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# SABBATH SCHOOL LESSON QUARTERLY

DANIEL



SANCTUARY



RESURRECTION



NUMBER 212  
Second Quarter, 1948

HEBREWS



Studies  
From the

CORINTHIANS



## Book of Hebrews

Part I

RIGHTEOUSNESS  
BY FAITH



LAW OF MOSES



### Senior Division

Thirteenth Sabbath Offering  
June 26, 1948  
AUSTRALASIAN DIVISION

GALATIANS



ROMANS



SABBATH

ASCENSION



ACTS



BAPTISM

## INDIVIDUAL SABBATH SCHOOL OFFERING GOAL

*"As God hath prospered him"*

MY WEEKLY GOAL (Check Amount)

	5.00	2.00	1.00	.50	.30	.25	
<i>"God loveth a cheerful giver"</i>							
RECORD							
\$	1	2	3	4	5	6	7
	8	9	10	11	12	13	TOTAL
						Birthdays	Investment

## DAILY LESSON STUDY PLEDGE

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

Name \_\_\_\_\_

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

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

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

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# Sabbath School Lesson Quarterly

## STUDIES FROM THE BOOK OF HEBREWS

### Part I

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Lesson 1, for April 3, 1948

### Christ as Creator and Redeemer

LESSON SCRIPTURE: Heb. 1:1-3.

MEMORY VERSE: God "hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Heb. 1:2.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 7-61, 71-73. (Secure from your Book and Bible House.)

#### 1. To whom did God speak in Old Testament times? Heb. 1:1.

NOTE.—"Every chapter and every verse of the Bible is a communication from God to men. We should bind its precepts as signs upon our hands, and as frontlets between our eyes."—*Patriarchs and Prophets*, page 504.

"In giving the word, 'holy men of God spake as they were moved by the Holy Ghost.' The word was not given at the option of men, and the use to be made of it is not left to their option. Men may not dissect or pronounce upon, wrest or misinterpret, take from or cast aside, any portion of that word according to their own judgment. Although its compilation, preservation, and transmission have been committed to men, it is wholly divine in its origin and in the thoughts expressed. It may not be demerited and pronounced upon by finite minds, because of its transmission through human agents."—Ellen G. White, in *Bible Echo*, Aug. 26, 1895.

#### 2. How did God speak? Heb. 1:1.

NOTE.—"During the first twenty-five hundred years of human history, there was no written revelation. Those who had been taught of God, communicated their knowledge to others, and it was handed down from father to son, through successive generations. The preparation of the written word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen hundred years,—from Moses, the historian of creation and the law, to John, the recorder of the most sublime truths of the gospel."—*The Great Controversy*, Introduction, page v.

God spoke in many ways. To Israel He spoke in the thunders of Sinai; to Elijah in the still, small voice. To one king He spoke in the writing that appeared on the wall of the palace; to another king who had sinned He spoke in a parable. God speaks in plagues and pestilences; in calamities and war; in mercy and judgment; in sickness and healing; in dreams and visions; in prophecy and conscience. At times God speaks through wicked men such as Balaam, and even through dumb beasts.

### 3. By whom did God speak in times past? Heb. 1:1.

NOTE.—“It was the Son of God that gave to our first parents the promise of redemption. It was He who revealed Himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel. They looked for salvation through man’s Substitute and Surety. . . . It was Christ that spoke to His people through the prophets. . . . It is the voice of Christ that speaks to us through the Old Testament.”—*Patriarchs and Prophets*, pages 366, 367.

### 4. By whom has God spoken “in these last days”? Heb. 1:2.

NOTE.—When Christ was here on earth, He did not claim to speak of Himself. “My doctrine is not Mine, but His that sent Me.” John 7:16. “The word which ye hear is not Mine, but the Father’s which sent Me.” John 14:24. “He whom God hath sent speaketh the words of God.” John 3:34.

### 5. To whom does God speak now? Heb. 1:2.

NOTE.—It is wonderful that God regards us so highly as to send a message. If we should get a letter from a king we would feel greatly honored and tell others of it; much more so when we have a message from the King of kings.

