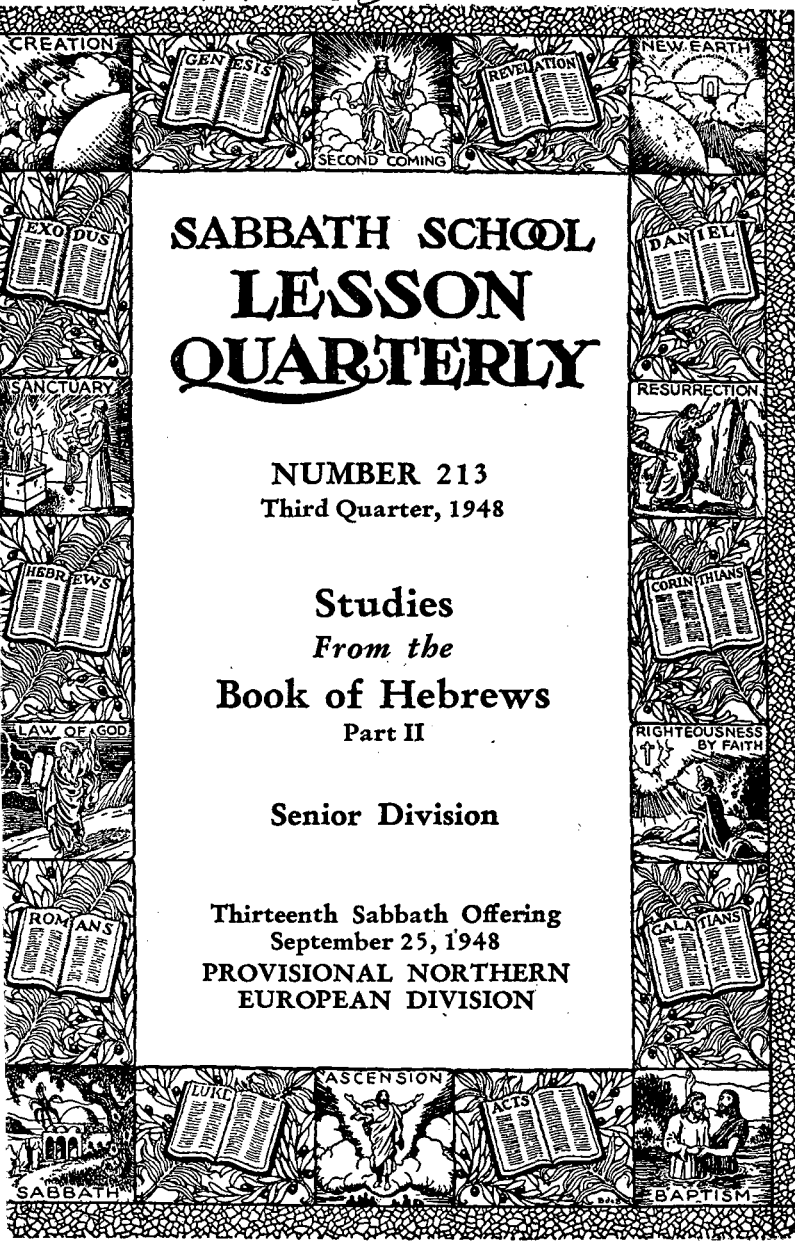
M. L. Andreasen



SABBATH SCHOOL LESSON QUARTERLY

NUMBER 213
Third Quarter, 1948

Studies *From the* Book of Hebrews

Part II

Senior Division

Thirteenth Sabbath Offering
September 25, 1948
PROVISIONAL NORTHERN EUROPEAN DIVISION

INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

"As God hath prospered him"

MY WEEKLY GOAL (Check Amount)

	5.00	2.00	1.00	.50	.30	.25

"God loveth a cheerful giver"

RECORD

1 $	2	3	4	5	6	7	8	9	10	11	12	13	Birthday	Investment	TOTAL

DAILY LESSON STUDY PLEDGE

As one who greatly desires to improve my 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.....

Place a check (√) mark in each space below for the days you have studied.

STUDY RECORD	1	2	3	4	5	6	7	8	9	10	11	12	13
1ST DAY'S STUDY													
2D DAY'S STUDY													
3D DAY'S STUDY													
4TH DAY'S STUDY													
5TH DAY'S STUDY													
6TH DAY'S STUDY													
7TH DAY'S STUDY													

"Let the Sabbath school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost."—"Education," pages 251, 252.

Sabbath School Lesson Quarterly, No. 213. July-September, 1948. 10 cents a single copy, 35 cents a year, in U. S. A.; 12 cents a single copy, 45 cents a year, in Canada and foreign countries. Published in the U. S. A. by Pacific Press Publishing Association (a corporation of S. D. A.), Mountain View, California. Entered as second-class matter Oct. 13, 1904, at the post office in Mountain View, California, under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, and authorized Sept. 18, 1918.

Copyright 1948, by Pacific Press Publishing Association.

Sabbath School Lesson Quarterly

STUDIES FROM THE BOOK OF HEBREWS

Part II

Lesson 1, for July 3, 1948

The New Covenant

LESSON SCRIPTURE: Heb. 8:6-13.

MEMORY VERSE: "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:12.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 274-316.

1. What has Christ now obtained? Of what is He Mediator? Upon what is this covenant established? Heb. 8:6.

NOTE.—The word "mediator" is not found in the Old Testament. It comes in the New Testament from two words, one meaning "middle," the other "to go," hence a mediator was literally a go-between. See 1 Tim. 2:5. Christ is to bring rebellious man back to God by His work as mediator.

The Aaronic priesthood is superseded by that of Christ; the Mosaic mediatorship has given way to that of Christ; the old covenant gives place to the new and better one in Christ Jesus.

2. What did "the book of the covenant" contain which Moses read to the people? How was it ratified? Ex. 24:3-8.

NOTE.—"Moses had written—not the Ten Commandments, but the judgments which God would have them observe, and the promises, on condition they would obey Him. He read this to the people, and they pledged themselves to obey all the words which the Lord had said. Moses then wrote their solemn pledge in a book, and offered sacrifice unto God for the people. 'And he took the book of the covenant, and read in the audience of the people, and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.' The people repeated their solemn pledge to the Lord to obey all that He had said, and to be obedient."—*Spiritual Gifts*, vol. 3, p. 270, or *Facts of Faith*, vol. 1, p. 270.

3. What is given as a reason for the second covenant? With whom did the fault lie? What did God say He would do? Heb. 8:7, 8.

NOTE.—The first covenant promised life on condition of obedience, but the

people failed to keep it. Israel's promises were faulty. God, therefore, established "a new covenant" upon "better promises," that is God's promises in Christ. "I will put My law in their inward parts, and write it in their hearts; and will be their God." Jer. 31:31-33.

"The 'new covenant' was established upon 'better promises,'—the promise of forgiveness of sins, and of the grace of God to renew the heart, and bring it into harmony with the principles of God's law."—*Patriarchs and Prophets,* page 372.

"Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a *new* covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law."—*Ibid.,* pages 370, 371.

4. From what will the new covenant differ? Heb. 8:9, first part.

5. What provision incorporated in the book of the covenant should have led Israel to realize the need of God's help? Ex. 23: 20, 21.

NOTE.—"True victory is gained only when the repentant sinner pledges himself to unconditional obedience to God,—only when he pledges himself to honor God in every word, every business transaction, every act of his life."—Ellen G. White, *Youth's Instructor,* Jan. 17, 1911.

"The covenant of grace is not a new truth, for it existed in the mind of God from all eternity. This is why it is called the everlasting covenant."—Ellen G. White, *Signs of the Times,* Aug. 24, 1891.

"Living in the midst of idolatry and corruption, they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and their need of a Saviour. All this they must be taught....

"The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God."—*Patriarchs and Prophets,* pages 371, 372.

6. In what did Israel not *continue?* What was God's attitude toward them? Heb. 8:9, last part.

NOTE.—These statements agree with the translation in verse 8 which we noted, "finding fault with *them.*" Here God says the reason why a new covenant became necessary was "because they continued not in My covenant, and I regarded them not." God found fault with the people.

7. Under the new covenant, where does God purpose to write His law? Heb. 8:10, first part.

NOTE.—It is one thing to have the law written on stone; it is another thing to have it written on the mind and in the heart. If the law is in our hearts, we are on New Testament ground.

8. Where did Christ enshrine the law? Ps. 40:8.

9. What will the Lord be to those who have the law written in the heart and mind? Heb. 8:10, last part.

NOTE.—There are some who believe that in the new covenant there is no law. How false such teaching is! Here is a special promise to those who revere God and His law. God will be their God, and they shall be His people. Thus we may know who are the true people of God.

10. When men have the law of God written in their hearts, what will not be necessary? Heb. 8:11, first part.

NOTE.—In the new covenant relation it will not be necessary for a man to teach his neighbor about God, for they all know Him. May we not draw the conclusion from this that only those who have the law written in the heart really know God?

11. Who are mentioned as knowing God? Heb. 8:11, last part.

12. How will God relate Himself to their unrighteousness? How will He treat their sins and iniquities? Heb. 8:12.

NOTE.—God will not only be merciful and forgive, but He will *not remember* our iniquities and sins. Some people cannot remember, and others cannot forget. The latter may be worse than the former. God can remember; but, blessed be His name, He can also forget. This is the kind of God we need. God can look at David and not remember his sins. He can look at us and not remember our shortcomings. May God grant us the ability also to forget the sins of others. If we ever get to heaven we shall have to learn to forget.

13. What does God say of the first covenant? What is it ready to do? Heb. 8:13.

NOTE.—" 'They [Israel] have turned aside quickly out of the way which I commanded them. They have made them a molten calf, and have worshiped it.' . . . God's covenant with His people had been disannulled. . . . As they had broken their covenant with God, so God had broken His covenant with them."—*Patriarchs and Prophets,* pages 318-320.

THE BOOK OF HEBREWS

This book, by M. L. Andreasen, is the lesson help for the studies on Hebrews during the remainder of this year. It is especially helpful and essential for this quarter's studies. Every member should read the assignments given in connection with the weekly lesson.

Secure a copy now. The price is $1.50 cloth; $2 de luxe.

Lesson 2, for July 10, 1948

The Mosaic Sanctuary

LESSON SCRIPTURE: Heb. 9:1-7.

