



# SABBATH SCHOOL LESSON QUARTERLY



"TAKE heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:16.



*W. H. Branson*

## BIBLE DOCTRINES (THE SANCTUARY)



NUMBER FIVE

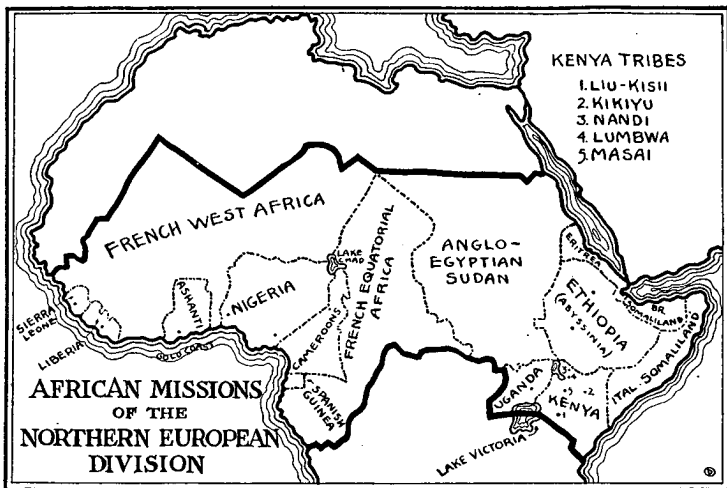
Thirteenth Sabbath Missions Offering  
December 25, 1937  
Missions—Northern European Division



Senior Division

FOURTH QUARTER, 1937 Serial No. 170





## APPROPRIATIONS OF PAST THIRTEENTH SABBATH OFFERINGS TO THE MISSIONS OF THE NORTHERN EUROPEAN DIVISION

The mission fields of Northern Europe have benefited substantially in past years by the overflows of the Thirteenth Sabbath Offerings, although only thrice have such overflows been assigned to these fields.

The work in the East and West African Mission fields in 1920 received \$38,363.61 for the reopening of activities following the World War. In 1930 a gift of \$5,000 was made to Northern Europe, with which the work was opened in the French Camerouns and a new station at Kampala, Uganda. In 1934 another overflow of \$1,532.08 went to the African missions of the Northern European Division.

Remember the mission fields of Northern Europe this quarter with liberal offerings on the Thirteenth Sabbath. When \$60,000 is reached on December 25, these fields will receive an overflow of \$2,000; we can make this overflow as large as we wish, for it will be increased by 20 per cent of all that is given beyond \$60,000. Shall we not give as never before at this time that the work of God may go forward?

SABBATH SCHOOL DEPARTMENT.

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# SABBATH SCHOOL LESSON QUARTERLY

## BIBLE DOCTRINES

### Lesson 1 for October 2, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SABBATH |
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### The Gospel in Type

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

**STUDY HELP:** "Patriarchs and Prophets," pp. 343-358.

#### THE FALL OF MAN

1. Through disobedience to God's law, what have the people of this world become? Rom. 5:19; 3:23.

2. Into what helpless condition did man come as a result of sin? Rom. 3:9-18; 5:12.

**NOTE.**—Through the fall, man lost all that a loving God had originally provided for him. Home, health, happiness, and even life itself were forfeited. Sin had fixed a gulf which of himself man could not cross, leaving him without God and without hope in the world. Of himself he had no ransom price for his soul.

3. What is the sure result of sin? Gen. 2:17; Rom. 6:23.

#### A WAY OF ESCAPE

4. In what promise did God give man assurance of a Saviour? Gen. 3:14, 15.

5. What promise concerning the seed did God make to Abraham? Gen. 17:19.

6. To whom does "the seed" refer? Gal. 3:16.

**NOTE.**—The Seed of Abraham and of Isaac, who will receive not only the land of Canaan, but also the whole earth from the hand of His Father, is the same seed promised to Eve. He who was to bruise the serpent's head declared, "The prince of this world cometh, and hath nothing in Me." John 14:30. He whom the great red dragon tried to devour was caught up to God and to His throne. Rev. 12:4, 5.

7. When Christ came, what was He to do for man? Matt. 1:21; Rom. 5:9.

8. In order for Christ to deliver man from sin and its penalty, what was it necessary for Him to do? Rom. 5:6, 8; 1 Cor. 15:3.

NOTE.—Man's redemption could not be accomplished with corruptible things such as silver and gold, for the penalty of his sin had to be paid, and "sin, when it is finished, bringeth forth death." James 1:15. This penalty had been made known to Adam in the beginning. If man transgressed, he must "surely die." The plan of redemption must, therefore, provide the death of an acceptable substitute. There was only one being in the universe who was qualified to become man's redeemer, and whose blood could atone for his guilt. That one was Jesus Christ, the Son of God.

When the promise of salvation was made in Eden, there was no setting aside of the death penalty. The Son of God would suffer on the sinner's behalf. The whole plan of redemption centers in the idea of a substitute's dying in man's place,—the innocent suffering for the guilty. Christ alone was able to take the sinner's place, bear the full load of his guilt, and pay the full penalty for the same by His own sacrificial death.

"Angels . . . offered to become a sacrifice for man. But an angel's life could not pay the debt; only He who created man had power to redeem him." —"*Patriarchs and Prophets*," pp. 64, 65.

Thus the integrity of God's immutable law could be upheld in the death of Christ, and the sinner redeemed by His blood.

### THE SANCTUARY SERVICE A TYPE

9. Through what sacrificial ceremony did God anciently teach man the plan of redemption? Gen. 4:4; 22:13.

NOTE.—"These brothers were tested, as Adam had been tested before them, to prove whether they would believe and obey the word of God. They were acquainted with the provision made for the salvation of man, and understood the system of offerings which God had ordained. They knew that in these offerings they were to express faith in the Saviour whom the offerings typified, and at the same time to acknowledge their total dependence on Him for pardon; and they knew that by thus conforming to the divine plan for their redemption, they were giving proof of their obedience to the will of God. Without the shedding of blood, there could be no remission of sin; and they were to show their faith in the blood of Christ as the promised atonement, by offering the firstlings of the flock in sacrifice. Besides this, the first fruits of the earth were to be presented before the Lord as a thank offering." —"*Patriarchs and Prophets*," p. 71.

10. After their deliverance from Egypt, what were the children of Israel instructed to make, and why? Ex. 25:8.

11. Describe the tabernacle and its articles of furniture. Heb. 9:2-5.

12. What was the purpose of the service that was performed in the sanctuary? Heb. 9:1, 9, 10.

13. Of what were the gifts and sacrifices there offered a shadow or type? Heb. 8:4, 5; 10:1.

NOTE.—During the wilderness journey the children of Israel, acting under the instruction of God through Moses, erected a sanctuary where the typical service could be carried on as a regular system. Priests were appointed whose duty it was to conduct this service, and a regular daily and yearly routine was

established by direct command of God. The service was so arranged as to teach the whole gospel plan. The sanctuary, for instance, was to represent the heavenly sanctuary, which Paul declares in Hebrews 8:2 was pitched by the Lord and not man. The priests represented Christ as the perfect high priest. The offerings that were made represented Christ as the sacrifice for guilty man.

**14. From what source did Moses receive the law that was given to govern all the ceremonies of this typical service? Lev. 7:37, 38.**

NOTE.—The whole system of the sanctuary service was given to Israel to teach them what constituted acceptable worship of Jehovah, and how they could receive forgiveness of sin through the blood of Christ.

**15. How long was this sacrificial system to continue? Heb. 9:8-12; 10:9, 10.**

NOTE.—It was “a figure for the time then present, . . . imposed on them until the time of reformation.” This law therefore was limited, and extended only to the time when Christ should be offered as the perfect sacrifice on man’s behalf. (See Heb. 10:12-14.) When He died on the cross, the services of the first, or earthly, sanctuary were “taken away,” that the service of the second, new covenant, sanctuary might be established. (See Heb. 10:8-10.)

**16. Of what was this sacrificial service of the earthly sanctuary declared to be a pattern and a figure? Heb. 9:23, 24.**

NOTE.—Although in the shed blood of the sacrificed animals there could be no atonement for sin, yet this service pointed forward to Christ, to His shed blood on Calvary, which made atonement for sin. Therein lay the efficacy of this typical service. It was God’s purpose that the Jews should see in this sacrificial service a daily illustration of the death of the Son of God, who shed His blood in sacrifice for the sins of men.

## LESSON OUTLINE

### I. THE FALL OF MAN

1. Disobedience produces sinners. Rom. 5:19; 3:23.
2. Sin leads to total depravity and death. Rom. 5:12.

### II. A WAY OF ESCAPE

1. The promised seed revealed in Christ. Gen. 3:14, 15; Gal. 3:16.
2. Christ undertakes man’s salvation. Matt. 1:21; Rom. 5:9.
3. Christ, to save man, died in his stead. Rom. 5:6, 8; 1 Cor. 15:3.

### III. THE SANCTUARY SERVICE A TYPE

1. Ancient sacrifice typical of Christ’s death. Gen. 4:4; 22:13.
2. The tabernacle commanded—its furnishings. Ex. 25:8; Heb. 9:2-5.
3. Purpose of sanctuary services. Heb. 9:1, 9, 10.
4. A type of the heavenly service. Heb. 8:4, 5; 10:1.
5. The sacrificial system ended with Christ’s death and ascension. Heb. 9:8-12; 10:9, 10.

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## THIRTEENTH SABBATH OFFERING

December 25, 1937

Missions—NORTHERN EUROPEAN DIVISION

## Lesson 2 for October 9, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SABBATH |
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### The Lamb of God

MEMORY VERSE: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John 1:29.  
STUDY HELP: "Patriarchs and Prophets," pp. 63-70.