The Bible is a personal message to each soul. There is danger that we apply God’s message to others and not to ourselves. God speaks, and He speaks to us.

### 6. To what has the Son been appointed? Heb. 1:2.

NOTE.—The Son has been “appointed heir of all things.” This is in His human nature. As the second Adam He was appointed heir of all that the first Adam originally possessed but lost. Christians are also heirs, “heirs of God, and joint heirs with Christ.” Rom. 8:17.

“Christ’s sacrifice in behalf of man was full and complete. The condition of the atonement had been fulfilled. The work for which He had come to this world had been accomplished. He had won the kingdom. He had wrested it from Satan, and had become heir of all things.”—*The Acts of the Apostles*, page 29.

### 7. By whom did God make the worlds? Heb. 1:2.

NOTE.—God made all things through Christ. John 1:3; Col. 1:16. The Son is the revealer of God, the One whom He uses to perform His work and through whom He speaks and acts. “All things were created by Him, and for Him.” All things are His because He is Son and Heir. All things are His by redemption.

“The world was made by Him, ‘and without Him was not anything made that was made.’ If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed for evermore.”—Ellen G. White, in *Review and Herald*, April 5, 1906.

### 8. How is Christ related to the glory of God? Heb. 1:3.

NOTE.—Christ is the brightness of God's glory. When Moses asked, "I beseech Thee, show me Thy glory," God answered, "I will make all My goodness pass before thee, and I will proclaim the name of the Lord." Ex. 33:18, 19. From this we conclude that God's glory is His goodness, His attributes, His character. Christ is the "brightness" of this, the outshining, or that which makes visible. We would not know God but for Christ, for "no man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18. Christ came to reveal God. "He that hath seen Me hath seen the Father." John 14:9.

"God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to manifest, so far as could be endured by human sight, the nature and the attributes of the invisible God."—*The Ministry of Healing*, page 419.

### 9. How is Christ related to the person of the Father? Heb. 1:3.

NOTE.—He is "the express image" of the Father's person. Man is made in the image of God, Christ in the express image. When, therefore, Christ is said to be the express image of God, it means that He and the Father in their inmost nature are alike, that the likeness is not superficial, but goes to the very heart of things.

"The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one."—*The Ministry of Healing*, page 422.

### 10. By what does Christ uphold all things? Heb. 1:3.

NOTE.—"Uphold" means more than merely holding something up. It has the meaning of bearing some object to a destination. As a man who carries a parcel is not merely holding it up so that it will not fall to the ground, but is going somewhere with it, so Christ is not merely upholding the universe to keep it from going to pieces. He is "bearing it forward;" He has some destiny in view.

This should be a matter of encouragement to all. God is going somewhere, He has some purpose in mind with creation. Things are not running at loose ends. God knows what He is doing, and He is doing it. The world is not, as some have expressed it, like a locomotive without headlight or engineer, rushing headlong into the dark. God is the engineer, and He has all under control.

### 11. What has Christ done for sins? Heb. 1:3.

NOTE.—Christ has "made purification of sins." R. V. He trod the wine press alone. Of the people there were none with Him. Isa. 63:3. The first part of this work He did by dying on Calvary; but the purging of sinners is still in progress. That will be finished only when the last soul on earth to be saved has been redeemed.

### 12. After He had purged our sins, what did Christ do? Heb. 1:3.

NOTE.—The phrase "sat down" does not mean that Christ having purged our

sins sat down, having nothing more to do. "Sat down" in this case is a formal act, a seating, as delegates at a convention are seated; as an official is publicly installed in office and begins to function; an enthroning as when a king at his coronation is crowned. It is a different word from that of merely sitting. On Calvary Christ was the victim, providing the blood which He later, as priest, was to minister in heaven. At His ascension He was installed in office as priest and was seated "on the right hand of the Majesty on high." This seating, as noted, was His installation into office. So far from being the end of His work, it was the beginning. He is now empowered by God to serve as priest of the most high God.