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

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 317-323, 366-371, 412-415.

1. What did the first covenant have? Heb. 9:1.

NOTE.—The apostle is now prepared to consider the true tabernacle and Him who is its high priest. However, before doing so, he takes a backward look at the old tabernacle, as this gives opportunity to show, by contrast, how much better the heavenly is than the earthly.

We are not to think that the old covenant and its service was not in itself divine and wonderful. It was. It was a type of the heavenly, and as such pointed out many lessons.

2. What does the apostle say of the tabernacle? Heb. 9:2, first part.

NOTE.—In Exodus 25:8 the command is given: "Make Me a sanctuary; that I may dwell among them." It is to this sanctuary that Paul refers. He was acquainted with the temples later built by Solomon, Zerubbabel, and Herod; but in giving this description he goes back to the original sanctuary built by Moses under God's direction.

When Paul says "the first," he has reference to the first apartment of the Mosaic tabernacle, as will be seen from the description which follows.

3. What is mentioned as being in the first apartment of the sanctuary? Heb. 9:2, last part.

NOTE.—The candlestick in the sanctuary was seven-branched, made entirely of pure gold, and had seven lamps upon it. These served to give light in the first apartment of the sanctuary, as there were no windows in the building. Exodus 25:31-40 describes this candlestick in detail.

In the first apartment in the sanctuary was also the table of shewbread, made of wood overlaid with gold. Ex. 25:23. On this table the shewbread was placed each Sabbath. Ex. 25:30; Lev. 24:8.

4. What name is given to the shewbread? What is the table called? Num. 4:7; Lev. 24:5, 6.

NOTE.—"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.' 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.

5. What was the apartment beyond the second veil called? Heb. 9:3.

NOTE.—The "holiest of all," or the "most holy," was so called because in this place God dwelt between the cherubim. Ex. 30:6; 1 Sam. 4:4.

It will be noticed that the veil here is called the "second veil." The first veil was at the *entrance* of the first apartment.

6. What article is mentioned first as belonging to the second apartment? Heb. 9:4, first part.

NOTE.—This is explained by 1 Kings 6:22. The golden altar was "by the oracle," stood near the veil, pertained to the holy of holies, and is so considered here. See Exodus 30:1-6, "before the veil" . . . "before the mercy seat." The incense offered to God was understood as being present on the mercy seat.

"The most important article of furniture in this apartment was the altar of incense. It was about thirty-six inches in height, and its top was eighteen inches square. This altar was overlaid with pure gold, and around its top was a crown, or molding of gold. It was on this altar that the priest in the daily service placed the coals of fire taken from the altar of burnt offering, and the incense. As he put the incense on the coals on the altar, the smoke would ascend, and as the veil between the holy and the most holy did not extend to the top of the building, the incense filled not only the holy place but also the most holy. In this way the altar of incense, although located in the first apartment, served the second apartment also. For this reason it was put 'before the veil that is by the ark of the testimony before the mercy seat that is over the testimony,' where God was to meet with His people. Ex. 30:6."—M. L. Andreasen, *The Sanctuary Service*, page 25, new ed.

7. What important piece of furniture is next mentioned? What was in the ark? Heb. 9:4, last part.

NOTE.—The ark was the most important article of furniture in the sanctuary. In it were the two tables of the law, about which the whole service revolved. The ark also contained the golden pot that had the manna, and Aaron's rod.

"God has highly honored His holy law. The ark of the testament, containing the law engraven on tables of stone, was the symbol of His presence with His people. This sacred ark was interwoven with the national history of the Israelites as well as with their religious faith. It was with them in their wanderings in the wilderness; and when the people passed over Jordan to take possession of the promised land, by the command of God the ark was borne by the priests into the midst of the river, and there remained until all Israel had passed over in the path that through the favor of God had been opened for them. It was often borne by the armies of Israel as a token that God was with His people, and made their cause His own. When this was the case, their

enemies were terrified; for they knew that nothing could stand before the mighty God of Israel. But if the Israelites transgressed that law, they forfeited the divine protection, and were delivered into the hands of their enemies."—Ellen G. White, *Bible Echo,* November, 1886.

8. What was written on the tables of the covenant? Deut. 10: 1-5.

9. What was on the top of the ark? Heb. 9:5.

NOTE.—In the sanctuary two cherubim of beaten gold shadowed the mercy seat. Ex. 25:16-20. In Solomon's temple two additional angels were placed on the floor beside the ark. 1 Kings 6:23-28.

"Four heavenly angels always accompanied the ark of God in all its journeyings, to guard it from all danger, and to fulfill any mission required of them in connection with the ark."—*Spiritual Gifts,* vol. 4, p. 102.

10. Where did the priests always go in? Heb. 9:6.

NOTE.—The priests had access to the first apartment "always;" that is, they could officiate there every day between sunrise and sunset. They had no right to enter the second apartment.

11. Who alone went into the most holy place? How often did he go in? What must he have with him? Heb. 9:7, first part.

12. For whom did he offer the blood? For what did he offer it? Heb. 9:7, last part.

13. In what respects does Christ's ministry differ from that of the earthly high priests? Heb. 7:27.

Lesson 3, for July 17, 1948

The Daily Service: Burnt Offerings

LESSON SCRIPTURES: Ex. 29:9, 15-25, 38-42; Lev. 1:1-17.

MEMORY VERSE: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Ps. 51:17.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 372-376.

1. What were the priests to offer day by day continually? Where were they to be offered? Ex. 29:38, 39.

NOTE.—"Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering [Ellen G. White follows the King James Version in using "meat" offering. In the American Revised it is "meal" 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 morning and evening sacrifices were for the nation. They were called "a continual offering." They were to burn "upon the altar all night unto the morning, and the fire of the altar shall be burning in it." Lev. 6:9; Ex. 29:42. In the daytime the individual burnt offerings were added to the regular morning sacrifice so that there was always a burnt sacrifice on the altar. "The fire shall ever be burning upon the altar; it shall never go out." Lev. 6:13.

"In the old dispensation, an offering of gratitude was kept continually burning upon the altar, thus showing man's endless obligation to God."—*Testimonies,* vol. 4, p. 477.

2. What was this altar called? How was it made? Ex. 38:1-7.

NOTE.—The altar upon which the two lambs were to be offered daily was the altar of burnt offering, which stood in the court outside the sanctuary. It was about eight feet square and between four and five feet high. It was hollow, and had a grate of brass network on top. On this altar the daily sacrifice was burned morning and evening, and also other individual offerings. It was called "the altar of burnt offering" because on it sacrifices were burnt. In Solomon's temple the altar was much larger.

Another altar in the first apartment of the sanctuary was called "the altar of incense," because on it incense was burned. It was a small altar, and only incense was burned on it, never any sacrifice.

3. What other things were offered with the lamb? What was offered at even? What is this daily offering called? Ex. 29:40-42.

NOTE.—The flour, oil, and wine offered with the lamb were products of the soil, signifying that God was the giver of all things and that the nation recognized Him as their provider.

The service in the evening was a duplication of the morning service. Being performed daily, it was called the "continual" burnt offering. It is to this that reference is made in Hebrews 9:6.

4. Besides the morning and evening sacrifice, what other burnt sacrifices were offered? What kind of animals were used? Lev. 1:1, 2.

NOTE.—An individual might offer a burnt sacrifice to the Lord for himself. He could bring an animal from the herd—an ox or a bullock; or from the flock —a goat, a ram, or a sheep.

5. If an animal from the herd was chosen, what kind must it be? Before sacrificing it, what significant ceremony did he perform? What significance did this have? Lev. 1:3, 4.

NOTE.—The placing of the hand upon the head of the sacrifice was most significant, as indicated in the statement, "it [the bullock] shall be accepted for him;" that is, the sacrifice was accepted instead of the man, *"to make atonement for him."* It was thus a vicarious sacrifice, one dying for another;

and God accepted it. A burnt sacrifice was not obligatory on the part of the offerer. He was to "offer it of his own voluntary will."

6. Who killed the bullock? What did the priests do to the blood? Who flayed the sacrifice? Lev. 1:5, 6.

NOTE.—The offerer killed the sacrifice, and cut it in pieces after removing the skin. The priests ministered the blood, sprinkling it round about upon the altar of burnt offering.

7. After the animal was killed and skinned, what did the priests do? How much was burnt on the altar? What was this offering made by fire said to be? Lev. 1:7-9.

NOTE.—The wood was laid "in order." The parts of the animal were also laid "in order." Though the entire sacrifice was all to be burned, the inwards and the legs were first to be washed—a seemingly unnecessary work. All this denotes and teaches order and cleanliness.

Burnt offerings were called "a sweet savor unto the Lord." They stood for dedication and consecration to God. Paul draws a lesson from the burnt offerings when he says: "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.

8. What procedure was followed in case a sheep or a goat was offered? Lev. 1:10-13.

NOTE.—The procedure was practically the same as in the case of the bullock. The important part, the blood, was sprinkled round about upon the altar, and the whole animal was burned on the altar. It should be noted that the skin was not included in what was burned on the altar. That was given to the officiating priest. Lev. 7:8.

9. If the offerer could not afford to bring a bullock or a lamb, or did not choose to do so, what might he bring? How was this offering killed and the blood ministered in such cases? Lev. 1:14, 15.

10. How were the refuse parts disposed of? What was done to the rest of the offering? Lev. 1:16, 17.

NOTE.—It was doubtless because of stench that would arise from the burning of the crop and the feathers, as well as from the skins of animals, that these were not placed on the altar.

11. On what special occasions were burnt offerings used? Lev. 14:2, 19, 20; 12:6-8; 15:13-15, 30.

NOTE.—Burnt offerings were offerings of consecration and of dedication. When we today consecrate ourselves to God, we do what formerly was signified by the burnt offering.

12. On what other occasions were burnt offerings used? Ex. 29:9, 15-25; Lev. 8:18; Num. 6:13, 14.

NOTE.—At the consecration of Aaron and his sons, burnt offerings were used in addition to sin offerings. It was the custom to bring these two offerings together. Sin offerings atoned for specific sins, burnt offerings for general sinfulness. This can perhaps best be illustrated by what we do today. We may have done something wrong, and ask God to forgive us. In olden times this would require a sin offering. After we have confessed our sin, we add to our prayer: "And if there are other sins we do not know about, forgive these also." This would have required a burnt offering. Hence, as stated above, sin offerings atoned for specific sins, burnt offerings for general sinfulness.