#### THE LAMB OF GOD

1. What did John the Baptist declare Jesus to be? John 1:29.
2. What was Jesus' attitude toward the offering He was to make? Titus 2:14; John 10:15, 17, 18.

NOTE.—"He [Christ] then made known to the angelic host that a way of escape had been made for lost man. He told them that He had been pleading with His Father, and had offered to give His life a ransom, to take the sentence of death upon Himself, that through Him man might find pardon; that through the merits of His blood, and obedience to the law of God, they could have the favor of God, and be brought into the beautiful garden, and eat of the fruit of the tree of life."—*Early Writings*, p. 149.

#### IN MAN'S STEAD

3. As Christ was a sin offering for man, what did God lay upon Him? Isa. 53:4, 6; 2 Cor. 5:21.

NOTE.—"He came to our world and took our sins upon His own divine soul, that we might receive His imputed righteousness. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share."—*Mrs. E. G. White, Review and Herald*, March 21, 1893.

4. As He hung upon the cross, what agony filled the heart of Jesus? Matt. 27:46.

NOTE.—"But bodily pain was but a small part of the agony of God's dear Son. The sins of the world were upon Him, also the sense of His Father's wrath as He suffers the penalty of the law transgressed. It was these that crushed His divine soul. It was the hiding of His Father's face—a sense that His own dear Father had forsaken Him—which brought despair. The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness. He had not one ray of light to brighten the future. . . . It was in this terrible hour of darkness, the face of His Father hidden, legions of evil angels enshrouding Him, the sins of the world upon Him, that the words were wrenched from His lips, 'My God, My God, why hast Thou forsaken Me?'"—*Testimonies*, vol. 2, pp. 214, 215.

5. On whose behalf did Christ thus suffer the penalty of sin? Isa. 53:5, 8; Rom. 5:6.

NOTE.—So complete, in fact, was Christ's identification with the sinner that He actually carried the entire load of the sinner's guilt. "Jehovah hath laid on

Him the iniquity of us all." Isa. 53:6, A. R. V. He suffered death for every man, not for His own sins, but for man's. He had taken the sinner's place, and He must suffer the fearful penalty of the sinner's guilt.

### FREED FROM SIN

6. Since Christ died as man's substitute, what did His death accomplish for those who accept Him by faith? 2 Cor. 5:21; Eph. 1:7; Matt. 26:28.

7. What does the apostle Paul say of those who accept Christ's death for the remission of sins? Rom. 6:6-8.

NOTE.—"He that is dead is freed from sin." Rom. 6:7. The penalty for our sins was paid by Christ. As soon as our faith lays hold of this fact, and we yield our heart to God to do His will, He counts us righteous. Christ suffered in our stead. The law no longer condemns us. Christ has substituted His death for ours, and therefore sin's wages have been paid. We are "free from sin."

8. What contrast is made between the typical offerings of the earthly sanctuary service, and the efficacious offering of Christ? Heb. 10:4; 1 John 1:7; 1 Peter 1:18, 19.

### THE ALL-SUFFICIENT SACRIFICE

9. From how much of the past life of sin is one justified through faith in Jesus? Rom. 3:24-26.

10. What does the blood of Christ accomplish for the soul? Col. 1:14; Rom. 5:11.

11. What prophecy of Zechariah was thus fulfilled by the death of Jesus? Zech. 13:1.

12. How completely will the blood of Christ bring cleansing to the sinner? 1 John 1:7-9.

13. What is said of those who make up the company of the redeemed? Rev. 7:13, 14; 19:8.

### LESSON OUTLINE

#### I. THE LAMB OF GOD

1. Christ "the Lamb of God." John 1:29.
2. A willing sacrifice. Titus 2:14; John 10:15, 17, 18.

#### II. IN MAN'S STEAD

1. Of necessity Christ took man's sin. Isa. 53:4, 6; 2 Cor. 5:21.
2. Christ died for us while we were yet sinners. Isa. 53:5, 8; Rom. 5:6.

#### III. FREED FROM SIN

1. Christ's death brought forgiveness of sins to man. 2 Cor. 5:21; Eph. 1:7.
2. Freed from sin, man lives no longer therein. Rom. 6:6-8.

#### IV. THE ALL-SUFFICIENT SACRIFICE

1. Justified from all transgression. Rom. 3:24-26.
2. Christ's shed blood makes atonement for the soul. Col. 1:14; Rom. 5:11.
3. Made white in the blood of the Lamb. Rev. 7:13, 14; 19:8.
4. The cleansing work of Christ is complete. 1 John 1:7-9.

## Lesson 3 for October 16, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SABBATH |
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### The Sanctuaries of God

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

STUDY HELP: "The Great Controversy," pp. 409-422.

#### THE WORLDLY SANCTUARY

1. How many sanctuaries of God are specifically brought to view in the Bible? Heb. 9:1; 8:1, 2, 5.

2. Into how many rooms was the earthly sanctuary divided? Ex. 26:33; Heb. 9:2, 3.

NOTE.—The American Revised Version of Hebrews 9:2, 3 reads: "There was a tabernacle prepared, the first, wherein were the candlestick, and the table, and the shewbread; which is called the holy place. And after the second veil, the tabernacle which is called the holy of holies."

There were two apartments, or rooms. The first was called "the holy place;" the second, "the most holy place," or "the holy of holies."

3. What divided the one room from the other? Ex. 26:31-33.

4. What formed the entrance door to the first apartment? Ex. 26:36.

#### THE SANCTUARY FURNISHINGS AND PRIESTHOOD

5. What sacred object was to be kept in the most holy place? Ex. 26:33, 34. (See also Ex. 25:10-22.)

NOTE.—"The law of God, enshrined within the ark, was the great rule of righteousness and judgment. That law pronounced death upon the transgressor; but above the law was the mercy seat, upon which the presence of God was revealed, and from which, by virtue of the atonement, pardon was granted to the repentant sinner. Thus in the work of Christ for our redemption, symbolized by the sanctuary service, 'mercy and truth are met together; righteousness and peace have kissed each other.'"—*"Patriarchs and Prophets,"* p. 349.

6. What furnishings were placed in the first apartment, which was known as the holy place? Ex. 40:22-27.

NOTE.—"No language can describe the glory of the scene presented within the sanctuary,—the gold-plated walls reflecting the light from the golden candlestick, the brilliant hues of the richly embroidered curtains with their shining angels, the table, and the altar of incense, glittering with gold; beyond the second veil the sacred ark, with its mystic cherubim, and above it the holy Shekinah, the visible manifestation of Jehovah's presence; all but a dim reflection of the glories of the temple of God in heaven, the great center of the work for man's redemption."—*"Patriarchs and Prophets,"* p. 349.

7. With what was the sanctuary proper surrounded? Exodus 40:8.



8. What furnishings were found within the court of the tabernacle? Verses 6, 7.

9. Who were set apart for the work of the priesthood in the earthly sanctuary? Ex. 28:1; Num. 8:10, 11, 14, 15, 19.

### THE SANCTUARY SERVICES

10. What daily service did the priests perform? Ex. 29:38, 39, 42; 30:7, 8.

NOTE.—“The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. And there were also offerings for sabbaths, new moons, and special feasts.

“Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ. God expressly directed that every offering presented for the service of the sanctuary should be ‘without blemish.’ The priests were to examine all animals brought as a sacrifice, and were to reject every one in which a defect was discovered. Only an offering ‘without blemish’ could be a symbol of His perfect purity who was to offer Himself as ‘a lamb without blemish and without spot.’”—*Patriarchs and Prophets*,” p. 352.

11. In which apartment of the sanctuary was the daily service performed? Heb. 9:6.

12. Whenever a priest, the congregation, a ruler, or one of the common people sinned ignorantly, what was to be done? Leviticus 4.

In case of a priest. Lev. 4:3-12.

In case of the congregation. Verses 13-21.

In case of a ruler. Verses 22-26.

In case of one of the common people. Verses 27-35.

NOTE.—“Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.” 1 John 3:4. Paul states in Romans 6:23 that “the wages of sin is death.” To make possible the release of the sinner from sin’s penalty, these sacrifices, representing the death of Christ and the shedding of His blood in man’s behalf, were made daily in the service of the sanctuary.

The Scripture references given after Question 12 outline the procedure required to make an atonement. Verses 20, 26, 31, 35. This was a daily ministration for the sins of the congregation. Heb. 7:27; Ex. 29:38. In transferring the sins of the transgressor to the sanctuary, either the blood of the sin offering was taken by the priest into the holy place (Heb. 13:11), or a portion of the flesh was eaten by the priest (Lev. 6:16, 26).

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

**13. When this service had been faithfully performed, what was done with the sin of the individual? Lev. 4:35, last part.**

NOTE.—“The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim’s head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, ‘God hath given it you to bear the iniquity of the congregation.’ Lev. 10:17. Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary.”—“*Patriarchs and Prophets*,” pp. 354, 355.

### THE HEAVENLY SANCTUARY

**14. Of what was the earthly sanctuary service a pattern, or example? Heb. 8:4, 5; 9:8, 9, 23, 24.**

**15. What furnishings did John see in the sanctuary in heaven? Rev. 4:5; 8:3; 11:19.**

NOTE.—“I was then bidden to take notice of the two apartments of the heavenly sanctuary. The curtain, or door, was opened, and I was permitted to enter. In the first apartment I saw the candlestick with seven lamps, the table of shewbread, the altar of incense, and the censer. All the furniture of this apartment looked like purest gold, and reflected the image of the one who entered the place. The curtain which separated the two apartments was of different colors and material, with a beautiful border, in which were figures wrought of gold to represent angels. The veil was lifted, and I looked into the second apartment. I saw there an ark which had the appearance of being of the finest gold. As a border around the top of the ark, was most beautiful work representing crowns. In the ark were tables of stone containing the Ten Commandments.”—“*Early Writings*,” pp. 251, 252.