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## Lesson 2, for April 10, 1948

### Christ Superior to the Angels

LESSON SCRIPTURE: Heb. 1:4-14.

MEMORY VERSE: "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1:9.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 61-70, 73-78.

1. How does Christ's position compare with that of the angels?  
Heb. 1:4.

NOTE.—The angels are an order of spiritual beings, mighty in wisdom and power. They are reputed "to know all things that are in the earth." 2 Sam. 14:20. They "excel in strength," and their power is beyond human imagination. Ps. 103:20; 2 Kings 19:35. Little children are objects of their care. Matt. 18:10. They have charge of men and note their words and actions. Ps. 91:11; Eccl. 5:5, 6.

"The angels of glory find their joy in giving,—giving love and tireless watch-care to souls that are fallen and unholy. Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know."—*The Desire of Ages*, page 21.

2. How did He obtain this more excellent name? Heb. 1:4.

NOTE.—"A complete offering has been made; for God so loved the world that He gave His only-begotten Son, not a Son by creation as were the angels, or Son by adoption as is the forgiven sinner, but a Son begotten in the express image of the Father's person and glory, one equal with God in authority, dignity, and divine perfection. In Him dwelleth the fullness of God."—Ellen G. White, *Signs of the Times*, May 30, 1895.

3. What did God never say to any angel? Heb. 1:5.

NOTE.—Two quotations are here given, and in both of them the Sonship is pre-eminent. They are taken from Psalm 2:7 and 2 Samuel 7:14 respectively.

Angels are not sons as Christ is Son, nor even as men are called sons or children of God. 1 John 3:1, 2.

**4. What further proof is given that Christ is superior to the angels? Heb. 1:6.**

NOTE.—When God commands the angels to worship Christ—even as a Babe—He thereby proclaims Him God. Angels may not be worshiped; God only is to be worshiped. Rev. 19:10; 22:9. The command to the angels to worship Christ is a public announcement of Christ's deity.

**5. What is said of the angels? Heb. 1:7.**

NOTE.—The term "ministers" here refers to the angels. God uses the elements, "fire, and hail; snow, and vapors; stormy wind fulfilling His word." Ps. 148:8. God also uses the angels as ministers to do His bidding. The angels are servants, as contrasted with Christ, who is Son.

**6. By way of contrast, how does the Father address Christ? Heb. 1:8.**

NOTE.—While the angels are servants and ministers, the Father addresses the Son in terms of utmost reverence, and calls Him God. He affirms that Christ's throne stands forever, and that righteousness is the scepter of the kingdom.

Here, again, the absolute deity of Christ is affirmed, and this by God Himself. The Father addresses the Son in terms of adoration: "Thy throne, O God." As the argument of the writer is to show the superiority of Christ over the angels, he could bring no greater or more effective proof. The Father acknowledges the full Godhood of Christ in the strongest terms possible.

"The Jews had never before heard such words from human lips, and a convicting influence attended them; for it seemed that divinity flashed through humanity as Jesus said, 'I and My Father are one.' The words of Christ were full of deep meaning as He put forth the claim that He and the Father were of one substance, possessing the same attributes. The Jews understood His meaning, there was no reason why they should misunderstand, and they took up stones to stone Him."—Ellen G. White, in *Signs of the Times*, Nov. 27, 1893.

**7. What further does the Father assert of Christ? Heb. 1:9, first part.**

NOTE.—Christ loved righteousness, and hated sin; and we should do the same. Our hatred of sin should be just as strong as our love of righteousness.

"Christ was a faithful reprove. Never lived there another who so hated evil; never another whose denunciation of it was so fearless."—*Education*, page 79.

**8. Because of Christ's hatred of sin and love of righteousness, what did God the Father do? Heb. 1:9, last part.**

NOTE.—"Therefore," because Christ hated sin and loved righteousness,

“God anointed Jesus of Nazareth with the Holy Ghost and with power.” Acts 10:38.