13. On what occasions did Job offer burnt offerings? For whom did he offer them? What did he say they might have done? Job 1:4, 5.

NOTE.—This illustrates one purpose of the burnt offerings and shows that these offerings were really prayers to God. Job did not know, but feared his sons might have sinned. So he offered burnt offerings for them.

The burnt offering was in some ways the highest sacrifice in Scripture, for *all* of it ascended from the fire as a sweet savor unto God. The Hebrew word for "burnt offering" really means that which "ascends" or "goes up." Noah's offerings in a new world were of this order. Gen. 8:20, 22.

Leviticus 1:3 indicates that the offerer "shall offer it of his own voluntary will," and throughout chapter 8 we see the words, "and he brought" (verses 14, 18, 22), showing the readiness of the victim also. Notice this voluntary spirit in Jesus: "He is brought as a lamb to the slaughter." Isa. 53:7. "He was led." Acts 8:32. "And led Him away to Annas first." "Then led they Jesus from Caiaphas." John 18:13, 28. "Then came Jesus forth." "He brought Jesus forth." "And they took Jesus, and led Him away. And He bearing His cross went forth." John 19:5, 13, 16, 17.

Lesson 4, for July 24, 1948

The Daily Service: Meat and Peace Offerings

LESSON SCRIPTURE: Leviticus 2; 3.

MEMORY VERSE: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 376-378.

Meal Offerings

1. Of what did the meat offerings consist? What part was burnt on the altar? What was done to the remnant? Lev. 2:1-3.

NOTE.—"Meat" offering is a term that needs explanation, as there was no flesh meat in the meat offerings. They were entirely vegetable. "Meat" is simply an old English word that means "food." Ex. 29:41, A. R. V.

A handful—the memorial part of what was brought—was burned on the altar. The rest belonged to the priest. It was a sweet-savor offering, the same as the burnt offering.

2. In what other three ways might the meat offering be prepared? What was done to the offerings? Lev. 2:4-9.

3. What two things might not be used in the meat offering? Lev. 2:11.

NOTE.—While leaven is symbolic of sin, of hypocrisy, malice, wickedness (Luke 12:1; 1 Cor. 5:8), there is no direct statement in the Bible as to the symbolic meaning of honey.

4. When could leaven and honey be used? Lev. 2:12.

NOTE.—"As an oblation of first fruits ye shall offer them." (R. V.) Leaven and honey might be used in the "oblation of the first fruits." Compare Leviticus 23:17; 2 Chronicles 31:5.

When the Lord calls us out of the world, He invites us to bring all our sinful tendencies and cherished worldliness to Him. He wants us to come as we are. While God is not pleased with sin and it is not a sweet savor to Him, and while its symbol, leaven, must not come on the altar, God wants us to come to Him with all our sin and self-righteousness. Having come, we are to lay all at His feet. Then we are to go and sin no more.

5. What is said of the use of salt? In what offerings was it to be used? 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,' must receive the saving salt, the righteousness of our Saviour. Then they become 'the salt of the earth,' restraining evil among men, as salt preserves from corruption. But if the salt has lost its savor; if there is only a profession of godliness, without the love of Christ, there is no power for good. The life can exert no saving influence upon the world."—*The Desire of Ages,* page 439.

6. What is said of the meal offering of first fruits? Lev. 2:14-16.

NOTE.—Meal offerings signified submission and dependence upon God. As burnt offerings stood for surrender of the life, so meal offerings were an acknowledgment of God's sovereignty and man's stewardship. Before partaking of the fruit of the earth, the devout Israelite would present a portion to God who graciously accepted it as a sweet savor, and as "a thing most holy." Verse 10. Meal offerings acknowledged that God was the giver of all good things, that He provides food and all else with which our lives are blessed.

"Even before the tithe could be reserved, there had been an acknowledgment of the claims of God. The first that ripened of every product of the land,

was consecrated to Him. The first of the wool when the sheep were shorn, of the grain when the wheat was threshed, the first of the oil and the wine, was set apart for God. So also were the first-born of all animals; and a redemption price was paid for the first-born son. The first fruits were to be presented before the Lord at the sanctuary, and were then devoted to the use of the priests.

"Thus the people were constantly reminded that God was the true proprietor of their fields, their flocks, and their herds; that He sent them sunshine and rain for their seedtime and harvest, and that everything they possessed was of His creation, and He had made them stewards of His goods.

"As the men of Israel, laden with the first fruits of field and orchard and vineyard, gathered at the tabernacle, there was made a public acknowledgment of God's goodness."—*Patriarchs and Prophets,* page 526.

7. In what ways can we see the true meaning of the meal offering in the life and work of Jesus?

ANSWER.—This offering represents perfection and excellence, which are found in the great antitype, Jesus, and which cover our human deficiencies. It is typical of a perfect life in which self and possessions are given to God.

Peace Offerings

8. Of what did the peace offering of the herd consist? Lev. 3:1.

NOTE.—The ritual was in most respects the same as that of the burnt offering. However, a burnt sacrifice was always to be a male. Here, male or female might be used.

9. What was the offerer to do before killing the sacrifice? What was done to the blood? Lev. 3:2.

10. What was burned on the altar? Lev. 3:3-5.

NOTE.—In all offerings the fat was burned on the altar. Even in sin offerings—which were never burned on the altar—the fat was offered on the altar.

11. What was done when an offering was taken from the flock? Lev. 3:7-11.

NOTE.—The ritual was the same for all of these offerings. The hand was laid upon the head of the animal, then it was killed, and the blood was sprinkled round about upon the altar. After that the fat was burned on the altar for a sweet savor. Lev. 3:16.

12. What did God command as a perpetual statute? Lev. 3:17.

NOTE.—The fat and the blood were not to be used for food; they were the two things used for atonement.

13. What part of the peace offering belonged to the priest? Lev. 7:32-34.

14. What three kinds of peace offerings does God recognize? Lev. 7:13, 16.

NOTE.—The three kinds of peace offerings mentioned are thanksgiving, vow, and voluntary offerings. Of all of these the priest received his part, and the rest belonged to the offerer. The flesh was to be eaten the same day or the second day, but not the third. Lev. 7:16-18. This necessitated that others join in the eating.

Peace offerings were joyous occasions of thanksgiving. They were a communal meal in which the offerer, his family and friends, and the priests participated.

15. What spiritual lessons come to us through the peace offerings as related to Jesus?

ANSWER.—"He is our peace." Eph. 2:14. "We have peace with God through our Lord Jesus Christ." Rom. 5:1. See also Colossians 1:21, 22; 2 Corinthians 5:18.

This peace offering had communal meanings. The Lord's portion was burned on the altar (Lev. 3:14-17); the priest received a portion (Lev. 7:33, 34); the rest belonged to the individual, who could invite any ceremonially clean friend to share it with him (Lev. 7:16-21). It was the most joyous of all the sacrifices. Compare Revelation 3:20. Also note similarities in the communion service fellowship between the believer and God.

Lesson 5, for July 31, 1948

The Daily Service: Sin Offerings

LESSON SCRIPTURE: Leviticus 4.

MEMORY VERSE: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 379-394.

1. When a priest sinned, what was he instructed to do? Lev. 4:3.

2. When the whole congregation became conscious of sin, what were they to do? Lev. 4:13, 14.

3. What kind of sin offering was required of a guilty ruler? Lev. 4:22, 23.

4. What sacrifices were required as a sin offering from the common people? Lev. 4:27, 28. See also verse 32.

5. What significant ceremony must precede the slaying of the sin offering? Lev. 4:4, 15, 24, 29.

6. How specific was the sinner's confession to be in connection with the sin offering? Lev. 5:5, 6.

NOTE.—In each case the sinner was to lay his hand on the head of the animal and then slay it. Of the confession it is said: "He shall confess that he hath sinned in that thing." A general confession was not enough. Confession must deal with specific sins. It is "that thing" that counts.

7. How and where was the blood ministered in case the anointed priest or the whole congregation sinned? Lev. 4:5-7, 16-18.

NOTE.—In every sacrifice the blood is the important element. In cases where the anointed priest or the whole congregation sinned, the blood was handled alike. The priest was to take the blood into the first apartment of the sanctuary, dip his finger in it, "and sprinkle it seven times before the Lord, even before the veil." He was also to "put some of the blood upon the horns of the altar" of sweet incense. The unused portion of the blood was poured out at the bottom of the altar of burnt offering.

While the sinner killed the offering, only the priest could minister the blood. It is incorrect to think that the sanctuary reeked with blood. The priest dipped just one finger in the blood when he sprinkled it. Also, it was not very often that the whole congregation sinned, as they did in dancing about the golden calf.

8. How and where was the blood ministered in case a ruler or one of the common people sinned? Lev. 4:25, 30, 34.

NOTE.—In both of these cases the blood was handled alike. It was *not* carried into the sanctuary. The priest dipped his finger in the blood "and put it upon the horns of the altar of burnt offering," as we make a fingerprint mark. This recorded the sin, and also recorded that a sacrifice had been brought for it. Jer. 17:1. A like record was made on the horns of the altar of incense when the anointed priest or the whole congregation sinned. Lev. 4:7, 18. In all cases the unused portion of the blood was poured out at the foot of the altar of burnt offering. In Solomon's temple there was a sewer connected with the altar, by which means the blood was disposed of.

9. What was done with the body of the bullock which was offered for the anointed priest or the whole congregation? Lev. 4:8-12, 19-21.

NOTE.—The fat was burned on the altar of burnt offering, but the body itself was taken without the camp and burned. No offering called specifically a sin offering was ever burned on the altar. Only the fat was burned.

10. What did the law of the sin offering require of the priest? Lev. 6:25, 26, 29.

NOTE.—When a ruler or one of the common people sinned, the priests were to eat the flesh. "All the males among the priests shall eat thereof." Lev. 6:29. It was to be eaten, not "in *the* holy place," but, as the original reads, "in *a*

holy place," and this is defined to be "in the court of the tabernacle of the congregation." Verse 26. This is in sharp contrast to the bullock which was taken without the camp and burned.