**16. Who is the high priest and minister of the heavenly sanctuary? Heb. 8:1, 2.**

**17. What did Christ have to offer on man’s behalf as He entered upon His priestly ministry? Heb. 9:12-14, 26.**

**18. Having a high priest over the house of God, what are we admonished to do? Heb. 10:21, 22.**

### LESSON OUTLINE

#### I. THE EARTHLY SANCTUARY

1. There are two sanctuaries mentioned. Heb. 9:1; 8:1, 2, 5.
2. Divided into two rooms—separated by curtains. Ex. 26:31-33; Heb. 9:2, 3.
3. Hangings of fine needlework formed the curtain, or door. Ex. 26:31-33, 36.

#### II. SANCTUARY FURNISHINGS AND PRIESTHOOD

1. The ark of the covenant. Ex. 26:33, 34.
2. Shewbread, candlesticks, and altar of incense in first apartment. Ex. 40:22-27.

3. In the court the altar of burnt offerings and laver. Ex. 40:6-8.
4. Aaron and his sons and the sons of Levi called to service of tabernacle. Ex. 28:1; Num. 8:10, 11, 14, 15, 19.

### III. THE SANCTUARY SERVICES

1. A daily offering, morning and evening. Ex. 29:38, 39, 42; 30:7, 8.
2. In the first apartment daily. Heb. 9:6.
3. For the sin of ignorance. Leviticus 4.
4. Forgiveness followed. Lev. 4:35, last part.

### IV. THE HEAVENLY SANCTUARY

1. The heavenly pattern. Heb. 8:4, 5; 9:23, 24.
2. The furnishings seen by John. Rev. 4:5; 8:3; 11:19.
3. Christ, the High Priest, offered Himself. Heb. 8:1, 2; 9:12-14, 26.
4. Let us draw near Him. Heb. 10:21, 22.

## Lesson 4 for October 23, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

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## The Sacrificial System Fulfilled

**MEMORY VERSE:** "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." Heb. 2:9.

**STUDY HELP:** "The Cross and Its Shadow," pp. 19-27.

### THE END OF THE SANCTUARY SERVICES

1. When Christ died on Calvary, how did God indicate that the earthly sanctuary service had ended? Matt. 27:50, 51.

NOTE.—"When the loud cry, 'It is finished,' came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah had dwelt. Here God had manifested His glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the temple. He entered in once a year to make an atonement for the sins of the people. But lo, this veil is rent in twain. The most holy place of the earthly sanctuary is no longer sacred.

"All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met anti-type in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest.

Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens. It was as if a living voice had spoken to the worshipers: There is now an end of all sacrifices and offerings for sin. The Son of God is come according to His word, 'Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God.' 'By His own blood' He entereth 'in once into the holy place, having obtained eternal redemption for us.'"—*The Desire of Ages*, pp. 756, 757.

Thus the rending of the veil indicated that the entire earthly sacrificial system had ended with the death of Christ, the Lamb of God. Type had met antitype. The shadow had met the substance, and had therefore passed away. It also declared that Christ had completed His earthly life, had atoned for sin, meeting its full penalty.

**2. With the changing of the priesthood, what other change also became necessary? Heb. 7:12.**

NOTE.—Two distinct codes of law are set forth in the Bible; one law, comprising the Decalogue, or Ten Commandments, constitutes the standard of God's moral government. The other code deals with the rites and ceremonies pertaining to the sanctuary service, and also certain civil regulations. While it is clear from the context that Hebrews 7:12 refers primarily to the law which confined the priesthood to the tribe of Levi, it is evident that with the passing of the Levitical priesthood would go also all the laws relating to the ceremonial services. This is made plain in other scriptures.

## MORAL AND CEREMONIAL LAWS

**3. How was the Ten Commandment law, or Decalogue, exalted above all others? Ex. 31:18; 32:16.**

NOTE.—God exalted the Decalogue, or Ten Commandments, often spoken of as the moral law, by writing this law with His own finger upon tables of stone and giving them to Moses. In the writing of the other laws Moses was the human instrument, writing under direct instruction of God while he communed with Him on Mount Sinai. God thus signally honored the Ten Commandments, and emphasized their importance to man.

**4. How was the great importance of God's Ten Commandment law made known to Israel? Deut. 4:12, 13; 33:2.**

**5. In addition to the moral law, what was Moses commanded to teach the people? Deut. 4:14.**

**6. Of what did the ceremonial law consist? Heb. 9:9, 10; 10:1.**

NOTE.—The law of God which is contained in the Decalogue, or Ten Commandments, deals only with moral duties, and not at all with types and shadows. That portion of the law of Moses dealing with the sacrificial service was ceremonial, consisting of instruction given to the Israelites concerning the intricate and varied forms of service connected with the Aaronic priesthood. It specified how special offerings should be made for special occasions; how to prepare these sacrifices; who should minister in the sanctuary, and how; when the priests should wash their clothes; what portion of the flesh offered should be eaten by the priests, etc. It "stood only in meats and drinks, and divers washings, and carnal ordinances." Heb. 9:10. It was therefore a shadow of things to come since its sacrifices and priestly service pointed forward to the sacrifice and priestly ministry of Jesus.

## CHRIST'S DEATH ENDS THE SACRIFICIAL SYSTEM

7. What does the apostle Paul declare Christ did to this sacrificial law? Heb. 10:8, 9.

NOTE.—When Jesus died on Calvary, the typical service had no further significance. Before the cross the offering of these sacrifices was an evidence of faith in the promise of a Redeemer to come, who would deliver from sin. But, after the cross, it would have been a denial of faith in Christ to continue these sacrificial offerings, for the atoning blood had been shed, and there was no longer need for a ceremony prefiguring it. After the crucifixion scenes had passed, the Jewish church resumed its round of ceremonies and typical services just as before; they had rejected the Messiah, who was typified by these services, and they have, to this day, continued to look for another. Their service quickly deteriorated into a hollow form; and it soon became evident that the glory had departed, and their temple had been left to them desolate.

8. What assurance have we that only the blood of Christ is efficacious in blotting sin from the life? Heb. 9:13-15. Heb. 10:1; 1 John 1:7.

9. What kind of fountain is described by the prophet Zechariah? What clew does he give to guide those who are in search of this fountain? Zech. 13:1, 6.

NOTE.—“I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.’ The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin.

“One reminder alone remains: Our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in His glory, ‘He had bright beams coming out of His side: and there was the hiding of His power.’ That pierced side whence flowed the crimson stream that reconciled man to God,—there is the Saviour’s glory, there ‘the hiding of His power.’”—*“The Great Controversy,”* p. 674.

10. What illustration does the Lord give of the change that takes place in the life that is saved and cleansed by the blood of Jesus? Isa. 1:18.

### LESSON OUTLINE

#### I. THE END OF THE EARTHLY SANCTUARY SERVICE

1. The end of the services. Matt. 27:50, 51.
2. The ceremonial law changes. Heb. 7:12.

#### II. MORAL LAW AND CEREMONIAL LAWS

1. Decalogue exalted above all others. Ex. 31:18; 32:16.
2. Its importance was made known to Israel. Deut. 4:12, 13; 32:2.
3. Ceremonial law temporary ordinances. Heb. 9:9, 10; 10:1.

#### III. CHRIST'S DEATH ENDS SACRIFICIAL SYSTEM

1. Nailed to His cross. Heb. 10:8, 9.
2. Christ's blood only is efficacious. Heb. 9:13-15; 10:1.
3. A complete change in life through Christ. Isa. 1:18.

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THIRTEENTH SABBATH OFFERING, December 25, 1937

Missions—NORTHERN EUROPEAN DIVISION

## Lesson 5 for October 30, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SABBATH |
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### Our Great High Priest

**MEMORY VERSE:** "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15.

**STUDY HELP:** "The Cross and Its Shadow," pp. 69-78.

#### THE PRIESTHOOD—ITS ORIGIN

1. Who is now high priest? Heb. 4:14.

2. In what sanctuary does He serve? Heb. 8:1, 2.

**NOTE.**—"What was done in type in the ministration of the earthly sanctuary, is done in reality in the ministration of the heavenly sanctuary. After His ascension, our Saviour began His work as our high priest. Says Paul, 'Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.'"—*"The Great Controversy,"* p. 420.

3. Under the ceremonial law, who only had the right to serve in the priesthood? Heb. 7:5; Num. 18:23.

4. Of what tribe was Jesus? Heb. 7:14; Rev. 5:5.

5. What therefore was necessary in order for Jesus to become a priest? Heb. 7:12.

**NOTE.**—Christ's priestly ministry in the sanctuary above could not begin until the priesthood of Aaron closed, since the antitype does not parallel the type, but follows it. It was the changing of the priesthood from the house of Aaron to Christ that involved the changing of the ceremonial law which governed the priestly ministry of the earthly sanctuary.

6. From among whom were the earthly priests chosen? Why was this necessary? Heb. 5:1, 2.

7. How was Christ qualified to become our high priest? Heb. 2:14-18.

**NOTE.**—"In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. But He stepped still lower in the path of humiliation. 'Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.' As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of the common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim. 'He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him.'"—*"The Desire of Ages,"* p. 25.

#### CHRIST'S WORK AS HIGH PRIEST

8. Under the Hebrew economy, for what was every high priest ordained? Heb. 8:3, first part.

**9. In order for Christ to serve as priest, what was it necessary for Him to have? Verse 3, last part.**

**10. Where did Christ begin His ministry as our high priest? Heb. 6:19, 20.**

NOTE.—There were two veils to the sanctuary, one at the entrance to the first apartment, and the second separating the holy and the most holy places. In Hebrews 9:3 Paul speaks of the “second veil” separating the two apartments. He does not say that Christ had entered within this “second veil,” but simply within “the veil,” signifying the beginning of the work in the first apartment.