### 9. How does God again address Christ? Heb. 1:10, first part.

NOTE.—In verse 8, God addressed Christ as God. Now He addresses Him as Lord. This is done that all may “know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” Acts 2:36.

### 10. What did Christ do “in the beginning”? Heb. 1:10.

NOTE.—The Father has addressed the Son as God and King in verse 8; as the anointed Priest in verse 9; as Lord in verse 10, and now He presents Him as Creator. While this has already been asserted in verse 2, it is now repeated to show that Christ is not a creature, but the Creator.

“In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him.”—Ellen G. White, in *Signs of the Times*, Aug. 29, 1900.

### 11. What shall become of the heavens and the earth? When this takes place, who remains? Heb. 1:11.

NOTE.—The contrast here is between the Creator and creation. Christ was before all things, and when they perish, He remains. Here the eternity of Christ is revealed.

“There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible.”—Ellen G. White, in *Review and Herald*, April 5, 1906.

### 12. How is Christ’s unchangeableness and eternity contrasted with the changes in heaven and earth? Heb. 1:12.

NOTE.—Garments wax old, they are folded and laid away, and new ones take their place. So the heavens shall depart “as a scroll when it is rolled together” and “a new heaven and a new earth” shall appear. Rev. 6:14; 21:1. See Isa. 65:17. Through all these changes Christ is the same. His years shall not fail. He is the eternal Son of God.

### 13. What invitation has never been given the angels? Heb. 1:13.

NOTE.—At no time have angels been invited to sit in God’s throne. But Christ has. This again reveals Him as superior to the angels.

### 14. What is the work of the angels? Heb. 1:14.

NOTE.—“We need to understand better than we do the mission of the angels. It would be well to remember that every true child of God has the cooperation of heavenly beings. Invisible armies of light and power attend the



meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim, and angels that excel in strength, stand at God's right hand, 'all ministering spirits, sent forth to minister for them who shall be heirs of salvation.'—*The Acts of the Apostles*, page 154.

"The angels appointed to minister to the children of God have at all times access to His presence."—*The Great Controversy*, page 513.

"Holy angels have left the royal courts, and have come down to earth to encamp in the valleys in chariots of fire, a vast army, not to despise, not to rule, or require man to worship them, but to minister unto those who shall be heirs of salvation."—Ellen G. White, in *Bible Echo*, May 14, 1894.

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## Lesson 3, for April 17, 1948

### Christ Made Lower Than the Angels

LESSON SCRIPTURE: Heb. 2:1-9.

MEMORY VERSE: "How shall we escape, if we neglect so great salvation?" Heb. 2:3, first part.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 78-96, 109-115.

1. To what ought we to give more earnest heed? Heb. 2:1, first part.

NOTE.—James warns us not to be "a forgetful hearer, but a doer of the work." James 1:25. It is not so much new light that is needed, as doing what we know already.

2. What may result if we do not give more earnest heed to the things which we have heard? Heb. 2:1, last part.

NOTE.—It is easy to become indifferent and careless. This is likely to be the case if we do not give earnest heed to admonitions and warnings. To "let them slip" may also be understood to mean "lest we drift away," or even, "lest we be floated past them."

3. What is said of the word spoken by angels? Heb. 2:2.

NOTE.—Angels are the medium of communication between God and fallen man. God spoke through an angel, who in turn spoke through the prophet to the people. Rev. 1:1; 22:9; Dan. 9:21. So the Old Testament Scriptures, in contrast to the words recently uttered by Christ, are referred to in chapter 1:1 as the utterance of God "by [through] the prophets;" here as "the word spoken by [through] angels." Special emphasis is here placed upon the importance of obedience to the commandments found in God's revelation. According to Stephen, the law had been received "by the disposition of angels," the same truth being stated by Paul, who spoke of the law as being "ordained by angels." Acts 7:53; Gal. 3:19. All was "steadfast;" disobedience to the law was severely punished, as recorded in many specific instances in the Old Testament.

#### 4. What question does the apostle ask? Heb. 2:3, first part.

NOTE.—The apostle is still contrasting the words of Christ and angels. If the transgression of the word of angels was serious, how shall we escape if we neglect the salvation offered by Christ?