11. What rule defines when the body was to be eaten and when it was to be taken without the camp and burned? Lev. 6:30.

NOTE.—Read verse 30 carefully. When the blood was taken into the first apartment, the body should be burned. But when the blood was *not* taken into the sanctuary, the flesh should be eaten. The rule was: Either the blood was taken into the sanctuary, or the flesh was eaten. One of the two things must be done.

Review question 7. In the two cases there mentioned, the blood *was* taken into the first apartment. According to the rule, then, the body was to be burned without the camp. And this was done. Lev. 4:12, 21.

Review question 8. In these two cases the blood was *not* taken into the sanctuary, but put upon the horns of the altar of burnt offering. In those cases, therefore, the flesh was to be eaten. Lev. 6:26, 29.

12. What interesting event occurred that throws light on the reason for the command to eat the flesh when the blood was not carried into the holy place? Lev. 10:16-20.

NOTE.—Moses was angry with Eleazar and Ithamar, the two sons of Aaron, because they had not eaten the goat of the sin offering as commanded in Leviticus 6:24-30. He tells them that "the blood of it was *not* brought in within the holy place." For this reason "ye should indeed have *eaten* it in the holy place, as I commanded." Lev. 10:18. "God hath given it you to bear the iniquity of the congregation," he says, "to make atonement for them before the Lord." Verse 17.

"To bear the iniquity." When the priests ate the flesh, they took upon them the iniquity that had been confessed over the goat and which the goat carried. The sinner by faith placed his sins on the goat. Then the priests were to eat the flesh of the goat, taking the sin upon them, thus becoming a type of Him who "bare our sins in His own body on the tree," who was made "to be sin for us, who knew no sin," and who "bare the sin of many." 1 Peter 2:24; 2 Cor. 5:21; Isa. 53:12.

Aaron's two other sons had been killed that day because of transgression, as recorded in Leviticus 10:1-3. While "Aaron held his peace," he was displeased, and he did not feel that he or his sons were in a spiritual condition to bear the sins of others; they had enough to bear their own. When this was told to Moses, "he was content." Lev. 10:20. Moses agreed that only he who was clean before God could bear the sins of others.

13. How does this most important of all the sacrifices point us to Jesus?

ANSWER.—*a.* "It pleased the Lord to bruise Him," and God made "His soul an offering for sin." Isa. 53:10.

b. Blood poured out was the basis on which the sin offering stood. "I am *poured out* like water." Ps. 22:14. "He hath *poured out* His soul unto death." Isa. 53:12. See also the allusion in Matthew 26:28: "For this is My blood of

the new testament, which is *shed* for many for the remission of sins." "This cup is the new testament in My blood, which is shed for you." Luke 22:20.

Lesson 6, for August 7, 1948

The Day of Atonement

LESSON SCRIPTURE: Leviticus 16.

MEMORY VERSE: "For 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 HELP: M. L. Andreasen, "The Book of Hebrews," pages 394-411.

1. In the services of the Day of Atonement what animals were used? Lev. 16:3, 5.

NOTE.—While other animals were also used on the Day of Atonement, for our present purpose we need to note only the bullock and the two goats.

2. For whom was the bullock offered in atonement? Lev. 16:6, 11.

NOTE.—"For his house" here means the priesthood.

3. Before taking the blood of the bullock into the sanctuary, what did the high priest first bring? Where did he bring it? Why was this done? Lev. 16:12, 13.

NOTE.—The first time the high priest entered the most holy it was with incense which he put on the fire in the censer which he carried. This created "the cloud" of incense which shielded him from the presence of God "that he die not."

4. After this what did he do with the blood of the bullock? Lev. 16:14.

NOTE.—This was the first time during the year that blood had been brought into the most holy place. The blood was sprinkled "upon the mercy seat eastward" and also before the mercy seat seven times. Thus atonement was made for himself and for his house.

"Upon the mercy seat eastward" means that the blood was sprinkled upon the eastward side of the mercy seat.

5. What was his next act? What was done with this blood? Lev. 16:15.

NOTE.—This goat was one of the two goats mentioned in verse 7. Lots had been cast upon them, "one lot for the Lord, and the other lot for the scapegoat." Verse 8. The one upon which the lot fell for the Lord was used as a sin offering for the people. It was the blood of this goat which the high

priest took into the most holy place and sprinkled upon and before the mercy seat, where he had previously sprinkled the blood of the bullock.

6. What did the blood of the Lord's goat accomplish? Lev. 16:16, 18, first part.

NOTE.—By "holy place" is here meant the second apartment, and by "the tabernacle of the congregation" is meant the first apartment. Having made atonement for these apartments, he went out to the altar of burnt offering in the court and made atonement for it. Thus the blood of the goat atones for the most holy, the holy, and the altar.

7. Where does he next put the blood of the bullock and the goat? Where does he sprinkle the blood? What is accomplished for the altar? Lev. 16:18, 19.

NOTE.—The high priest took the blood of the bullock and of the goat and put it on the horns of the altar and sprinkled it seven times. This served to "cleanse it, and hallow it from the uncleanness of the children of Israel."

8. After the service of reconciliation was ended, what did Aaron do with the live goat? What was placed on his head? Lev. 16:20, 21, first part.

NOTE.—The slain goat had symbolized and ceremonially accomplished full atonement of sins. These sins no longer rested upon the people. The sense of liberation, of a joyous release from their weight, must be felt by the people. The symbol of this is the disappearing goat, so not only sin, but the consciousness of it, its engendering fear and presence—these, too, must disappear from the minds of the people, leaving them with a feeling and consciousness of being cleansed, delivered, free, the sins being utterly banished.

9. Where was this goat then sent? What did he bear? Lev. 16:21 (last part), 22.

NOTE.—"It was seen, also, that while the sin offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. When the high priest, by virtue of the blood of the sin offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and His people, and he will be blotted from existence in the final destruction of sin and sinners."—*The Great Controversy*, page 422.

10. Why was it necessary to make atonement for the most holy, the holy, and the altar? Lev. 16:16, 18.

NOTE.—An altar cannot sin, nor can a building or an apartment. These needed cleansing, not because they had sinned, but "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." It must be clear to all that it was the sins of Israel that caused uncleanness, and that in some way the sanctuary became defiled when the people sinned. Note these ten steps. A man sinned; he transferred his sins to an animal; the animal was killed; the blood was sprinkled; the sanctuary became unclean; it needed cleansing; it was cleansed with the blood of the Lord's goat; sins were put on the head of the scapegoat; the scapegoat was taken to the wilderness; the camp was clean.

11. As the record of sin was completely eradicated from the sanctuary, what was done for the people on that day? Lev. 16:30.

NOTE.—The people had already been forgiven as they, day by day, presented their offerings at the tabernacle. Now they were cleansed. This is the distinction between forgiveness of sin and sanctification. It is not enough to heal the wound caused by the serpent. The serpent must be killed.

On the Day of Atonement the people were symbolically cleansed from sin, sanctified. This is comparable to what God promises in the New Testament: "If we confess our sins, He is faithful and just to forgive us our sins." This was the first step, accomplished in olden time by the service in the first apartment. Then comes the second step "and to cleanse us from all unrighteousness." 1 John 1:9. This is what was done on the Day of Atonement in the second apartment.

12. How inclusive was this atonement? Lev. 16:33, 34.

NOTE.—"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. So in the typical service, the yearly round of ministration closed with the purification of the sanctuary, and the confessing of the sins on the head of the scapegoat.

"Thus in the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative to Christ's death and ministration, and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners."—*Patriarchs and Prophets,* page 358.

"The forgiveness of sins and iniquities and transgressions, belongs in a special sense to this time. We are in the antitypical day of atonement, and every soul should now be humbling himself before God, seeking pardon for his transgressions and sins, and accepting the justifying grace of Christ, the sanctifying of the soul by the operations of the Holy Spirit of Christ; thus the carnal nature is transformed, renewed in holiness after the image of Christ's righteousness and true holiness."—Ellen G. White, quoted in *Appeal and Suggestions to Conference Officers,* pages 25, 26.

Lesson 7, for August 14, 1948

A High Priest of Good Things to Come

LESSON SCRIPTURE: Heb. 9:6-12.

MEMORY VERSE: "By His own blood He entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:12.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 322-345.

1. When did the priests go into the first tabernacle? When did the high priest go into the most holy? What did he bring with him? For whom did he make the offering? Heb. 9:6, 7.

NOTE.—We are now prepared to proceed with the lessons in the book of Hebrews. The daily sacrifices and the service on the Day of Atonement were well known to the Hebrews to whom Paul wrote. The apostle is now ready to draw some lessons on the basis of that knowledge.

2. What does the Holy Ghost signify by this? Heb. 9:8.

NOTE.—The sanctuary services were not empty ceremonies. There was something of deep significance in them. The particular point which the Holy Spirit here stresses is the fact that "the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing."

This statement has been the subject of much discussion which would not be profitable to study in detail here. It is worthy of note that the term "the holiest of all" is in the original simply "the holies," exactly the same word in Greek, which in verse 24 is translated "holy places." We might therefore transliterate, "the way into the [true] holies [in heaven] was not yet made manifest while the [earthly] tabernacle still had a standing."

The author has been discussing the earthly sanctuary in verses 1-7. He now begins a consideration of the heavenly sanctuary, which continues all through the rest of the chapter. The transition is made in verse 8. The service in the sanctuary in heaven, the Spirit says, could not begin as long as the earthly service still had value; that is, as long as God recognized it.

3. What is the earthly service called? Heb. 9:9, first part.

NOTE.—This emphasizes the point that all the ceremonies, and the sanctuary itself, were figures of something greater; that is, they had a meaning and application beyond what appeared to the eye. The author is contrasting the earthly with the heavenly service—telling us what the Holy Spirit signifies.

"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. One sanctuary was on earth, the other is in heaven. . . .

"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. God placed His Spirit upon the builders of the earthly sanctuary. The artistic skill displayed in its construction was a manifestation of divine wisdom. The walls

had the appearance of massive gold, reflecting in every direction the light of the seven lamps of the golden candlestick. The table of shewbread and the altar of incense glittered like burnished gold. The gorgeous curtain which formed the ceiling, inwrought with figures of angels in blue and purple and scarlet, added to the beauty of the scene. And beyond the second veil was the holy shekinah, the visible manifestation of God's glory, before which none but the high priest could enter and live."—*The Great Controversy,* pages 413, 414.

4. What was the offering of gifts and sacrifices unable to do? Heb. 9:9, second part.

NOTE.—The sacrifices "could not make him that did the service perfect." This was not what it was designed to do. Its purpose was to point the sinner to the new service which would accomplish in reality that which the old service foreshadowed.

5. To what does the Holy Spirit especially have reference? Heb. 9:9, last part.

NOTE.—The conscience here stands for the spiritual part of man. With the old ceremonies and washings the sinner could be cleansed ceremonially according to the flesh. But that was not the real intent of God. Vital as is bodily cleanliness, it does not compare in importance with the cleansing of the "inner man" of the spirit.

6. In what did these ceremonies consist? Heb. 9:10, first part.

NOTE.—The Jews were careful of defilement in eating and drinking. Some of these ordinances were good, and have value even today; but at best they dealt with the outward only. Here the reference is particularly to sacrificial ceremonies.

"Divers washings" refer to the many ceremonies involving washing and bathing, in which both people and priests partook. Mark 7:4. Such cleansed the flesh, but not the conscience.

"Carnal ordinances" and "fleshly ordinances" were rules not sinful in themselves, but which did not touch the conscience.

7. How long should the ceremonies continue? Heb. 9:10, last part.

NOTE.—The "time of reformation" has reference to the Christian age, especially as inaugurated by the advent, death, and resurrection of Christ. When He should come who was the fulfillment of the system of ordinances, and to whom all the sacrifices pointed, the typical ordinances were to cease.

8. Of what is Christ said to be high priest? Heb. 9:11, first part.

NOTE.—Christ is a high priest of "good things to come," or "good things that are come." Both translations are permissible. Some of the good things for which Christ came to minister have come already; but still greater things are in the glorious future.

9. How is the tabernacle here described? Heb. 9:11, second part.

NOTE.—As Moses built a tabernacle, so Christ also built one, but His is "greater and more perfect." The Mosaic sanctuary was built according to the pattern shown Moses in the mount, and was wonderful in its typical significance. But Christ's tabernacle is greater and more perfect, not built with hands.

10. What is said further of this greater and more perfect tabernacle? Heb. 9:11, last part.

NOTE.—It is clear that there is a real sanctuary in heaven of which the earthly was a type. If there is no temple in heaven, how could Moses build a likeness of it on earth? He was given a "pattern of the tabernacle." Ex. 25:9.

"Moses made the earthly sanctuary, 'according to the fashion that he had seen.' Paul declares that 'the tabernacle and all the vessels of the ministry,' when completed, were 'the patterns of things in the heavens.' And John says that he saw the sanctuary in heaven. That sanctuary, 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, where 'thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him,' that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration,—no earthly structure could represent its vastness and its glory."—*Patriarchs and Prophets*, page 357.

11. By what did Christ enter into the holy place? Heb. 9:12, first part.

NOTE.—When the high priest on earth entered the sanctuary, he carried the blood of the sacrificial animals which had just been slain. This was his means of entrance. Christ entered not by the blood of goats and calves, but by virtue of His own blood.

"Holy place" here, as other places in the epistle, is in the plural, "holies," or "holy places." Christ performed the work of both priest and high priest, which included service in both apartments. In Hebrews Christ is called "priest" nine times, and "high priest" eleven times.

"The ministration of the priest throughout the year in the first apartment of the sanctuary, 'within the veil' which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension. It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in heaven.

"Thither the faith of Christ's disciples followed Him as He ascended from their sight. Here their hopes centered, 'which hope we have,' said Paul, 'as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an

high priest forever.' 'Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.' "—*The Great Controversy,* pages 420, 421.

12. What did Christ obtain for us by entering into the holy places? Heb. 9:12, last part.

NOTE.—Alford says: "Obtained, not 'having obtained'... the redemption was not accomplished *when* He entered, but accomplished *by* His entering." Christ's death on the cross corresponded to the death of the victim in the sacrificial service. But the death of the victim did not of itself procure either the forgiveness of sin or redemption. This was accomplished in figure only when the priest went into the sanctuary with the blood and there ministered it.

Lesson 8, for August 21, 1948

The Red Heifer; the Ratification of the Covenant

LESSON SCRIPTURE: Heb. 9:13-22.

MEMORY VERSE: "Almost all things are by the law purged with blood; and without shedding of blood is no remission." Heb. 9:22.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 346-355.

1. What did the blood of bulls and goats and the ashes of a heifer accomplish? Heb. 9:13.

NOTE.—All that these could do was to make him ceremonially clean who had become ceremonially unclean. They could not cleanse the conscience, the inner life. Only the blood of Jesus can do that.

2. What instruction concerning the ashes of a heifer was given to Moses? Num. 19:1-9.

NOTE.—The red heifer held an important place in the ceremonial service. "A red heifer without spot, wherein is no blemish," was taken without the camp and killed. Num. 19:1-3. The priest then took of the blood and sprinkled it seven times toward the tabernacle. Verse 4. After this the entire animal was burned, cedar wood, hyssop, and scarlet were added, and the resulting ashes were laid "up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin." Num. 19:9.

3. How and for what purpose were these ashes used? Num. 19:17-19.

NOTE.—The ashes of the heifer were placed in a vessel, "and running water shall be put thereto." A small branch of hyssop was then dipped in the water, "and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his

clothes, and bathe himself in water, and shall be clean at even." Verse 19. This is said to be "a purification for sin." Verses 9, 17.

4. Name some of the points wherein the red heifer differs from other sacrifices. Numbers 19.

NOTE.—These are some differences to be noted:

a. "This heifer was to be red, which was a symbol of blood. It must be without spot or blemish, and one that had never borne a yoke. Here, again, Christ was typified."—*Testimonies,* vol. 4, p. 120.

"The heifer was to be red, without one spot, thus in a special manner typifying the blood of Christ. It was to be without blemish, thus representing Him 'who knew no sin.' "—S. N. Haskell, *The Cross and Its Shadow,* page 146.

b. The heifer was slain without the camp. Verse 3. Others were carried out after they were slain, and burned. This one died without the camp.

It is ordinarily held that the red heifer signifies the sacrifice and death of Christ for those not of Israel, the heathen, who are far from the sanctuary, but who yet will be saved.

"The offerings brought to the sanctuary were to be without spot or blemish. Had one stain of sin rested upon our Redeemer, His sacrifice would not have secured the salvation of man. Christ was under no obligation to become man's sacrifice. He was above law. But He took upon Him the form of a servant, and went without the camp, bearing our reproach. He suffered without the gates of Jerusalem, thereby signifying that He died not only for Israel, but for all the world. Himself sinless, He was made sin for us, and upon Him were laid all our iniquities. But when He came to the nation whom He came to save, they received Him not, but crucified Him. Here type met antitype. The ceremonies of the Jewish worship were then no longer needed; for the great Sacrifice to whom all other sacrifices pointed had now been offered. The middle wall of partition between Jew and Gentile was broken down, and all nations, tongues, and people, were invited to partake of the salvation purchased at so great a cost."—Ellen G. White, in *Signs of the Times,* July 15, 1880, page 299.

c. The blood was not sprinkled in the holy place, nor was it put upon the horns of the altar. It was sprinkled seven times *toward* the tabernacle, not *before* as the Authorized Version reads. Verse 4, R. V.

d. The skin was burned; this was not the case with the other offerings. Verse 5.

e. The ashes which in other offerings were thrown out are here gathered, mixed with water, and used for purification. Verse 9.

f. "The stranger" was included in this ceremony of cleansing. Verse 10.

g. It was not necessary that a priest should do the sprinkling. Any "clean person" could do it. Verse 18.

5. What contrast is there between the blood of beasts and the blood of Christ? Heb. 9:14.

NOTE.—The blood of animals merely "sanctifieth to the purifying of the flesh." That of Christ purges the "conscience from dead works to serve the living God." The first was temporal; the second is eternal. The first was typical; the second is real. The first was carnal; the second is spiritual.

6. How did Christ offer Himself? Heb. 9:14.

7. Of what is Christ the mediator? What was done by means of death? What do they receive who are called? Heb. 9:15.

NOTE.—The Greek word for "testament" also means "covenant." In this place it appears that it is used in both senses.

8. In the case of a testament, what must of necessity take place? When does a testament become of force? Heb. 9:16, 17.

9. How was the first covenant dedicated? Heb. 9:18, 19.

NOTE.—"Then followed the ratification of the covenant. An altar was built at the foot of the mountain, and beside it twelve pillars were set up, 'according to the twelve tribes of Israel,' as a testimony to their acceptance of the covenant. Sacrifices were then presented by young men chosen for the service.

"Having sprinkled the altar with the blood of the offerings, Moses 'took the book of the covenant, and read in the audience of the people.' Thus the conditions of the covenant were solemnly repeated, and all were at liberty to choose whether or not they would comply with them. They had at the first promised to obey the voice of God; but they had since heard His law proclaimed; and its principles had been particularized, that they might know how much this covenant involved. Again the people answered with one accord, 'All that the Lord hath said will we do, and be obedient.' 'When Moses had spoken every precept to all the people according to the law, he took the blood, ... and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you."—*Patriarchs and Prophets,* page 312.

10. What were the words which Moses used on this occasion? Heb. 9:20; Ex. 24:8.

NOTE.—"Hath enjoined." This implies an obligation. The meaning is: "This is the covenant which God requires you to keep."

11. As God entered into covenant with Israel, what did He promise them? What did the people answer? Ex. 19:5-8; 24:7.

NOTE.—God's promises to make Israel "a kingdom of priests, and an holy nation" were good promises. So also was the people's promise a good promise: "All that the Lord hath spoken we will do." As far as the promises go, they could not be better. And yet something was lacking. "They continued not in My covenant." Heb. 8:9.

12. What else did Moses sprinkle with the blood? Why was the shedding of the blood necessary? Heb. 9:21, 22.

Lesson 9, for August 28, 1948

The Cleansing of Heavenly Things; Christ Appears for Us

LESSON SCRIPTURE: Heb. 9:23, 24.

MEMORY VERSE: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 9:23.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 356-361.

1. What was shown to be necessary in both earthly and heavenly sanctuaries? With what difference? Heb. 9:23.

NOTE.—The contrast here is between the earthly things—which are here called "the patterns of things in the heavens"—and "the heavenly things themselves." The earthly patterns were "purified with these," that is, with "the blood of calves and of goats." Verses 19, 13. There was a cleansing of the earthly sanctuary preparatory for its dedication. After that there was a periodic cleansing each year.

"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." —*The Great Controversy*, pages 421, 422.

2. What is required for the heavenly things? Heb. 9:23, last part.

NOTE.—We have here the astounding declaration that it is "necessary" that the heavenly things be cleansed. Well may we ask: "Is there anything in heaven that needs cleansing?" The answer is definitely in the affirmative. It *is necessary* that the heavenly things be cleansed. Scripture says so. This needs further clarification. In Lesson 6 we studied how the earthly sanctuary was cleansed. We shall briefly review the essential points here.

3. What defiled the sanctuary? Lev. 17:11.

NOTE.—When sin had been confessed over an animal, the animal in figure became a sinner. Its blood might therefore be considered sin-laden blood, as the blood stands for the life. Lev. 17:11. This sin-laden blood defiled, and it was this kind that made the sanctuary unclean. It is of course understood that it was *sin* that defiled through the blood.

4. In what other way is the sanctuary said to be defiled? Num. 19:13, 20; Lev. 20:3.

NOTE.—The references in Numbers concern ceremonial uncleanness; that in Leviticus refers to moral uncleanness. A man who sins in act, word, or thought defiles himself. Lev. 18:20; James 3:6; Matt. 15:18-20. According to the foregoing texts from Numbers, he also defiles the land and the sanctuary.

It is to be noted that in the cases cited in Numbers there is no mention of any sacrifice being brought by the individual or any blood sprinkled, and yet the sanctuary is said to be defiled. Though the individual brought no sacrifice, his sin was recorded in the daily morning and evening sacrifice, which was for the whole nation. Thus the altar bore the record of his sin; but unless he brought an individual sin offering, it would bear no record that he wished his sin blotted out.

5. What day was appointed in ancient Israel when the sanctuary and the people were cleansed from all sin? Lev. 16:16-31.

NOTE.—The day appointed was the tenth day of the seventh month of the Jewish year, our September-October. On that day an atonement was made for Israel "to cleanse you, that ye may be clean from all your sins before the Lord." Atonement was likewise made for "the holy place [the second apartment], and the tabernacle of the congregation [the first apartment], and the altar." Lev. 16:20. Not only were the people cleansed on that day, but the sanctuary also, and this "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Verse 16. This cleansing was repeated every year.

6. By what means was the sanctuary cleansed on the Day of Atonement? Lev. 16:15-17.

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. 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.

Throughout the year sinners had brought their offerings to the sanctuary and obtained forgiveness. While the *sinner* went away *forgiven*, the tabernacle became *defiled* because of the sin committed. The same blood that brought forgiveness to the *man* brought defilement to the *sanctuary*.

On the Day of Atonement the high priest took the blood of the goat within the veil, sprinkled it upon and before the mercy seat, and likewise sprinkled it in the first apartment and on the altar. This was in accordance with the command of God that the high priest should make "atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation." Lev. 16:33. This was done "once a year."

7. Where did Christ not enter? Heb. 9:24, first part.

NOTE.—"Holy places made with hands" is a reference to the earthly sanctuary. Christ was not a priest on earth, so He did not enter the earthly tabernacle. The author mentions this as he is about to stress that Christ did enter the heavenly sanctuary.

8. Of what are the "holy places" a figure? Heb. 9:24, second part.

NOTE.—Several texts affirm that the sanctuary built by Moses was according to the pattern shown in the mount. Heb. 8:5; Ex. 25:40. This refers to the building as well as to the furniture: "Thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount." Ex. 26:30. This means that the earthly sanctuary with its two apartments is a figure of the heavenly with its two apartments.

To make abundantly sure that all will understand that there are two apartments in the heavenly sanctuary, the apostle here stresses this fact. In verses 6 and 7 he mentions definitely the two apartments on earth, and he says in verse 8 that the Holy Spirit signifies something by this. In verse 24 he mentions the holy *places* on earth and says they are figures of the true. Nothing could be more definite than this.

9. Where did Christ enter? What does He now do? Heb. 9:24, last part.

NOTE.—Christ was not a priest on earth. Heb. 8:4. He did not enter the holy places here. But He did enter the holy places in heaven, there "to appear in the presence of God for us."

10. In what capacity does Christ appear in the presence of God for us? 1 John 2:1.

NOTE.—As an advocate appears for his client in an earthly court, so Christ appears for us. The reading in Hebrews 9:24 indicates more than appears at first glance. The original suggests the idea that Christ appears on our behalf in the sense that He takes our place, and instead of us becomes the object of God's scrutiny. In other words, when we are called before God to give account of our stewardship, Christ appears in our behalf and is examined by God in our place.

11. When does Christ thus appear for us? Heb. 9:24.

NOTE.—The unique construction "now to appear" suggests an "eternal now," applicable to every age and generation. That is, Christ ever lives to make intercession for us, and every believer is assured that He is ready "now to appear" whenever help is needed.

Lesson 10, for September 4, 1948

The Twenty-Three Hundred Days

LESSON SCRIPTURES: Dan. 8:1-14; Heb. 9:25-28.

MEMORY VERSE: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 362-365.

1. What significant question did one saint ask another? Dan. 8:13.

NOTE.—Daniel had a vision as recorded in Daniel 8:1-12. He had seen a contest between a ram and a he-goat in which the ram was completely routed. Verses 3-7. The goat "waxed very great." Verse 8. Then appeared "a little horn, which waxed exceeding great." Verse 9. This little horn, in its papal phase, "cast down the truth to the ground; and it practiced, and prospered." Verses 10-12.

At this juncture one saint asks another how long this vision is to be, "to give both the sanctuary and the host to be trodden underfoot."

A day standing for a year, the 2300 days would be 2300 years. Ezek. 4:6. Daniel well understood what the cleansing of the sanctuary meant, as did all the Jews of his time. But what might the 2300 days mean? The sanctuary was cleansed every year on the Day of Atonement, but now the vision stated that in 2300 days it should be cleansed. The significance of this Daniel did not understand. The angel Gabriel, however, assured him the vision of the evening and the morning is true, but that he is to shut it up, for it is yet "for many days." Dan. 8:26.

2. From what time was Daniel to reckon the vision of "the evening and the morning"? Dan. 9:25.

NOTE.—Daniel did much studying and praying, seeking to understand the vision. Dan. 9:3. In his prayer he sought counsel from the Lord, confessing his sins and the sins of his people. "Cause Thy face to shine upon Thy sanctuary," he prays. Verse 17.

From the answer given, we understand that it was the time element in the prophecy which Daniel did not understand and upon which he wanted light. As he had been told that the vision was yet "for many days," he knew that this was not the ordinary cleansing that took place every year.

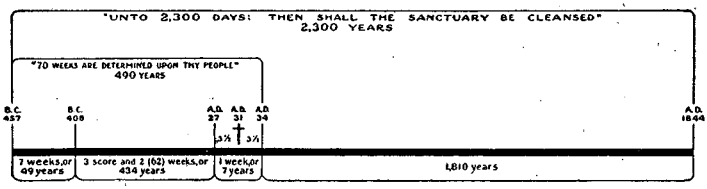
To the Jews the Day of Atonement was a day of judgment, as well as of fasting and penitence. That day came every autumn; but now Daniel is told that the day was far in the future, and that it would not come in his time. He was to shut up the word and seal the book until "the time of the end." Dan. 12:4. This made it clear to him—and to us—that it could not have reference to the yearly Day of Atonement.

The question which Daniel wished answered was this: When shall these 2300 days or years begin to be reckoned? To this the angel answers: "From the going forth of the commandment to restore and to build Jerusalem." Dan. 9:25. At the time of this vision, Jerusalem lay in ruins, and the Jews were in captivity in Babylon. The day when they should receive word that they

might return to their own country to rebuild the sacred city would be a memorial day. From *that* day they were to reckon.

3. When did the commandment go forth "to restore and to build Jerusalem"? Ezra 7:11-26.

NOTE.—A reading of the king's pronouncement makes it clear that this is the decree to which the angel refers in Daniel 9:25. This commandment went forth in the year 457 B. C., an established date, which may also be found in the seventh chapter of Ezra, Bible margin. From this year, 457 years before Christ, we are to reckon the period of the vision in the eighth chapter of Daniel. Reckoning from the autumn of 457, when the decree went into effect, we have 456 and a fraction years, B. C., to deduct from 2300 years, which gives us 1843 and a fraction years, this bringing us over into the autumn of 1844.



THE 2300 DAYS

4. What great event should take place in 1844? Dan. 8:14.

NOTE.—It is evident that it cannot be the earthly sanctuary that was to be cleansed, for in 1844 there was no sanctuary on earth, no tabernacle, no temple. We have learned, however, that there is a sanctuary in heaven, and that Christ is its minister. Heb. 8:2. We have learned, moreover, that it was "necessary" that "the heavenly things themselves [be cleansed] with better sacrifices." Heb. 9:23. Putting these statements together, we can arrive at no other conclusion than that in 1844 the cleansing of the heavenly sanctuary began.

5. What did the cleansing of the earthly sanctuary include? Lev. 16:33; 23:29.

NOTE.—The cleansing of the earthly sanctuary included a cleansing of the sanctuary itself—the most holy, the holy, the altar. It also included a cleansing of priests and people. It was, moreover, a day of judgment, for whoever did not on that day afflict his soul by fasting and prayer, including repentance and restitution, "shall be cut off from among his people."

From this we draw the conclusion that a work parallel to that on earth is to be done in heaven, and that the cleansing is not for a year only, as on the earth; nor the "cutting off" a temporary measure, but a final decision of life and death; that, in other words, in 1844, the hour of God's judgment began which, when it is finished, will bring the execution of the judgment and the end of all things. Rev. 14:7.

"In the typical system, which was a shadow of the sacrifice and priesthood of Christ, the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement,—a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in heaven, in the removal or blotting out of the sins of His people, which are registered in the heavenly records. This service involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for when He comes, every case has been decided."—*The Great Controversy,* page 352.

6. What contrast is mentioned between Christ and an earthly high priest? Heb. 9:25, 26, first part.

NOTE.—The high priest went into the most holy place once a year with the blood of others. Christ did not offer Himself often, else He must often have suffered since the foundation of the world. He died but once.