“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.”—*“The Great Controversy,”* pp. 420, 421.

**11. Upon His ascension, into whose presence did Christ go? Heb. 9:24; 8:1.**

NOTE.—It may be thought by some that the fact that Christ appeared in the presence of His Father and before the throne to begin His priestly ministry constitutes evidence that He went immediately into the “most holy” place, or second room of the sanctuary. This idea is based upon the assumption that the throne of God is permanently located in the second apartment of the temple, and that it corresponds to the ark of the earthly sanctuary.

Prophetic visions of the throne of God are found in Revelation, chapters 4, 5, and 7, also Isaiah 6, and Ezekiel 10 and 11. From a study of these scriptures, one is made to realize how difficult it is to describe in human language the glories of heaven and God’s throne, and how small, after all, is our comprehension of the magnitude of God and His dwelling place.

Compare “Early Writings,” pages 55, 32, 252.

**12. Since Jesus is ministering as our high priest, what are we admonished to do? Heb. 4:14-16.**

## LESSON OUTLINE

### I. THE PRIESTHOOD AND ITS ORIGIN

1. Christ becomes our high priest, serving in the holy place. Heb. 4:14; 8:1, 2.
2. In the earthly sanctuary the Levites only served as priests. Heb. 7:5.
3. Jesus was of the tribe of Judah, and became high priest when the priesthood of Aaron ended. Heb. 7:12.
4. To qualify Himself for the priesthood, Christ took humanity upon Himself. Heb. 2:14-18.

### II. CHRIST’S WORK AS HIGH PRIEST

1. The work of the priesthood was temple ministration. Heb. 8:3.
2. Christ’s ministry began “within the veil.” Heb. 6:19, 20.
3. He entered into the presence of God. Heb. 9:24; 8:1.
4. Come boldly to “such an high priest.” Heb. 4:14-16.

## Lesson 6 for November 6, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SABBATH |
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### Christ Fulfills the Types

**MEMORY VERSE:** "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Peter 2:24.

**STUDY HELP:** "Prophets and Kings," pp. 681-702.

#### CHRIST AND THE PRIESTHOOD

1. Of what was the earthly sanctuary a pattern? Heb. 9:23, 24.

2. Of what was the service of the priests who ministered in the earthly sanctuary an example? Heb. 8:4, 5.

**NOTE.**—"There are priests that offer gifts according to the law." Obviously Paul here refers to the Levitical priests since only the Levites could serve in the priesthood under the ceremonial law. (See verse 5). It is of these priests, therefore, that he also speaks when he adds: "Who serve unto the example and shadow of heavenly things." Thus in the service of the Levitical priesthood we find an example or illustration of the priestly ministry of Christ in the heavenly sanctuary. The entire earthly service, with its sanctuary, priesthood, and sacrifices, was a great lesson book in which was taught the plan of redemption through the sacrifice of Christ and His ministry in the heavenly sanctuary.

3. In His call to the priesthood, to whom was Christ similar? Heb. 7:11, 15.

4. How did the Levites become priests? Verses 5, 28, first part.

**NOTE.**—The descendants of Aaron in the tribe of Levi received the priestly office by inheritance. It was a family succession. It descended from one member of the family to another. In order for one to prove his right to this office, it was necessary for him to be able to show his pedigree in the house of Aaron.

5. What is recorded of the priesthood of Melchisedec? Heb. 7:3, 6.

**NOTE.**—Hebrews 7:3 in the Syriac reads as follows: "Of whom neither his father nor his mother are written in the genealogies; nor the commencement of his days nor the end of his life."

Melchisedec had no inheritance in the priesthood. "His descent is not counted from them" (the Levites). His parentage, being unknown, he could not trace his pedigree to some particular tribe or family, and thus prove his right to the priestly office. He therefore had to be made a priest.

6. Wherein is Christ's origin similarly described by the apostle? Verses 13-15.

7. How, then, did Jesus become a priest? Verses 20, 21, 28.

**NOTE.**—Jesus, like Melchisedec, was made a priest by an oath, rather than by inheritance. God's plan to do this made necessary the abolition of the law of the priesthood which designated that the Levites only should be the priests. Christ was therefore "called" to His priestly work after the order of Melchisedec, and not after the order of Aaron. Heb. 7:11.



8. In what way is the priesthood of Jesus superior to the Aaronic priesthood? Heb. 7:16, 17, 28.

9. What is Jesus therefore able to do? Verses 24, 25.

### CHRIST OUR SACRIFICE

10. What was done with the blood of the sin offering in the first apartment service of the earthly sanctuary for any who had sinned? Lev. 4:6-8, 29, 30.

NOTE.—“Day by day the repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. The animal was then slain. . . . The broken law of God demanded the life of the transgressor. The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, ‘God hath given it you to bear the iniquity of the congregation.’ Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary.”—*The Great Controversy*, p. 418.

11. What did Christ do with sin? John 1:29, margin; 1 Peter 2:24.

### CHRIST OUR ADVOCATE

12. What does John the beloved declare Jesus to be? 1 John 2:1.

13. What work does the apostle Paul say Jesus does for us? Heb. 7:25; Rom. 8:34.

NOTE.—This, then, was Jesus' work in the first apartment of the sanctuary, and this work is to be completed in the second apartment during the investigative judgment. As sinners come to God for pardon, and plead the shed blood of Jesus on their behalf, Jesus becomes their advocate, and makes intercession for them before God. He offers up their prayers with sweet incense to the Father, and pleads that since His blood has been shed on behalf of sinners, and since these have now accepted Him as their sacrifice, they should receive pardon. Thus in the heavenly sanctuary is registered a record of pardoned sins that sustains the same relation to the atonement as did the daily sprinkling of blood in the earthly sanctuary to the typical Day of Atonement.

So, likewise, Jesus performed a continual service in the holy place until the time came for Him to enter upon His work in the most holy place. Just as in the earthly sanctuary the altar fires were to be kept burning continually (Lev. 6:13) in readiness to consume the sacrifice for sinners who would seek pardon, so Christ stands ready, day and night, to receive sinners, and to minister His shed blood on their behalf. His loving invitation to sinners still is, “Come unto Me, all ye that labor and are heavy-laden, and I will give you rest.” Matt. 11:28. He gives them rest by taking away their load of sin, lifting the burden entirely from their shoulders, and ministering pardon and grace to them. “Surely He hath borne our griefs, and carried our sorrows.” Isa. 53:4.

14. What was it impossible for the sacrifices in the earthly sanctuary to do? Heb. 10:1, 4.

15. What will the blood of Christ, the “Lamb of God,” do for those who accept Him? 1 John 1:7; Heb. 9:11-14.

## LESSON OUTLINE

### I. CHRIST AND THE PRIESTHOOD

1. Typical and antitypical sanctuaries. Heb. 9:23, 24.
2. The Levitical priesthood a pattern of the heavenly. Heb. 8:4, 5.
3. Christ a priest after Melchisedec. Heb. 7:11, 15.
4. Similarity of origin. Heb. 7:3, 6, 13-15.
5. Made priest by appointment. Heb. 7:20, 21, 28.
6. Christ's priesthood is superior to the Aaronic. Heb. 7:16, 17, 28.

### II. CHRIST OUR SACRIFICE

1. The sacrifices typified the sacrifice of the Lamb of God for sin. Lev. 4:6-8, 29, 30.
2. Christ by His sacrifice takes away sin. John 1:29; 1 Peter 2:24.

### III. CHRIST OUR ADVOCATE

1. Christ is our advocate and intercessor. 1 John 2:1; Heb. 7:25; Rom. 8:34.
2. His blood cleanses from all sin. 1 John 1:7; Heb. 9:11-14.

## Lesson 7 for November 13, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SABBATH |
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## The Cleansing of the Earthly Sanctuary

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

STUDY HELP: "The Cross and Its Shadow," pp. 181-186.

### THE DAY OF ATONEMENT SERVICES

1. How often did the high priest enter the second apartment of the earthly sanctuary? Heb. 9:6, 7.

2. How was the high priest instructed to prepare himself for this service? Lev. 16:2-4, 11-14.

NOTE.—The words "holy place" used in verse 2, refer to the second apartment, as is clear from the fact that in it, "within the veil," is the "mercy seat, which is upon the ark." The mercy seat was above the ark of the covenant between the cherubims, and in the second apartment of the sanctuary, or, as it is more often spoken of, the "most holy place."

3. What animals were furnished by the congregation for use in the sacrificial services of the day? Verse 5.

4. How was choice to be made between the two goats? Whom did they represent? Verses 7, 8.

NOTE.—Concerning "Azazel," the Variorum edition of the Bible says in a footnote: "Verses 8, 10, 26, for Azazel (*the name of an evil spirit*)." On this point the Jewish Encyclopedia, article, "Azazel," says: "Far from involving

the recognition of Azazel as a deity, the sending of the goat was, as stated by Nahmanides, a symbolic expression of the idea that the people's sins and their evil consequences were to be sent back to the spirit of desolation and ruin, the source of all impurity. The very fact that the two goats were presented before **YHWH** [Jehovah] before the one was sacrificed and the other sent into the wilderness, was proof that Azazel was not ranked with **YHWH**, but regarded simply as the personification of wickedness in contrast with the righteous government of **YHWH**."