The word is not “rejected” or “despised,” but “neglected.” There are ten who neglect for one who rejects. Many want to be saved and expect to be saved; but they neglect the opportunity. Let the word “neglect” burn itself into the conscience of all. Neglect is one of Satan’s most powerful weapons.

#### 5. Who first began to speak of this salvation? By whom was it confirmed? Heb. 2:3, last part.

NOTE.—Though Abraham and the prophets knew and believed the gospel, and it was preached before Christ came to this earth, nevertheless Christ is its true origin. As Christ is the Lamb of God slain from the foundation of the world, so also is He the One who first proclaimed the gospel as recorded in Genesis 3:15.

#### 6. In what four ways is God said to bear witness to the preaching of the gospel? Heb. 2:4.

NOTE.—The first three of these are mentioned in Acts 2:22. The gifts are enumerated in 1 Cor. 12:11, 28-31.

#### 7. What is said of the angels in regard to the world to come? Heb. 2:5.

NOTE.—The world to come belongs to man. The future of the universe is closely bound up with the fate of this little world, and man has been given dominion of it, not angels.

#### 8. What is testified in a certain place concerning man? Heb. 2:6.

NOTE.—The “certain place” is Psalm 8:4-6. What is man? When we consider God’s greatness and our own insignificance, we may well wonder that God takes notice of us.

#### 9. How was man created originally as compared with the angels? Heb. 2:7, first part, margin.

NOTE.—Man was created, and still is, lower than the angels. In power and wisdom, in facility of movement, in bodily structure and capacity, angels are far superior to men. But the time will come when we will not be inferior to the angels. The margin reads: We are for “a little while inferior to” the angels.

“Angels are in nature superior to men; for the psalmist says that man was made ‘a little lower than the angels.’”—*The Great Controversy*, page 511.

“To human beings striving for conformity to the divine image there is imparted an outlay of heaven’s treasure, an excellency of power, that will place them higher than even the angels who have never fallen.”—*Christ’s Object Lessons*, page 163.

10. With what did God crown man? Of what was he given dominion? Heb. 2:7, last part.

NOTE.—Adam at his creation was king, crowned with glory and honor, and had “dominion over the works of Thy hand.” Ps. 8:6. This dominion was lost through sin, but the promise is that to God’s people shall again “come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.” Micah 4:8.

“Adam was crowned as king in Eden. To him was given dominion over every living thing that God had created. The Lord blessed Adam and Eve with intelligence such as He had not given to the animal creation. He made Adam the rightful sovereign over all the works of His hands. Man made in the divine image could contemplate and appreciate the glorious works of God in nature.”—Ellen G. White, in *Review and Herald*, Feb. 24, 1874.

11. How much was put in subjection to man? What do we not see as yet? Heb. 2:8.

NOTE.—This promise has not as yet been fulfilled according to God’s original purpose. Nature is not fully subject to man, nor is the animal world. Man is learning more and more to utilize the powers of nature, but he is far from having brought all into subjection. This will not be done in its fullness until the new world shall come into being.

12. Though Jesus was made lower than the angels, with what was He crowned? Heb. 2:9, first part.

NOTE.—God’s plan did not fail. Though Adam sinned, “we see Jesus, who was made a little lower than the angels,” as the second Adam redeem man’s disgraceful failure. Having overcome, He inherited the glory and honor which the first Adam had in the beginning.

13. For whom did Christ taste death? Heb. 2:9, last part.

NOTE.—Few people who die really taste death. As dissolution draws near, consciousness decreases, and at the supreme moment it ceases entirely. This verse speaks not only of death, but of the suffering of death and the *tasting* of death. Both of these experiences precede death, and both of them Christ fully experienced. These statements from *Patriarchs and Prophets* and *The Desire of Ages* are well worth pondering in this connection:

“The angels prostrated themselves at the feet of their Commander, and 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. Yet the angels were to have a part to act in the plan of redemption. Christ was to be made ