12. Then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin."—*Patriarchs and Prophets,* pages 357, 358.

> "Every day some portion of time should be appropriated to the study of the lessons." —*Counsels on Sabbath School Work,* page 53.

# The Investigative Judgment

**MEMORY VERSE:** "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3:5.

**STUDY HELPS:** "The Great Controversy," chapter 28; "S.D.A. Bible Commentary."

## DAILY STUDY ASSIGNMENT AND RECORD

| | Check Here | | Check Here |
|---|---|---|---|
| Sabbath afternoon: General survey; learn memory verse. | ☐ | Tuesday: Questions 8-10. | ☐ |
| Sunday: Questions 1-4. | ☐ | Wednesday: Read Study Helps. | ☐ |
| Monday: Questions 5-7. | ☐ | Thursday: Questions 11-13. | ☐ |
| | | Friday: Review entire lesson. | ☐ |

## Lesson Outline:

### I. The Judgment in Prophecy and Type

1. The judgment in prophetic vision. Dan. 7:9, 10.
2. The time of judgment announced. Rev. 14:6, 7.
3. A time prophecy points to cleansing. Dan. 8:14.
4. The atonement, a cleansing ceremony. Lev. 16:29, 30, 33, 34.

### II. God's Record of Men's Lives

5. Judged from the books of record. Dan. 7:10.
6. Contents of the record books. Mal. 3:16; Neh. 13:14; Ps. 56:8; Eccl. 12:14; Matt. 12:36, 37; 1 Cor. 4:5.
7. The book of life, and the beginning of judgment. Ex. 32:32; Phil. 4:3; 1 Peter 4:17.

### III. Blotting Out Sins or Names

8. Unforgiven sins require blotting out of names. Ex. 32:33.
9. Overcomers retained in the book of life. Rev. 3:5.
10. God deals with the sins of His people. 1 John 1:9; Prov. 28:13; Isa. 43:25.

### IV. Our Advocate in the Judgment

11. Christ as our Advocate. Heb. 9:24; 1 John 2:1.
12. Christ confesses those who confess Him. Matt. 10:32, 33.
13. Names retained in the book of life. Rev. 21:23, 24, 27.

## THE LESSON

### The Judgment in Prophecy and Type

**1. Describe the judgment scene depicted in vision before the prophet Daniel. Dan. 7:9, 10.**

NOTE.—"Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered 'according to his works.' The Ancient of Days is God the Father. . . . It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels as ministers and witnesses, in number 'ten thousand times ten thousand, and thousands of thousands,' attend this great tribunal."—*The Great Controversy,* page 479.

2. What New Testament prophetic message announces that a time of judgment has arrived? Rev. 14:6, 7.

3. What prophecy in the book of Daniel pointed to momentous future events? Dan. 8:14.

NOTE.—"Both the prophecy of Daniel 8:14, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed,' and the first angel's message, 'Fear God, and give glory to Him; for the hour of His judgment is come,' pointed to Christ's ministration in the most holy place, to the investigative judgment."—*The Great Controversy,* page 424.

4. In the ancient typical service, what ceremony resulted in a cleansing of both sanctuary and people? Lev. 16:29, 30, 33, 34.

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. 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. But before this can be accomplished, there must be 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. The cleansing of the sanctuary therefore involves a work of investigation—a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works."—*The Great Controversy,* pages 421, 422.

## God's Record of Men's Lives

5. In Daniel's vision of the judgment what records were introduced? Dan. 7: 10. Compare Rev. 20:12, last part.

6. From specific statements and Scriptural allusions what may we infer is written in these books? Mal. 3:16; Neh. 13:14; Ps. 56:8; Eccl. 12: 14; Matt. 12:36, 37; 1 Cor. 4:5.