**5. What was to be done with the Lord's goat? Verse 9.**

**6. Where was the blood of this offering sprinkled? Verses 15, 18.**

**7. What was accomplished by the sprinkling of the blood? From what was the sanctuary cleansed? Verses 16, 19, 29, 30.**

NOTE.—"The ministration of the earthly sanctuary consisted of two divisions; the priests ministered daily in the holy place, while once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary. Day by day the repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. The animal was then slain. 'Without shedding of blood,' says the apostle, there is no remission of sin. 'The life of the flesh is in the blood.' The broken law of God demanded the life of the transgressor. The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, 'God hath given it you to bear the iniquity of the congregation.' Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary.

"Such was the work that went on, day by day, throughout the year. The sins of Israel were thus transferred to the sanctuary, and a special work became necessary for their removal. God commanded that an atonement be made for each of the sacred apartments. 'He shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.' An atonement was also to be made for the altar, to "cleanse it, and hallow it from the uncleanness of the children of Israel.'

"Once a year, on the great Day of Atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration."—"*The Great Controversy*," pp. 418, 419.

**8. When the cleansing, or atoning, work within the sanctuary was completed, and the priest came out of the sanctuary, what was to be done with the scapegoat, which was still alive? Lev. 16:10, 20-22.**

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. Such was the service performed 'unto the example and shadow of heavenly things.'—"Patriarchs and Prophets," p. 356.

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

"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."—*Id.*, p. 358.

## A DAY OF JUDGMENT

**9. Upon this solemn Day of Atonement, what were the people admonished to do? Lev. 16:29; 23:27-30.**

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

**10. What was to be done with those who failed to heed this instruction? Lev. 23:29, 30.**

NOTE.—On the Day of Atonement all work was to cease, and every member of the tribes of Israel, together with the strangers who sojourned among them, was to humble himself, afflict his soul, and get right with God. It was the most solemn, heart-searching occasion of the year. If a person turned to labor on this sacred occasion, one of the yearly sabbaths of Israel's ceremonial system, he was under sentence of destruction. Lev. 23:30-32; Heb. 10:28. The one who regarded the Day of Atonement lightly, not heeding its sacred character, taking no personal part in this solemn occasion, was to be "cut off," separated from the tribe and nation. He was to be an outcast from Israel.

The Jewish people have always regarded the Day of Atonement as a final day of judgment for the year, a day of separation to the families of Israel. The Jewish Encyclopedia says: "In rabbinic Judaism the Day of Atonement completes the penitential period of ten days that begins with New Year's Day, the season of repentance and prayer. . . . New Year's and atonement days are days of serious meditation. The former is the annual day of judgment, when all creatures pass in review before the searching eye of Omniscience. . . .

"All depends on whether a man's merits outweigh the demerits put to his account. It is therefore desirable to multiply good deeds before the final account on the Day of Atonement. Those that are found worthy are entered in the book of life. . . . Hence the prayer: 'Enter us in the book of life' ("in-

scribe us;" but "seal us," that is, "seal our fate"—in the closing prayer on the Day of Atonement).

11. What earnest admonition does Paul give to those who live under the new covenant? Heb. 10:29; 2:1-3.

12. In the day of final judgment, what similar experience awaits us? 2 Cor. 5:10.

### LESSON OUTLINE

#### I. THE DAY OF ATONEMENT SERVICES

1. Once each year the priests went into the holiest. Heb. 9:6, 7; Lev. 16:2-4, 11-14.
2. Two goats were allocated by lot. Lev. 16:5-8.
3. The disposal of the Lord's goat. Lev. 16:9, 15-19.
4. The fate of the scapegoat. Lev. 16:10, 20-22.

#### II. A DAY OF JUDGMENT

1. Admonished to afflict the soul. Lev. 16:29; 23:27-30.
2. The careless cut off from Israel. Lev. 23:29, 30; Heb. 10:28.
3. A warning to Christians today. Heb. 10:29; 2:1-3.
4. A day of judgment awaits us. 2 Cor. 5:10.

## Lesson 8 for November 20, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SABBATH |
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## The Cleansing of the Heavenly Sanctuary

MEMORY VERSE: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

STUDY HELP: "The Cross and Its Shadow," pp. 209-219.

### THE ANTITYPICAL SANCTUARY—ITS CLEANSING

1. What work must of necessity be done in the heavenly sanctuary? Heb. 9:22, 23.

2. With what "better" sacrifice is the heavenly sanctuary to be purified or cleansed? Verses 12, 26.

3. What does Christ purpose to put away in His work in the heavenly sanctuary? Verse 26, last part.

4. How may sin be transferred from the sinner to the sanctuary? Lev. 4:16-18, 33-35; Heb. 13:11.

NOTE.—In the daily sin offering of the Levitical service, the sinner had to lay his hands upon the head of the sacrifice—an act of repentance and confession—before his sins could be transferred from him to the sacrificial victim.

So it is today. We separate ourselves from sin by confession (1 John 1:9). "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13.

"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."—*The Great Controversy*, p. 421.

**5. Before our sins are forever blotted out, what solemn work must be done? Acts 17:31; Heb. 9:27.**

**6. Why cannot sins be irrevocably blotted out before the judgment? Ezek. 33:12, 13.**

NOTE.—If the forgiven sinner does not continue to exercise faith, all his past sins will be imputed to him again. Jesus will not plead before the Father for the unrepentant backslider in the final judgment; for although the man's sins were once forgiven, he has not continued in faith, and Christ does not confess his name. "Be thou faithful unto death," says Jesus, "and I will give thee a crown of life." Rev. 2:10. It is not the beginning of the race that gives assurance of the crown of life; it is the successful finishing of that race.

In the parable of the unmerciful servant, Jesus shows that the man who was once forgiven a debt of ten thousand talents (Matt. 18:23-35) later was condemned for the entire amount of the debt, because he proved unworthy of forgiveness. So it will be with those who, although once forgiven, afterward repudiate their Saviour, return to their sinful ways, and die unrepentant.

### THE BOOKS OF RECORD AND THE JUDGMENT

**7. What records are kept by the Lord in heaven? Rev. 21:27; Phil. 4:3; Mal. 3:16.**

**8. What part will these record books play in the work of the judgment? Dan. 7:10, last part; Rev. 20:12.**

**9. After the searching of the records, what will be done with the sins of the faithful? Acts 3:19, 20.**

NOTE.—Since a careful investigation of the records must be made before final sentence can be passed upon the impenitent and the sins of the righteous blotted out, it is evident that this is part of the work of cleansing the sanctuary. On the Day of Atonement, in the earthly sanctuary, it was decided who should continue with Israel and who should be "cut off." The cleansing of the heavenly sanctuary can be accomplished only as a decision is reached in each case, and final disposition made of the records of each individual. The cleansing of the sanctuary and the judgment are simply two phases of one work.

**10. With whom will the judgment begin? 1 Peter 4:17.**

NOTE.—"In the typical service, only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period. 'Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel?'

"The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment. Says the prophet Daniel, 'The judgment was set, and the books were opened.' The revelator, describing the same scene, adds, 'Another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.'"—*The Great Controversy*," p. 480.

**11. What only can redeem the sinner? 1 Peter 1:18, 19.**

12. Setting a noble example in preparation for the judgment, which in his day was still future, what did the apostle Paul do? 2 Tim. 4:6-8.

### LESSON OUTLINE

- I. THE ANTITYPICAL SANCTUARY—ITS CLEANSING
1. The sanctuary cleansed from sin. Heb. 9:22, 23.
  2. Christ's blood the cleansing stream. Heb. 9:12, 26.
  3. The work of judgment must precede the final cleansing of the sanctuary. Acts 17:31; Heb. 9:27; Ezek. 33:12, 13.
- II. THE BOOKS OF RECORD AND THE JUDGMENT
1. Books of record will be used in the judgment. Rev. 21:27; Mal. 3:16; Dan. 7:10, last part.
  2. Repentance needed before sins removed. Acts 3:19, 20.
  3. Judgment begins with church of God. 1 Peter 4:17.
  4. A life of victory is an essential preparation for redemption. 2 Tim. 4:6-8.

## Lesson 9 for November 27, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SABBATH |
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## The Time of Cleansing and of Judgment

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

STUDY HELP: "The Cross and Its Shadow," pp. 187-197.

### THE VISION OF DANIEL EIGHT

1. What definite time was appointed for the cleansing of the heavenly sanctuary? Dan. 8:14.
2. Describe briefly the vision given to Daniel in the third year of the reign of Belshazzar. Verses 1-12.
3. What conversation did the prophet hear concerning this vision? Verses 13, 14.

NOTE.—"How long shall be the vision?" that is, how long will these desolating powers be permitted to prosper in their efforts against God's people, Jesus Christ, the Prince of the host, and against the saints and the sanctuary? The answer is that at the end of 2300 days the sanctuary shall be cleansed.

4. What else is said about the time to which this vision especially applies? Dan. 8:17, 19, 26.

NOTE.—"He said unto me, Understand, O son of man; for the vision belongeth to the time of the end." Verse 17, R. V.

"He said, Behold, I will make thee know what shall be in the latter time of the indignation; for it belongeth to the appointed time of the end." Verse 19, R. V.

"Shut thou up the vision; for it belongeth to many days to come." Verse 26, R. V.

From these verses it is clearly evident that the culminating point of this vision would not be reached in Daniel's day, but the time period reached to the last days of human history, to a time known as "the time of the end." This is a last-day prophecy, and depicts some event of great importance that is to take place near the close of time.

**5. Applying the Bible method of measuring prophetic days, what period of time is actually covered by this vision? Ezek. 4:6, margin.**

NOTE.—Since in prophecy a day is a symbol of a year, this period covers 2300 literal years. It is therefore after 2300 years that the sanctuary is to be cleansed. This language could not possibly refer to the cleansing of the earthly sanctuary, for two reasons: first, the earthly sanctuary was cleansed annually; second, the vision applies to the time of the end, and not to the Jewish dispensation.

### THE MEANING OF THE VISION

**6. What explanation was given to Daniel as to the meaning of the ram and the rough goat seen in the vision? Dan. 8:20-22.**

**7. What is said of the power of the little horn? Verses 23-25.**

NOTE.—Rome followed Grecia as a world power, and the prophetic specifications of this little horn were fulfilled by her, partly in her pagan form and partly in her papal form. It is a composite picture of Rome as a whole.

**8. What part of the vision did the angel Gabriel next begin to explain to Daniel? Dan. 8:26, 14, margin.**

NOTE.—The angel's reference here to the vision of the "evenings and mornings" clearly refers to the time element of the vision in the 2300 days of verse 14.

**9. While this part of the vision was being made plain to Daniel, how was he affected? Verse 27.**

### AFTER TWENTY-THREE HUNDRED YEARS

**10. Subsequent to Daniel's recovery, concerning what did he pray? Dan. 9:17.**

**11. Who came to him during his prayer? For what had he returned? Verses 20-22.**

**12. What did Gabriel tell Daniel to consider? Verse 23.**

NOTE.—Since Gabriel is come to complete his explanation of the vision, it is natural to expect that he would begin just where he left off when Daniel fainted. This was with the time element, the 2300 days.

**13. What event did Gabriel say would mark the beginning of the prophetic period? Dan. 9:25.**

NOTE.—We find this decree given first by Cyrus, king of Persia (Ezra 1: 2-4) repeated by Darius (Ezra 6:6-12), and again repeated by Artaxerxes (Ezra 7:12-26). In Ezra 6:14 we read these words: "The elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia."

The commandment to restore and build Jerusalem was, then, according to the scripture itself, a threefold decree, given lastly by Artaxerxes in 457 B. C.



From this date we begin to count the seventy weeks as well as that long period of 2300 years reaching to 1844.

**14. What portion of the twenty-three hundred years was to be allotted to the Jewish nation? Dan. 9:24.**

NOTE.—“‘Determined’—‘cut off’—‘are determined.’ The word here used . . . occurs nowhere else in the Scriptures. It properly means, according to Gesenius, to cut off, to divide; and hence, to determine, to destine, to appoint.”—*Barnes, quoted in “Source Book for Bible Students,”* p. 554.

This subdivision of seventy weeks, 490 years, was therefore to reach down to the rejection of the Jews as the people especially chosen of God.

**15. What event was to mark the close of the first 69 weeks, or 483 years, of this seventy-week period? Dan. 9:25.**

NOTE.—“Unto Messiah the Prince.” Jesus was anointed as the “Messiah” by the Holy Spirit at the time of His baptism, in 27 A. D. John 3:34; Luke 3:21, 22; Acts 10:38. Reckoned from the midst of the year 457 B. C., when the decree of Artaxerxes went forth, the 483 years reach to 27 A. D.

**16. What was to take place in the midst of the last seven years, or the seventieth week? Verses 26, 27.**

NOTE.—“He shall cause the sacrifice and the oblation to cease.” The event that fulfilled these specifications of the prophecy was the crucifixion of Jesus. His death brought an end to the entire sacrificial service of the earthly sanctuary.

**17. What was to be confirmed among the Jews during the seventieth week? Verse 27.**

NOTE.—The whole of the last, or seventieth, week was to be devoted especially to the Jews. “He shall confirm the covenant with many for one week.” Dan. 9:27. This was fulfilled by Christ’s personal ministry of three and a half years, and by the ministry of His apostles, who for another three and a half years labored almost exclusively for the Jews. After that time the Jews were no longer to be considered the specially chosen people of God.

Beginning with Christ’s ministry in 27 A. D. this week, or seven literal years, would reach to 34 A. D. It was about that time that Stephen died as a martyr to Jewish hatred.

In rejecting Christ and His gospel, the Jews had rejected the only means of salvation, and God could no longer count them His chosen people. Ten years later it was announced that the disciples had turned to the Gentiles. “Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.” Acts 13:46, 47.

**18. What great event was scheduled to take place at the end of the twenty-three hundred years, or in the year 1844? Dan. 8:14.**

NOTE.—These considerations bring us face to face with the stupendous fact that in the year 1844 A. D., the hour struck for Jesus, our high priest, to pass into the most holy place, and begin the solemn work of cleansing the sanctuary. And since the cleansing of the sanctuary is a work of judgment, we must conclude that at that time the great investigative judgment began in heaven.

This work of examination of character and of determining who are to be accounted worthy of eternal life and of a home in God's eternal kingdom is the investigative judgment, and the investigative judgment is the closing work to be performed in the heavenly sanctuary. When this work is completed, the sanctuary is cleansed from all record of sin and defilement. The line will then be drawn between saints and sinners. Human probation will be closed.

**19. How may we hope for acquittal and justification when our cases are tried in the judgment? 1 John 4:15-17.**

### LESSON OUTLINE

#### I. THE VISION OF DANIEL 8

1. A definite hour of judgment. Dan. 8:14.
2. Sanctuary cleansing or judgment after 2300 days. Dan. 8:13, 14, 17, 19, 26.
3. A day for a year. Ezek. 4:6, margin.

#### II. THE MEANING OF THE VISION

1. The vision explained. Dan. 8:20, 21.
2. The little horn power. Dan. 8:23, 25.
3. At the explanation of the time vision Daniel fainted. Dan. 8:26, 27.

#### III. AFTER 2300 YEARS

1. Daniel prays for light. Dan. 9:17, 20-22.
2. The 2300 evening-mornings explained. Dan. 9:24-26.
3. The going forth of the command to rebuild Jerusalem. Dan. 9:25.
4. At the end of the days. Dan. 8:14.
5. Our only hope in the judgment. 1 John 4:15-17.

## Lesson 10 for December 4, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SABBATH |
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### The Judgment Scene

**MEMORY VERSE:** "We must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

**STUDY HELP:** "The Great Controversy," pp. 479-491.

#### GOD AND THE JUDGMENT

1. What will eventually be done with every act, word, and thought of man? Eccl. 12:14; Matt. 12:36.

2. What provision has God definitely made for the judgment? Acts 17:31; Eccl. 3:17.

3. What view of the opening of the judgment was given to Daniel? Dan. 7:9, 10.

4. Who besides the Father occupy thrones in the sanctuary? Rev. 4:4; 11:16.

## CHRIST AND THE ANGELS IN THE JUDGMENT

5. After the "Ancient of Days" was seated on His throne, who was brought before Him? Dan. 7:13.

NOTE.—"The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event."—*The Great Controversy*, p. 426.

"Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary, to perform the closing work of atonement, preparatory to His coming."—*Id.*, p. 422.

6. What part does Christ act in the work of judgment? Rom. 8:34; Matt. 10:32, 33; 1 John 2:1.

7. Who else will be present during the judgment? Rev. 5:11; Dan. 7:10.

### THE JUDGMENT WORK

8. How searching is the investigation? 2 Cor. 5:10; Matt. 12:36, 37.

9. By what are the people being judged? Eccl. 12:13, 14; Isa. 65:6, 7.

NOTE.—"A book of remembrance' is written before God, in which are recorded the good deeds of 'them that feared the Lord, and that thought upon His name.' Their words of faith, their acts of love, are registered in heaven. . . . In the book of God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled."—*The Great Controversy*, p. 481.

10. What record is kept of those who love the Lord? Mal. 3:16.

11. Whose cause will Christ fail to plead before His Father? Ex. 32:32, 33; Matt. 10:33.

12. What is the decision in the cases of those who have continued in faith and obedience? Rev. 3:4, 5.

13. Since the names of the faithful are to be retained in the "book of life," what final disposition will be made of the sins they have committed, but for which they have been forgiven? Acts 3:19; Heb. 10:17.

14. When the judgment work is completed, what will be the condition of those who are still unsaved? Luke 13:23-28; Jer. 8:20.

15. What announcement will then go forth from the throne? Rev. 22:11.

16. What great event will quickly follow this announcement? Verse 12.

17. Through what means only may men be prepared for the judgment? Heb. 7:25; Isa. 1:18.

### LESSON OUTLINE

#### I. GOD AND THE JUDGMENT

1. Every act of man will come into judgment. Eccl. 12:14; Matt. 12:36.
2. A day of judgment has been set. Acts 17:31; Eccl. 3:17.
3. The judgment scene. Dan. 7:9, 10.
4. Associates with God in the judgment. Rev. 4:4; 11:16.

## II. CHRIST AND THE ANGELS IN THE JUDGMENT

1. Christ's part in the judgment. Dan. 7:13; Rom. 8:34.
2. A multitude of angels minister. Rev. 5:11; Dan. 7:10.

## III. THE JUDGMENT WORK

1. A thorough work. 2 Cor. 5:10; Eccl. 12:13, 14.
2. The rebellious and disobedient without an advocate. Ex. 32:32, 33; Matt. 10:33.
3. Christ pleads for the faithful and obedient. Rev. 3:4, 5.
4. No hope with judgment work complete. Luke 13:23-28; Rev. 22:11, 12.
5. To be ready at Christ's coming. Heb. 7:25.

## Lesson 11 for December 11, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SABBATH |
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## The Judgment-Hour Message

**MEMORY VERSE:** "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

**STUDY HELP:** "The Great Controversy," pp. 451-460.

### THE MESSAGE AND THE MESSENGERS

1. What mighty threefold message did John the revelator see sweeping over the earth, in preparation for Christ's second advent? Rev. 14:6-10, 14-16.

2. When would the message announcing, "the hour of God's judgment is come," become due to the world?

*Answer.*—At the time of the opening of the judgment in heaven. This was in 1844. (See Lesson 9, note after Question 18.) Not until then could it be truly said that the judgment hour had been reached.

3. In addition to announcing the fact of the opening of the judgment, what will the heralds of this message preach? Rev. 14:6.

*NOTE.*—The everlasting gospel is the "good news" concerning God's Son, how through faith in His vicarious sacrifice men may be saved from sin and have eternal life.

4. Why will this message tell the people to fear and glorify God? Rev. 14:7, first part.

5. What will they believe and teach concerning creation? Verse 7, last part.

6. What will be their relationship to God's commandments? Verse 12.

*NOTE.*—Although the great judgment-hour message is to go to the world in a period of doubt, skepticism, and outright apostasy, yet the heralds of this

message still believe the old gospel fundamentals. They believe in a personal God, and that He is the Creator. They therefore reject the theory of evolution, and every other teaching that rules out God as the ultimate source of all things. They believe in Jesus Christ as revealed through the gospel, and in His power to deliver from sin; they keep God's commands. They are also Sabbathkeepers, since the seventh-day Sabbath rest is enjoined in one of God's commandments.

**7. What conditions will prevail among the nations during the time of the judgment? Rev. 11:18.**

NOTE.—“The nations were angry.” The greatest war in human history has been fought since the opening of the judgment in 1844. This strife and slaughter among the nations will terminate in the Battle of Armageddon, after the close of probation.

**8. To how many of the earth's inhabitants must the judgment-hour message be given? Rev. 14:6.**

NOTE.—Here is a message which is to be heralded to every tribe and nation of earth after the hour of God's judgment begins. It will constitute God's last appeal to the people of earth to turn to Him and be saved. It will result in preparing a people from among the nations for the return of Jesus, leading them to keep the commandments of God and the faith of Jesus. (Rev. 14: 12-16). It will be a mighty message of reform, and, as on the Day of Atonement in the earthly sanctuary service, the people were bidden to afflict their souls before God and confess their sins in final preparation for the judgment, so this message will lead men and women of all nations to turn to God in preparation for judgment before the great tribunal of heaven.

**9. On the Day of Atonement in the earthly tabernacle service, what were the priests bidden to do? Lev. 25:9.**

NOTE.—The great message of Revelation 14:6, 7 is the antitypical blowing of trumpets for the real Day of Atonement and the final judgment in heaven. As of old, the warning is to sound throughout the land. It is a world-wide message, going to every kindred, tongue, and people. (See Joel 2:1, 12, 13.)

“On the tenth day of the seventh month, in the Day of Atonement,” the trumpet of the jubilee was sounded. Throughout the land, wherever the Jewish people dwelt, the sound was heard, calling upon all the children of Jacob to welcome the year of release. On the great Day of Atonement, satisfaction was made for the sins of Israel, and with gladness of heart the people would welcome the jubilee.”—“*Patriarchs and Prophets*,” p. 533.

**10. What religious movement had its beginning at the time of the opening of the judgment?**

Answer.—As the time for the fulfillment of Daniel's prophecy of chapter 8:14 neared, religious leaders in both Europe and America began to unfold the prophecies concerning the second coming of Christ. Even earlier, among the Reformers there was a definite conviction that the coming of the Lord was nearing. Luther, Knox, and others voiced this “blessed hope.” During the earlier years of the nineteenth century Faber wrote his “Dissertation on the Prophecies,” Lacunza's “The Second Coming of the Messiah in Glory and Majesty” was translated from the Spanish by Mr. Irving, and William Cuninghame published his “Dissertation on the Seals and Trumpets.” J. Hatley Frère's “Combined View of the Christian Prophecies” did much to intensify interest in the second advent in a large part of the world.

Thus was the foundation laid for the launching of the last gospel message to the world as outlined in Revelation 14:6-14. In the providence of God, the remnant church had its beginning in North America, where the disappointment concerning the advent in 1844 was most poignant. (See Rev. 10:9.) Then it was that godly men and women, convinced of the accuracy of Daniel's prophecy in chapter 8:14, united in prayerful study of the Scriptures, and with the guidance of the Holy Spirit, unfolded the wonderful truths of the gospel of Christ for the last generation of human history. The advent movement linked with the judgment message has marvelously extended its work until now it is represented in nearly six hundred languages, and is established in 353 countries, islands, and island groups. Its literature is printed in 171 languages, and its medical missionary institutions belt the world. In accurate fulfillment of the judgment-hour prophecy, this advent movement began at the close of Daniel's prophecy of two thousand three hundred years, and it is gathering out of all the world a people "that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

### REACHING THE JUDGMENT STANDARD

**11. By what great righteous standard are men tested in the judgment?** James 2:10-12; Rom. 2:12-16.

NOTE.—It is evident that a man's being reckoned guilty or innocent will depend entirely upon whether or not he has made Christ his Saviour; and that fact is attested by his obedience to God's commandments. If it is revealed in the judgment that, through faith in Jesus Christ, he has confessed his sins and yielded his heart to obey God's holy law, and that wherein he has failed he has accepted Christ's righteousness as a covering for his failure, he will be acquitted; there is no condemnation, for the law finds no fault in him. If, on the other hand, it is found that he has broken even one of its precepts, and this transgression has not been confessed or covered by Christ's righteousness, he will be dealt with just as if he had broken all ten. A man's love for the whole law is no stronger than his love for each particular commandment contained in it.

**12. What will be declared concerning those who have kept God's commands?** Rev. 22:14.

**13. What is the one thing that separates man from God?** Isa. 59:1, 2; Rom. 6:23.

**14. What is sin?** 1 John 3:4.

**15. What, then, is our duty in the light of the judgment-hour message?** Eccl. 12:13.

**16. How fully can unaided human beings reach the high standard set for them in the law of God?** John 15:5.

**17. How, then, is it possible for us to keep the law?** Phil. 4:13; Gal. 2:20.

NOTE.—If we but permit Him, Christ Jesus will come into the life and do the Father's will in and through us. He comes and condemns sin in the flesh, and supplies the power which makes it possible, "that the righteousness of the law might be fulfilled in us." Rom. 8:4. Only let Him in, in the fullness of His power, and the difficulty is past. The beautiful fruits of righteousness will then appear in the life as naturally as the lilies bloom in the springtime; and this will take away all fear of the judgment.

Thus the judgment-hour message will be a message of reform, calling men and women away from the paths of sin and worldliness to an acceptance of Christ as their Saviour and the keeping of God's great moral law.

### LESSON OUTLINE

#### I. THE MESSAGE AND THE MESSENGERS

1. A mighty message of preparation. Rev. 14:6-10, 14-16.
2. The time of the message.
3. The messengers commandment keepers. Rev. 14:12.
4. A time of conflict among nations. Rev. 11:18.
5. The message to go to all men. Rev. 14:6.
6. The message came at the appointed time. Note.

#### II. REACHING THE JUDGMENT STANDARD

1. God's law the rule of the judgment. James 2:10-12; Rom. 2:12-16.
2. Commandment keepers to enter God's city. Rev. 22:14.
3. Sin will separate us from God's presence. Isa. 59:1, 2; Rom. 6:23.
4. Unaided we cannot leave off sin. John 15:5.
5. Through Christ we may gain victory. Phil. 4:13; Gal. 2:20.

### Lesson 12 for December 18, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SABBATH |
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## Full Pardon Through the Atonement

**MEMORY VERSE:** "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

**STUDY HELP:** "The Cross and Its Shadow," pp. 230-238.

### SALVATION IN CHRIST COMPLETE

1. How complete is the salvation provided for repentant sinners through the atoning work of Christ? Jer. 33:8; 1 John 1:7, 9.

2. How far does Christ remove transgression from those who believe? Ps. 103:11, 12.

**NOTE.**—"If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—"Steps to Christ," p. 67.

3. What redemptive price was paid in order to make such complete salvation possible? 1 Peter 1:18, 19.

**NOTE.**—No merely human or angelic savior could have paid such a price, and purchased our redemption. The demands of the broken law were not merely legal. Sin perverted all the principles of righteousness, and destroyed the true relation between man and God. Divine government must be upheld, and the honor of the divine law must be vindicated for the sake of the creature. A perfect obedience must be restored. Angels could never accomplish this. It

required the divine Son of God incarnate to do it. And when He did it, He did a perfect work. He did not purchase a half pardon; He did not provide a legal blotting out only, but a restoration as full and deep as had been the transgression. Yes, and even more, for we read that "where sin abounded, grace did much more abound." Rom. 5:20.

**4. How many are included in God's gracious provision for salvation? Rev. 22:17; Isa. 55:1.**

**5. How complete is the pardon granted to those who seek the Lord and turn from their wicked ways? Isa. 55:6, 7 (see margin).**

NOTE.—O soul, bowed down with a sense of guilt, look up and behold your full pardon in the bleeding hand of your great High Priest in heaven. Take it today from His hand that still bears the mark of crucifixion, and go on your way rejoicing. Your full emancipation was proclaimed when Jesus came forth from the tomb. He tasted death for every man, and His blood, when offered before God in the sanctuary on our behalf, is a price more than sufficient to atone for every sin.

**6. How full and complete will be the deliverance of the vilest sinner from his iniquities? Isa. 1:18.**

NOTE.—"Jesus loves to have us come to Him just as we are, sinful, helpless, dependent. We may come with all our weakness, our folly, our sinfulness, and fall at His feet in penitence. It is His glory to encircle us in the arms of His love, and to bind up our wounds, to cleanse us from all impurity.

"Here is where thousands fail: they do not believe that Jesus pardons them personally, individually. They do not take God at His word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul. None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them. He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness; He bids them live, and not die."—*"Steps to Christ,"* p. 57.

"We have been great sinners, but Christ died that we might be forgiven. The merits of His sacrifice are sufficient to present to the Father in our behalf. Those to whom He has forgiven most will love Him most, and will stand nearest His throne to praise Him for His great love and infinite sacrifice."—*Id.*, p. 41.

**7. How completely will the sins written against the record of the redeemed be removed? Jer. 50:20; 31:34.**

**8. What illustration does the Lord use to indicate the complete removal of sin from the sinner when He accepts the plan of redemption? Micah 7:18, 19.**

**9. What does the apostle Paul say of those who are in Christ Jesus? Rom. 8:1.**

NOTE.—The justice of God demanded a sacrifice equal to the enormity of man's transgression, and in Jesus this demand was fully met. The vilest transgressor, therefore, may come to Him today confessing his guilt, and receive



pardon for his every sin. "There is therefore now no condemnation to them which are in Christ Jesus."

### ALL MEN STAND IN NEED

10. How many stand in need of redemption from sin? Rom. 3:23.
11. What assurance have we that grace is sufficient for all sinners? Rom. 5:20, 21; Heb. 7:25.
12. What is God's message of appeal to all who are still in sin? Isa. 55:6, 7; Acts 2:37, 38.

### LESSON OUTLINE

#### I. SALVATION IN CHRIST COMPLETE

1. Hope for every repentant sinner. 1 John 1:7, 9.
2. The removal of sin will be complete. Ps. 103:11, 12.
3. The price, Christ's blood for every sinner. 1 Peter 1:18, 19; Rev. 22:17.
4. No sin left written against us. Jer. 50:20; 31:34.
5. No condemnation to those who follow Jesus. Rom. 8:1.

#### II. ALL MEN STAND IN NEED

1. All have sinned. Rom. 3:23.
2. All men called to repentance. Isa. 55:6, 7; Acts 2:37, 38.

## Lesson 13 for December 25, 1937

DAILY LESSON STUDY: Place a check mark in the proper space.

| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SABBATH |
|--------|--------|---------|-----------|----------|--------|---------|
|        |        |         |           |          |        |         |

## The Lord Our Righteousness

MEMORY VERSE: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. 61:10.

STUDY HELPS: "Steps to Christ," pp. 71-80; "Christ's Object Lessons," pp. 390-404 (new edition, pp. 397-413).

### JUSTIFIED OF GOD

1. What experience is assured to those who believe in Christ? Acts 13:38, 39.

NOTE.—"Justified from all things." Justification has to do with a man's changed relationships, or standing, with God as a result of His acceptance of Christ. By nature man is a sinner, a rebel, unclean, corrupt, and, because of his transgressions, is condemned to die. Through acceptance of Christ as his righteousness, man is reckoned by God as righteous, and as an heir of eternal life. The death sentence is set aside, and the man goes free.

2. What does Scripture declare would be the condition of one whom Christ made free? Rom. 6:6-8.

3. What is the condition before Him of those whom God has justified? Rom. 8:31-34.

NOTE.—In the New Testament in Modern Speech, by Weymouth, this translation is given of Romans 8:31-34:

“What then shall we say to this? If God is on our side, who is there to appear against us? He who did not withhold even His own Son, but gave Him up for all of us, will He not also with Him freely give us all things? Who shall impeach those whom God has chosen? God declares them free from guilt. Who is there to condemn them? Christ Jesus died, or rather has risen to life again. He is also at the right hand of God, and is interceding for us.”

“The Greek of this passage, differently punctuated, might be rendered somewhat freely, ‘Will God Himself impeach them? Why, He declares them free from guilt! Who is there to condemn them? Will Christ Jesus condemn them? Why, He died for them!’—*Ibid.*”

**4. How can God be just and yet justify sinners by declaring guilty, condemned men innocent and free? Rom. 3:23-26; 2 Cor. 5:21.**

NOTE.—Not only does Christ’s blood cleanse from all past sin, but His righteousness is declared to be ours. While upon earth Christ wrought out a perfect righteousness. He lived a perfect, sinless life in human flesh like ours. He met every requirement of the Father’s law.

Now this life of righteousness was wrought out for us. It was for us that He obeyed the law’s every precept. Therefore when we accept Him as our Substitute and Saviour, He imputes His lawkeeping to us, and reckons that we have kept it. He did it in our name; it was for us. He therefore sets this all down to our credit, and there now appears in our record book in heaven a transcript of His life and character. This is imputed righteousness, and comes to us as a free gift from God.

**5. With what did Isaiah declare the Lord had covered him? Isa. 61:10.**

**6. What wonderful change was experienced by Joshua? Zech. 3:3-5.**

### THE SONS OF GOD

**7. What do those who are thus forgiven and justified become? 1 John 3:1, 2; John 1:12.**

**8. What kind of life does the justified person live? Rom. 6:4; Eph. 4:22-24; Col. 3:10.**

**9. What does God purpose to fulfill in us? Rom. 8:4.**

NOTE.—These scriptures clearly reveal the fact that it is God’s purpose that pardoned and justified man should be a different man. How can they “that are dead to sin, live any longer therein?” Rom. 6:2. There should, therefore, now appear in the life a revelation of that obedience which Christ imputed to them at the time they accepted Him. “The righteousness of the law” should “be fulfilled in us, who walk not after the flesh, but after the Spirit.”

**10. Since it is impossible for human beings, unaided by Christ and His Spirit, to keep God’s holy law, what provision has been made for us? Heb. 8:10; 2 Cor. 10:3-5.**

NOTE.—Here is more than *imputed* righteousness. This righteousness is imparted. It actually touches our flesh and brings its actions into harmony with God’s law; the nature is changed; the precepts of the law are written upon the heart, and instead of transgression appearing in the life, obedience appears.

No more God-dishonoring doctrine could be preached than that the atonement of Christ has freed men from the obligation to obey God's moral law. To make it possible for men to obey was its highest and holiest object. Is it reasonable that Christ should die to save men from the guilt of transgression, give them a free pardon for the past, and then say to them, "Now you are free to break the law of God"? No! a thousand times, no! Saved men are not free to break the law of God. True, they are free from its condemnation for sins of the past which they were powerless to undo, but which God has now freely pardoned; but license has not been given them to presume upon God's goodness by continuing in transgression. A man who has never kept the law can be forgiven and justified before God, but he cannot remain in this justified state without keeping it. He does not keep the law in order to become a Christian, but, having become a Christian, he will keep it in a manner that becomes one in whom Christ abides.

**11. How close is to be the relationship between Christ and the converted sinner? Eph. 3:17.**

**12. How much can He do for us when His power works in us? Verse 20.**

NOTE.—"There are two errors against which the children of God—particularly those who have just come to trust in His grace—especially need to guard. The first, already dwelt upon, is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy.

"The opposite and no less dangerous error is, that belief in Christ releases men from keeping the law of God; that since by faith alone we become part-takers of the grace of Christ, our works have nothing to do with our redemption."—"*Steps to Christ*," pp. 64, 65.

**13. What experience is made possible through the blood of the everlasting covenant? Heb. 13:20, 21.**

NOTE.—This high standard of obedience cannot be accomplished through human effort. Even after conversion, we are still only human, only sinners saved by grace from past sins, and are still much too weak to render any acceptable obedience to a holy law. It is still *through* Christ. Only now, instead of living the life of obedience without us and then imputing it to us, as though we had done it, He lives His life *in us*, actually imparting to us His righteousness and making it our very own. Thus the apostle Paul declares, "I have been crucified with Christ; and it is no longer I that live, but *Christ liveth in me*: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me." Gal. 2:20, A. R. V.

"When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature."—"*The Desire of Ages*," pp. 323, 324.

**14. How only may these blessings of pardon, justification, and the indwelling power of the Spirit be received? Mark 11:24; Acts 13:39; Rom. 3:22, 26, 28; Eph. 3:17.**

NOTE.—It is by faith that we grasp the promise of sins forgiven; by faith we are to be justified; and by faith the just are to live. Jesus dwells in our

hearts "by faith." It is therefore they that believe who experience these marvelous blessings.

"This is the lesson which Jesus taught while He was on earth, that the gift which God promises us, we must believe we do receive, and it is ours. Jesus healed the people of their diseases when they had faith in His power. . . .

"You cannot atone for your past sins, you cannot change your heart, and make yourself holy. But God promises to do all this for you through Christ. You *believe* that promise. You confess your sins, and give yourself to God. You *will* to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it.

"Do not wait to *feel* that you are made whole, but say, 'I believe it; it is so, not because I feel it, but because God has promised.'"—"*Steps to Christ*," pp. 54, 55.

**15. Having therefore such an all-sufficient Saviour, what are we admonished to do? Heb. 4:14-16.**

### LESSON OUTLINE

#### I. JUSTIFIED OF GOD

1. All who believe are justified. Acts 13:38, 39.
2. Free from sin,—none can condemn. Rom. 6:6-8; 8:31-34.
3. The change comes through Christ. Rom. 3:23-26; 2 Cor. 5:21.
4. Covered with Christ's righteousness. Isa. 61:10; Zech. 3:3-5.

#### II. THE SONS OF GOD

1. Made sons of God. 1 John 3:1, 2.
2. A complete change. Eph. 4:22-24.
3. The law's righteousness will be fulfilled in us. Rom. 8:4.
4. God makes this possible. Heb. 8:10.
5. Christ dwelling in us makes sinlessness possible. Eph. 3:17, 20.
6. God will make men perfect. Heb. 13:20, 21.
7. His perfection comes through asking in faith. Heb. 4:14-16.



## A Valuable Help--The INDEX

For locating a comment on any particular scripture, the Index is invaluable. For example: Suppose in your Sabbath school lesson you have John 1:29, and you want to know if this text is commented on in the writings of Mrs. White. Turning to your Index, you will find that this text has been quoted or commented upon forty-six times in the various books of the spirit of prophecy. Similarly you will find John 3:16 referred to sixty times.

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