7. What does Christ do "now once in the end of the world"? Heb. 9:26, last part.

NOTE.—Putting away sin is more than forgiving it. Christ is not only "faithful and just to forgive us our sins," but He will also "cleanse us from all unrighteousness." 1 John 1:9. Forgiveness is good; cleansing is better. Israel obtained forgiveness in their daily sacrifices; on the Day of Atonement they received cleansing.

8. What is appointed unto men? What comes after this? Heb. 9:27.

9. What message will be given just before the end? Rev. 14:7.

NOTE.—We have learned that in 1844 the 2300 years ended. At that time a people arose who preached that in that year the 2300 days would end, thus fulfilling the prophecy that such a message should be given. Seventh-day Adventists arose as a result of the awakening at that time, and are now carrying on a world-wide work, proclaiming to every nation, kindred, tongue, and people that the hour of God's judgment has come.

10. For what purpose was Christ once offered? Heb. 9:28, first part.

NOTE.—"The smitten rock was a figure of Christ, and through this symbol the most precious spiritual truths are taught. As the life-giving waters flowed from the smitten rock, so from Christ, 'smitten of God,' 'wounded for our transgressions,' 'bruised for our iniquities,' the stream of salvation flows for a lost race. As the rock had been once smitten, so Christ was to be 'once offered to bear the sins of many.' Our Saviour was not to be sacrificed a second time; and it is only necessary for those who seek the blessings of His grace to ask in the name of Jesus, pouring forth the heart's desire in penitential prayer.

Such prayer will bring before the Lord of hosts the wounds of Jesus, and then will flow forth afresh the life-giving blood, symbolized by the flowing of the living water for Israel."—*Patriarchs and Prophets,* page 411.

11. How will Christ appear the second time? Heb. 9:28, last part.

NOTE.—"In the typical service the high priest, having made the atonement for Israel, came forth and blessed the congregation. So Christ, at the close of His work as mediator, will appear, 'without sin unto salvation,' to bless His waiting people with eternal life."—*The Great Controversy,* page 485.

Lesson 11, for September 11, 1948

An End of Sin; Christ Establishes the Law

LESSON SCRIPTURE: Heb. 10:1-10.

MEMORY VERSE: "Then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:9, 10.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 417-431, 458-468.

1. What is the law unable to do? Why? Heb. 10:1.

NOTE.—We are not told that the law *was* a shadow, but that it *had* a shadow. The law was good, but it had only "those sacrifices" to work with, and *they* could never make anyone perfect. The sacrifices were only shadows of the good things to come.

2. If the worshipers had been made perfect, what effect would this have had on the sacrifices? Why? Heb. 10:2.

NOTE.—Had the people stopped sinning, sin offerings would have ceased. A man brought a sin offering only when he sinned. When he ceased sinning he brought no more sin offerings. While other offerings such as peace and thank offerings would have continued, "the worshipers once purged should have had no more conscience of sins," and hence would not bring sin offerings. See verse 18.

3. What did the sacrifices bring to remembrance every year? Heb. 10:3.

NOTE.—"Every year" has reference to the services on the Day of Atonement which brought sins to remembrance annually.

"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. So in the typical service, the yearly round of ministration closed with the purifica-

tion of the sanctuary, and the confessing of the sins on the head of the scapegoat.

"Thus in the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative to Christ's death and ministration, and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners."—*Patriarchs and Prophets,* page 358.

4. What was it not possible for the blood of bulls and goats to do? Heb. 10:4.

5. What did Christ say in coming into the world? What had God prepared for Him? Heb. 10:5, 6.

NOTE.—"Nearly two thousand years ago, a voice of mysterious import was heard in heaven, from the throne of God, 'Lo, I come.' 'Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me. . . . Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God.' Heb. 10:5-7. In these words is announced the fulfillment of the purpose that had been hidden from eternal ages. Christ was about to visit our world, and to become incarnate. He says, 'A body hast Thou prepared Me.' Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity,—the invisible glory in the visible human form."—*The Desire of Ages,* page 23.

6. In contrast with burnt offerings, what are the sacrifices of God declared to be? Ps. 51: 16, 17.

NOTE.—It is a surprise to some to discover that God did not desire sacrifices and offerings even in Old Testament times. Yet the prophets are unanimous in so stating. Isa. 1:10-15; Micah 6:7, 8; Hosea 6:6; Jer. 7:21-23.

7. What announcement did Christ make? Heb. 10:7.

NOTE.—"Lo, I come . . . to do Thy will." Christ did come, and He did God's will. He never sinned, and hence never brought a sin offering. But while He did not bring a sin offering, He *was* a sin offering. "Thou shalt make His soul an offering for sin." "He bare the sin of many." Isa. 53:10, 12. So the Sinless One bore our sins, and when He died He died not for His own sins, —for He had none,—but for ours.

8. What truths are now emphasized by repetition? Heb. 10:8, 9, first part.

9. For what purpose does He take away the "first"? Heb. 10:9, last part.

NOTE.—The "first" is sacrifices and offerings. These God takes away. The

"second" is God's will. This He establishes. By this declaration the ceremonial law is abolished and the moral law established. The first is taken away "that He may establish the second."

God's will for mankind is contained in His law. To do God's will includes the keeping of the commandments. It is therefore most fitting that the psalmist should quote Christ as saying: "I delight to do Thy will, . . . yea, Thy law is within My heart." Ps. 40:8. God's law is so dear to Christ that He cherishes and protects it in His own heart.

10. How does Paul elsewhere speak of establishing the law? Rom. 3:31.

11. By what are we sanctified? Heb. 10:10, first part.

NOTE.—We are sanctified by the will of God.

"Obedience to the law of God is sanctification. . . . Sanctification is not an instantaneous but a progressive work, as obedience is continuous. Just as long as Satan urges his temptations upon us, the battle for self-conquest will have to be fought over and over again; but by obedience, the truth will sanctify the soul."—Ellen G. White, in *Signs of the Times,* May 19, 1890.

"Sanctification means very much more than a flight of feeling. Excitement is not sanctification. Entire conformity to the will of our Father which is in heaven is alone sanctification, and the will of God is expressed in His holy law. The keeping of all the commandments of God is sanctification. Proving yourselves obedient children to God's word is sanctification. The word of God is to be our guide, not the opinions or ideas of men. Let those who would be truly sanctified search the word of God with patience, with prayer, and with humble contrition of soul. Let them remember that Jesus prayed, 'Sanctify them through Thy truth: Thy word is truth.' "—Ellen G. White, in *Review and Herald,* March 25, 1902.

"We want the sanctification that God Himself gives, and that sanctification comes through doing His law. We hear the heavenly benediction pronounced upon the obedient by Christ Himself: 'Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' "—*Ibid.,* July 15, 1890.

12. Through what are we sanctified? Heb. 10:10, last part.

NOTE.—We are not sanctified "once for all;" it is the offering of Christ that was "once for all."

"Wrongs cannot be righted, nor can reformations in character be made, by a few feeble, intermittent efforts. Sanctification is the work, not of a day, or of a year, but of a lifetime. The struggle for conquest over self, for holiness and heaven, is a lifelong struggle. Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor's crown.

"The strongest evidence of man's fall from a higher state is the fact that it costs so much to return. The way of return can be gained only by hard fighting, inch by inch, every hour. By momentary act of will, one may place himself in the power of evil; but it requires more than a momentary act of will to break these fetters, and attain to a higher, holier life. The purpose may be formed, the work begun; but its accomplishment will require toil, time, and perseverance, patience, and sacrifice."—*Testimonies,* vol. 8, pp. 312, 313.

Lesson 12, for September 18, 1948

Perfection and Sanctification—a New and Living Way

LESSON SCRIPTURE: Heb. 10:11-22.

MEMORY VERSE: "For by one offering He hath perfected forever them that are sanctified." Heb. 10:14.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 432-445, 468-470.

1. In what did the daily ministry of the priest consist? What can these sacrifices never do? Heb. 10:11.

2. What did "this Man" do after offering one sacrifice for sins? Heb. 10:12.

NOTE.—The contrast is between Christ and the priests. The priests offered "oftentimes the same sacrifices." Christ offered "one sacrifice." Their sacrifices "can never take away sins." Christ's "one sacrifice for sins forever" did take away sins, and hence needs not to be repeated. "Sat down" has the same meaning as in chapter 1, verse 3, and means a formal seating, an installation into office, a beginning of work, not an ending.

3. What would eventually become the position of the enemies of Christ? Heb. 10:13.

4. What has Christ accomplished by one offering? Heb. 10:14.

NOTE.—"Perfected forever them that are sanctified," or, rather, "being sanctified," meaning a continuous work. This includes both imputed and imparted holiness as well as forgiveness of and cleansing from sin, justification and sanctification.

5. What part does the Holy Ghost have in this? Heb. 10:15.

NOTE.—The Holy Ghost bears witness to sanctification and perfection. There are those who bear witness to themselves, claiming sanctification and perfection. Such witness is not acceptable. The Holy Spirit, not man himself, is to bear witness to his goodness.

"Our sanctification is the work of the Father, the Son, and the Holy Spirit. It is the fulfillment of the covenant that God has made with those who bind themselves up with Him, to stand with Him, with His Son, and with His Spirit in holy fellowship."—Ellen G. White, in *Signs of the Times,* June 19, 1901.

"Through the agency of the Holy Spirit, the soul is sanctified by obedience to the truth." *Ibid.,* June 9, 1890.

6. What is the covenant God will make "after those days"? Heb. 10:16.

NOTE.—"The new-covenant promise is, 'I will put My laws into their hearts, and in their minds will I write them.' While the system of types which pointed to Christ as the Lamb of God that should take away the sin of the world, was to pass away at His death, the principles of righteousness embodied in the Decalogue are as immutable as the eternal throne. Not one command has been annulled, not a jot or tittle has been changed. Those principles that were made known to man in Paradise as the great law of life, will exist unchanged in Paradise restored. When Eden shall bloom on earth again, God's law of love will be obeyed by all beneath the sun."—*Thoughts From the Mount of Blessing,* pages 79, 80.

7. What will God remember no more? Heb. 10:17.

NOTE.—It will be noted that the sentence begun in verse 15 is left unfinished. For this reason some translators have inserted, "Then He saith" at the beginning of verse 17. The sentence then reads: "For after that He had said before . . . then He saith." God will not remember our sins and iniquities. What a blessing!

8. What ceases when sin is remitted? Heb. 10:18.

NOTE.—Remission here means removal, not merely forgiveness. This is the same thought as in verse 2.

9. In view of the remission of sins, where may we enter with boldness? By virtue of what do we enter? Heb. 10:19.

NOTE.—"The holiest"—as in other places—is in the plural in the original, and means both of the holy places—the holy and the most holy.

10. What is the way called which has been consecrated for us? Heb. 10:20, first part.

11. Through what does this new and living way lead? Heb. 10:20, last part.

NOTE.—Christ did not bring the blood of animals, and by it gain entrance. There was no sin in His body, He was holy and undefiled, and in virtue of that body, His flesh, He appeared before the Father. He presented Himself a living sacrifice, holy and acceptable to God. Rom. 12:1. That was a new and living way to gain entrance. He wants us to follow.

12. What are we admonished to do? Heb. 10:21, 22, first part.

NOTE.—To "draw near" was the prerogative of the priests. We draw near in Him who is our priest, now entered within the veil.

13. From what are our hearts to be sprinkled? What is to be done to our bodies? Heb. 10:22, last part.

NOTE.—As the priests sprinkled blood for purification, as they bathed before beginning their service, so are we to be clean spiritually and physically.

Lesson 13, for September 25, 1948

Christian Steadfastness

LESSON SCRIPTURE: Heb. 10:23-39.

MEMORY VERSE: "Cast not away therefore your confidence, which hath great recompense of reward." Heb. 10:35.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 445-458.

1. What are we counseled to hold fast? How are we counseled to hold it? Upon what is this counsel based? Heb. 10:23.

NOTE.—Temptations may come to give up the faith. The act of confessing our hope strengthens our hold upon the hope. God does not want us even to waver. Christ will stand by and help.

2. For what purpose are we to consider one another? Heb. 10:24.

NOTE.—To "consider," here means to be considerate. Here many fail. We should all be kind and understanding, and only provoke to love and good works.

3. What are we not to neglect? Why does this have special application at this time? Heb. 10:25.

NOTE.—This means all gatherings of the church. In the times in which we are living it is dangerous to be often or habitually absent without good cause. The day of God is approaching.

4. What are the conditions under which there remains no more sacrifice for sin? Heb. 10:26.

NOTE.—"There will be no excuse for those who choose to go in error when they might understand what is truth. In His sufferings and death Jesus has made atonement for all sins of ignorance, but there is no provision made for willful blindness. Those who have hid their eyes from the truth lest they should be convinced, must exercise repentance toward God for the transgression of His law, and faith toward our Lord Jesus Christ, that their sins of ignorance in the transgression of the Sabbath may be forgiven."—Ellen G. White, in *Review and Herald,* April 25, 1893.

5. In what state is such a man said to be who is confirmed in sin? Heb. 10:27.

6. What punishment was meted out to those who despised Moses' law? Heb. 10:28.

NOTE.—"He was taken in the act, and brought before Moses. It had already been declared that Sabbathbreaking should be punished with death; but it had not yet been revealed how the penalty was to be inflicted. The case was brought by Moses before the Lord, and the direction was given, 'The man shall be surely put to death; all the congregation shall stone him with stones without the camp.' The sins of blasphemy and willful Sabbathbreaking received the same punishment, being equally an expression of contempt for the authority of God."—*Patriarchs and Prophets,* page 409.

7. What three sins are mentioned which deserve even severer punishment than that meted out to transgressors of Moses' law? Heb. 10:29.

NOTE.—This is none but deliberate sin against the Holy Spirit. No one can tread underfoot the Son of God, count the blood of the covenant an unholy thing, and resist the Spirit, and expect to be saved. Such is impossible. This has reference particularly to such as have known the truth, as evidenced by the statement "wherewith he was sanctified."

8. Whom does the author say we know? Heb. 10:30.

NOTE.—If once we have had a knowledge of God, we ought to know that God will not tolerate active opposition. God will surely judge us according to the light we have received.

9. What is said to be a fearful thing? Heb. 10:31.

NOTE.—Some men think that God will continue ever to forgive, and will never punish. Let such ponder this verse.

10. What are we to call to remembrance? What two things are mentioned as being part of the affliction? Heb. 10:32, 33.

NOTE.—They had passed through affliction before. God helped them then. This should give them courage for the future.

11. For whom did they have compassion? Why did they take joyfully the spoiling of their goods? Heb. 10:34.

NOTE.—The time will come when God's people will not be able to buy or sell. Shall we, then, be able to endure as well as they did? They took it joyfully.

12. Why are we not to cast away our confidence? Of what do we have need? Having done God's will, what might we expect? Heb. 10:35, 36.

13. What will take place in a little while? Heb. 10:37.

NOTE.—This is present truth. The end of all things is at hand. Are we ready?

14. How are the just to live? How does God regard those who draw back? With whom does the author class himself? Heb. 10:38, 39.

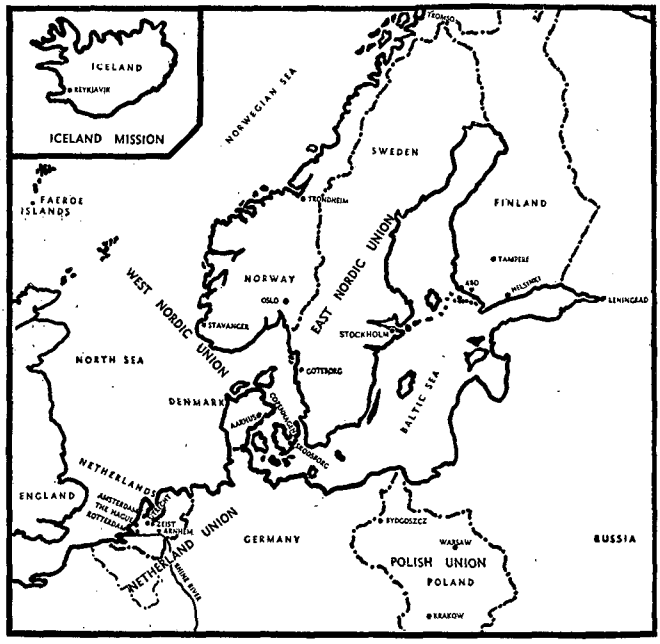
NOTE.—"That this admonition [Heb. 10:35-39] is addressed to the church in the last days is evident from the words pointing to the nearness of the Lord's coming: 'For yet a little while, and He that shall come will come, and will not tarry.' And it is plainly implied that there would be a seeming delay, and that the Lord would appear to tarry. The instruction here given is especially adapted to the experience of Adventists at this time. The people here addressed were in danger of making shipwreck of faith. They had done the will of God in following the guidance of His Spirit and His word; yet they could not understand His purpose in their past experience, nor could they discern the pathway before them, and they were tempted to doubt whether God had indeed been leading them. At this time the words were applicable, 'Now the just shall live by faith.' As the bright light of the 'midnight cry' had shone upon their pathway, and they had seen the prophecies unsealed, and the rapidly fulfilling signs telling that the coming of Christ was near, they had walked, as it were, by sight. But now, bowed down by disappointed hopes, they could stand only by faith in God and in His word. The scoffing world were saying: 'You have been deceived. Give up your faith, and say that the advent movement was of Satan.' But God's word declared, 'If any man draw back, My soul shall have no pleasure in him.' To renounce their faith now, and deny the power of the Holy Spirit which had attended the message, would be drawing back toward perdition. They were encouraged to steadfastness by the words of Paul, 'Cast not away therefore your confidence;' 'ye have need of patience,' 'for yet a little while, and He that shall come will come, and will not tarry.' Their only safe course was to cherish the light which they had already received of God, hold fast to His promises, and continue to search the Scriptures, and patiently wait and watch to receive further light."—*The Great Controversy,* page 408.

SABBATH SCHOOL LESSONS FOR THE FOURTH QUARTER

For all who have not been supplied with a *Lesson Quarterly* for the first Sabbath of the fourth quarter, we give the following outline:

The lessons are a continuation of "Studies From the Book of Hebrews." Lesson 1, for October 2, is entitled "Faith and Creation." The lesson scripture is Hebrews 11:1-3. The memory verse is Hebrews 11:3. The study help is *The Book of Hebrews,* by M. L. Andreasen, chapter 11, comments on Hebrews 11:1-3. The texts covered are:

Ques. 1: Heb. 11:1.
Ques. 2: Heb. 11:2.
Ques. 3: Heb. 11:3, first part.
Ques. 4: Gen. 1:1.
Ques. 5: Col. 1:13-16; John 1:1-3.
Ques. 6: Heb. 11:3, last part.
Ques. 7: Rev. 14:7.
Ques. 8: Ps. 33:6, 9.
Ques. 9: Job 38:4-7.
Ques. 10: Job 38:21.
Ques. 11: Ex. 20:8-11.
Ques. 12: Gen. 2:1, 4.
Ques. 13: Luke 18:8.
Ques. 14: Rev. 14:12.



THIRTEENTH SABBATH OFFERING

September 25, 1948—Northern European Division

Two urgent needs confront our work in the Northern European Division; first, the strengthening of our schools already in existence, and second, the establishing of new schools in certain strategic places—in the Netherlands, Poland, and Finland. The overflow of the Thirteenth Sabbath Offering this quarter is to be devoted to these worthy objectives.

Before the war the young people of the Netherlands attended school in Germany, but in Europe it is now impossible for students to go freely from one country to another for an education. A property has been secured in Utrecht on which a school has been started in a small way; this school must be enlarged and strengthened. In Poland our school suffered great damage during the war. A Bible school has been opened in Krakow, but a school where our youth may be educated is greatly needed. In Finland our school near the city of Abo was originally equipped for fifty students, but the enrollment has grown until last year ninety youth attended. The classrooms, dining room, and chapel are inadequate. The school must be enlarged for a growing enrollment. The overflow is to be divided equally among these three fields.

Not since 1941 has an overflow been given to the Northern European Division, and that was for their missions in Africa, when there was an overflow of $10,909.86. For three years the overflow offerings have not gone below $30,000, so we hope our world Sabbath school family will give even more generously toward adequate facilities for educating our youth in Northern Europe.

PRINTED IN U.S.A.