NOTE.—"God's law reaches the feelings and the motives, as well as the outward acts. It reveals the secrets of the heart, flashing light upon things before buried in darkness. God knows every thought, every purpose, every plan, every motive. The books of heaven record the sins that would have been committed had there been opportunity. God will bring every work into judgment, with every secret thing. By His law He measures the character of every man. As the artist transfers to the canvas the features of the face, so the features of each individual character are transferred to the books of heaven. God has a perfect photograph of every man's character, and this photograph He compares with His law. He reveals to man the defects that mar his life, and calls upon him to repent and turn from sin."—Ellen G. White, *Signs of the Times,* July 31, 1901.

"In the books of heaven our lives are as accurately traced as in the picture on the plate of the photographer. Not only are we held accountable for what we have done, but for what we have left undone. We are held to account for our undeveloped characters, our unimproved opportunities."—Ellen G. White *Review and Herald,* Sept. 22, 1891.

"The record of every life is written in the books of heaven. Every sin that has been committed is there registered. Every regret for sin, every tear of repentance, every confession of guilt, and the forsaking of every darling sin, is also recorded."—Ellen G. White, *Signs of the Times,* May 16, 1895.

**7. What special book of register does God maintain in heaven, and with whom does judgment begin? Ex. 32:32; Phil. 4:3; 1 Peter 4:17.**

NOTE.—"When we become children of God, our names are written in the Lamb's book of life, and they remain there until the time of the investigative judgment. Then the name of every individual will be called, and his record examined by Him who declares, 'I know thy works.' "—Ellen G. White, *Signs of the Times,* Aug. 6, 1885.

"The book of life contains the names of all who have ever entered the service of God."—*The Great Controversy,* page 480.

"In the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period. 'Judgment must begin at the house of God.' "—*Ibid.*

## Blotting Out Sins or Names

**8. On what basis are names blotted out of God's book? Ex. 32:33.**

NOTE.—"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."—*The Great Controversy,* page 483.

**9. Whose names are retained in the book of life? Rev. 3:5.**

**10. What is God's provision for dealing with sins committed by His people? 1 John 1:9; Prov. 28:13; Isa. 43:25.**

NOTE.—"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 Great Controversy,* page 483.

## Our Advocate in the Judgment

**11. Who is man's advocate in the courts above? Heb. 9:24; 1 John 2:1. Compare Dan. 7:13.**

NOTE.—"Jesus will appear as their Advocate, to plead in their behalf before God. . . . As the books of record are opened in the judgment, 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."—*The Great Controversy,* pages 482, 483.

**12. On what basis will Christ confess us as His before His Father and the angels? Matt. 10:32, 33.**

NOTE.—"The divine Intercessor presents the plea that all who have overcome through faith in His blood be forgiven their transgressions, that they be restored to their Eden home, and crowned as joint heirs with Himself to the 'first dominion.' . . . He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne. . . . Christ will clothe His faithful ones with His own righteousness, that He may present them to His Father 'a glorious church, not having spot, or wrinkle, or any such thing.' Ephesians 5:27. Their names stand enrolled in the book of life, and concerning them it is written: 'They shall walk with Me in white: for they are worthy.' "—*The Great Controversy,* page 484.

**13. What will be the privilege of those whose names are retained in the book of life? Rev. 21:23, 24, 27. Compare Rev. 3:5.**

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 Great Controversy*, page 489.

> A Christian steward does not dedicate his time, his talent, his treasure that they may become God's, but because they ARE God's.

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**Lesson 13, for June 29, 1963**

## The Close of Probation and the Removal of Sin

**MEMORY VERSE:** "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith." Heb. 12:1, 2.

**STUDY HELPS:** "The Great Controversy," pages 613, 614, 658-660, 673-678; "S.D.A. Bible Commentary."

### DAILY STUDY ASSIGNMENT AND RECORD

| | Check Here | | Check Here |
|---|---|---|---|
| Sabbath afternoon: General survey; learn memory verse. | ☐ | Tuesday: Questions 7-9. | ☐ |
| Sunday: Questions 1-3. | ☐ | Wednesday: Read Study Helps. | ☐ |
| Monday: Questions 4-6. | ☐ | Thursday: Questions 10-13. | ☐ |
| | | Friday: Review entire lesson. | ☐ |

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### Lesson Outline:

**I. Cleansing the Soul Temple**

1. The soul temple. 2 Cor. 6:16.
2. Affliction of soul on the Day of Atonement. Lev. 16:29.
3. Lay aside besetting sins and resist evil. Heb. 12:1-4.

**II. The Close of Probation**

4. The final decree fixes human destiny. Rev. 22:11, 12.
5. Christ's warning of surprise and disaster. Mark 13:35-37.
6. Be always ready. Matt. 24:44.

**III. The Final Disposition of Sin and Sinners**

7. Sins placed on scapegoat. Lev. 16:20-22.
8. Satan bound a thousand years. Rev. 20:1-3.
9. Final fate of Satan and his followers. Rev. 20:9, 10, 14, 15; 21:8.

**IV. The Universe Clean From Sin**

10. New heaven and new earth. Rev. 21:1.
11. Sin and its results banished by God. Rev. 21:4, 27.
12. Tree of life restored. Rev. 22:2.
13. God dwells with His people. Rev. 21:3; 22:1, 3-5.

## Cleansing the Soul Temple

**1. What are the people of God said to be? 2 Cor. 6:16.**

**2. What was to be the attitude of every devout worshiper on the Day of Atonement? Lev. 16:29.**

NOTE.—"While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away sin, among God's people on earth."—Ellen G. White, *Review and Herald,* Jan. 17, 1907.

**3. As Christians look to Jesus ministering for them before the throne of God, what should be the result in their own lives? Heb. 12:1-4.**

NOTE.—"While Christ is cleansing the sanctuary, the worshipers on earth should carefully review their life, and compare their character with the standard of righteousness. As they see their defects, they should seek the aid of the Spirit of God to enable them to have moral strength to resist the temptations of Satan, and to reach the perfection of the standard. They may be victors over the very temptations which seemed too strong for humanity to bear; for the divine power will be combined with their human effort, and Satan cannot overcome them."—Ellen G. White, *Review and Herald,* April 8, 1890.

## The Close of Probation

**4. What irrevocable divine decree fixes the destiny of every human being just before Christ returns? Rev. 22:11, 12.**

NOTE.—"I saw angels hurrying to and fro in heaven. An angel returned from the earth with a writer's inkhorn by his side, and reported to Jesus that his work was done, that the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the Ten Commandments, throw down the censer. He raised his hands upward, and with a loud voice, said, *It is done.* And all the angelic host laid off their crowns as Jesus made the solemn declaration, 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.

"I saw that every case was then decided for life or death. Jesus had blotted out the sins of His people. He had received His kingdom, and the atonement had been made for the subjects of His kingdom. While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. The subjects of the kingdom were made up. The marriage of the Lamb was finished. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus, and the heirs of salvation, and Jesus was to reign as King of kings, and Lord of lords." —*Spiritual Gifts,* vol. 1, pp. 197, 198.

**5. What warning did Christ give His disciples? Mark 13:35-37.**

NOTE.—"We are waiting and watching for the return of the Master, who is to bring the morning, lest coming suddenly he find us sleeping. What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministration in the most holy place in the heavenly sanctuary, when He lays off His priestly attire and clothes Himself with garments of vengeance, and when the mandate goes forth: 'He that is unjust, let him be unjust still.' . . . When Jesus ceases to plead for man, the cases of all are forever decided. . . . This time finally comes suddenly upon all."—*Testimonies,* vol. 2, pp. 190, 191.

**6. With what words did Christ admonish His followers who would be watching for His return? Matt. 24:44.**

NOTE.—"Go to your rest at night with every sin confessed. Thus we did when in 1844 we expected to meet our Lord. And now this great event is nearer than when we first believed. Be ye always ready, in the evening, in the morning, and at noon, that when the cry is heard, 'Behold, the Bridegroom cometh; go ye out to meet Him,' you may, even though awakened out of sleep, go forth to meet Him with your lamps trimmed and burning."—*Testimonies,* vol. 9, p. 48.

## The Final Disposition of Sin and Sinners

**7. In the ceremonies of the ancient Day of Atonement, where were the sins of the congregation finally placed? Lev. 16:20-22.**

NOTE.—"Now the event takes place, foreshadowed in the last solemn service of the Day of Atonement. When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin offering, then the scapegoat was presented alive before the Lord; and in the presence of the congregation the high priest confessed over him 'all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.' Leviticus 16:21. In like manner when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels and the 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. And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness."—*The Great Controversy,* page 658.

"Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the redemption of men and the purification of the universe from sin will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty."—*Patriarchs and Prophets,* page 358.

"Satan rushes into the midst of his followers and tries to stir up the multitude to action. But fire from God out of heaven is rained upon them, and the great men, and mighty men, the noble, the poor and miserable, are all consumed together. I saw that some were quickly destroyed, while others suffered longer. They were punished according to the deeds done in the body. . . .

"Satan and his angels suffered long. Satan bore not only the weight and punishment of his own sins, but also of the sins of the redeemed host, which had been placed upon him; and he must also suffer for the ruin of souls which he had caused."—*Early Writings,* pages 294, 295.

**8. How does the book of Revelation picture the effect on Satan of the second coming of Christ? Rev. 20:1-3.**

NOTE.—"For a thousand years, Satan will wander to and fro in the desolate earth to behold the results of his rebellion against the law of God. During this time his sufferings are intense. Since his fall his life of unceasing activity has banished reflection; but now he is deprived of his power and left to contemplate the part which he has acted since first he rebelled against the government of heaven, and to look forward with trembling and terror to the dreadful future when he must suffer for all the evil that he has done and be punished for the sins that he has caused to be committed."—*The Great Controversy,* page 660.

**9. What will be the fate of Satan and all his followers? Rev. 20:9, 10, 14, 15; 21:8.**

NOTE.—"The wicked receive their recompense in the earth. Proverbs 11:31. They 'shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts.' Malachi 4:1. Some are destroyed as in a moment, while others suffer many days. All are punished 'according to their deeds.' The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit. His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on." —*The Great Controversy,* page 673.

## The Universe Clean From Sin

**10. What did John see in vision replacing the sinful world of today? Rev. 21:1.**

**11. What will be entirely missing in this new earth? Rev. 21:4, 27.**

NOTE.—"The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."—*The Great Controversy,* page 678.

**12. What precious gift, originally bestowed on man in the beginning, will be restored to the human race? Rev. 22:2.**

**13. How does the prophet describe the supreme privilege of the redeemed? Rev. 21:3; 22:1, 3-5.**

NOTE.—"The people of God are privileged to hold open communion with the Father and the Son. 'Now we see through a glass, darkly.' 1 Corinthians 13:12. We behold the image of God reflected, as in a mirror, in the works of nature and in His dealings with men; but then we shall see Him face to face, without a dimming veil between. We shall stand in His presence and behold the glory of His countenance."—*The Great Controversy,* pages 676, 677.

"The Lord designs that the means entrusted to us shall be used in building up His kingdom."—*Counsels on Stewardship,* page 35.

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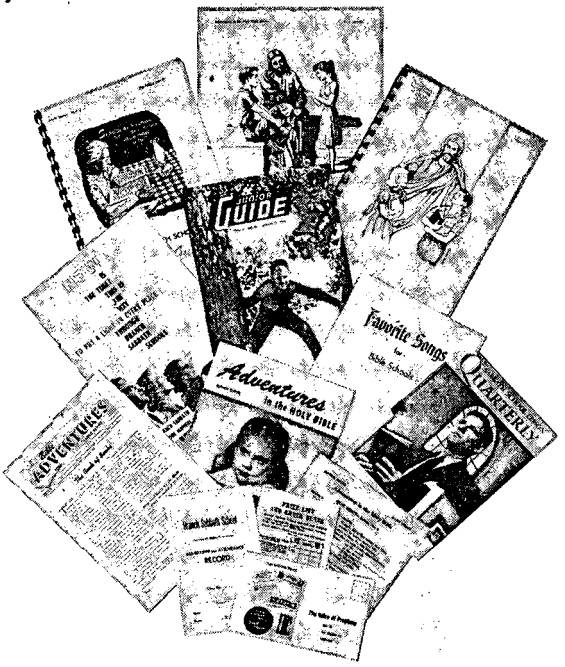


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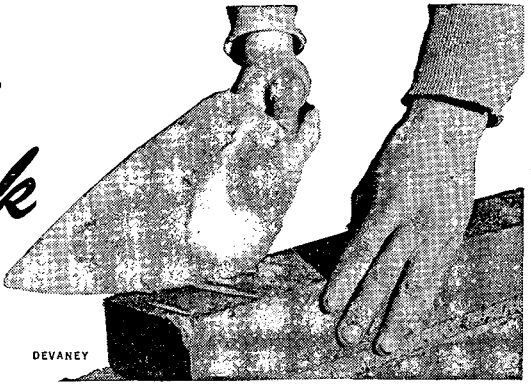


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# THIRTEENTH SABBATH OFFERING

## June 29, 1963

## Inter-American Division

The Inter-American Division will benefit from the overflow of the Thirteenth Sabbath Offering for the second quarter, 1963. This is a far-flung field covering great distances between thirty countries and island groups. A tremendous responsibility rests on the 154,397 members in its 1,325 churches to give the message to the 90,000,000 inhabitants. Consecration to the spread of the third angel's message is in evidence by the 2,806,698 Bible studies given during 1961.

In the capital city of Mexico alone nearly six million people are waiting to hear the gospel. Perhaps no other city in Inter-America presents such a challenge today to the Seventh-day Adventist Church. The people of Mexico respond to the gospel if only we bring it to them. Your gifts to missions this quarter will help to establish an evangelistic center in Mexico City and churches which will spread the story of salvation. Part of the offering will also be used for the completion of the new hospital in Port of Spain, Trinidad, West Indies.

God is working miracles in Inter-America! Remember the thirteenth Sabbath, June 29, 1963.

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# LESSONS FOR THE THIRD QUARTER, 1963

Sabbath school members who have failed to receive a senior *Lesson Quarterly* for the third quarter of 1963 will be helped by the following outline in studying the first lesson. The title of the lessons for the quarter is "Lessons for Today From the Minor Prophets." The title of the first lesson is "God's Vineyard." The memory verse is 1 Corinthians 10:11. The texts to be studied are as follows:

Ques. 1. Ex. 19:5, 6; Deut. 7:6.

Ques. 2. Deut. 26:17-19.

Ques. 3. Isa. 5:1, 2 (first part), 7, first part.

Ques. 4. Ex. 15:26; Deut. 7:15.

Ques. 5. Deut. 4:6, 7; 28:10.

Ques. 6. Deut. 7:13; 28:3-5.

Ques. 7. Lev. 26:7, 8.

Ques. 8. Deut. 28:13.

Ques. 9. 1 Kings 10:1, 6, 7; Dan. 1:19, 20; 5:10-12.

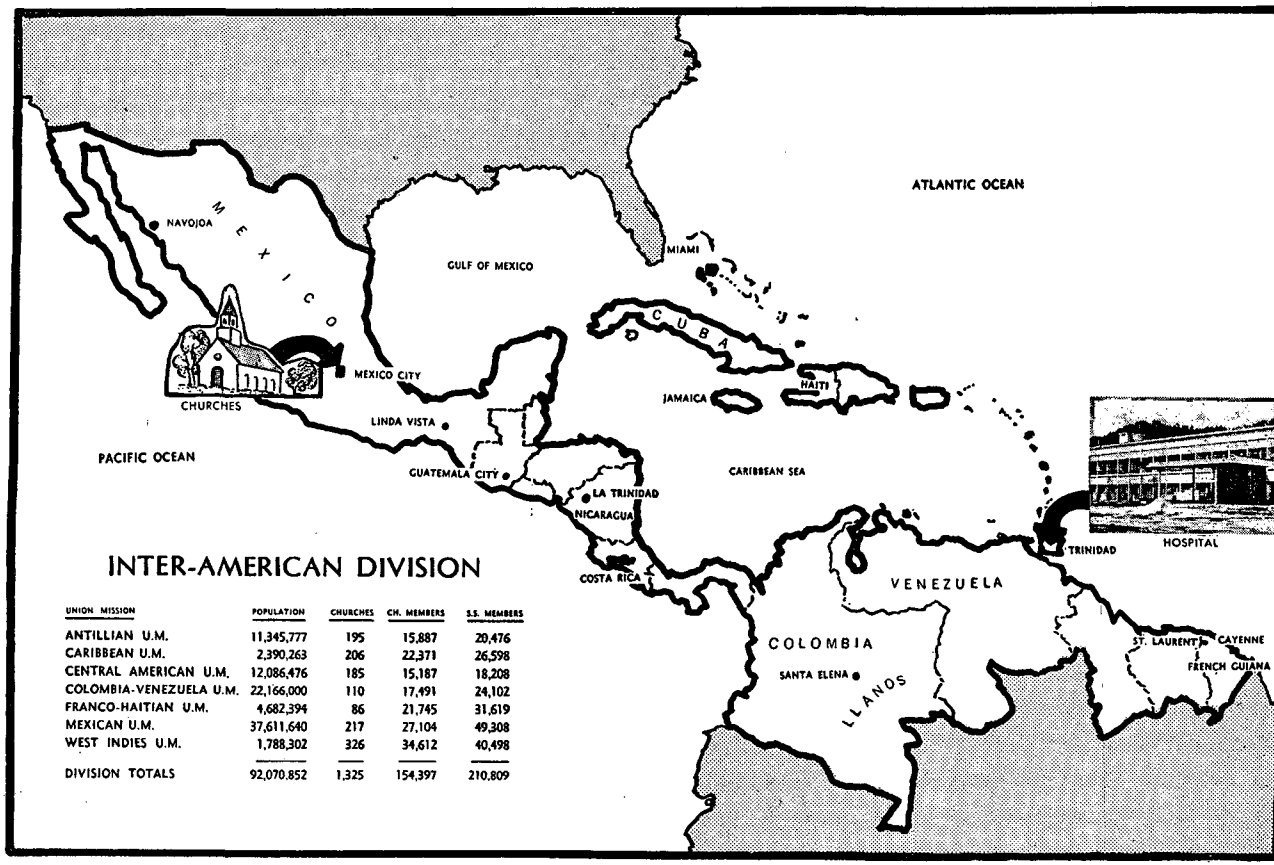
Ques. 10. 2 Chron. 1:15.

Ques. 11. Isa. 5:4.

Ques. 12. Rom. 15:4.

Ques. 13. Rom. 11:21; Heb. 2:1-3.

Ques. 14. 2 Cor. 13:5.




# INTER-AMERICAN DIVISION

| UNION MISSION | POPULATION | CHURCHES | CH. MEMBERS | S.S. MEMBERS |
|---|---|---|---|---|
| ANTILLIAN U.M. | 11,345,777 | 195 | 15,887 | 20,476 |
| CARIBBEAN U.M. | 2,390,263 | 206 | 22,371 | 26,598 |
| CENTRAL AMERICAN U.M. | 12,086,476 | 185 | 15,187 | 18,208 |
| COLOMBIA-VENEZUELA U.M. | 22,166,000 | 110 | 17,491 | 24,102 |
| FRANCO-HAITIAN U.M. | 4,682,394 | 86 | 21,745 | 31,619 |
| MEXICAN U.M. | 37,611,640 | 217 | 27,104 | 49,308 |
| WEST INDIES U.M. | 1,788,302 | 326 | 34,612 | 40,498 |
| DIVISION TOTALS | 92,070,852 | 1,325 | 154,397 | 210,809 |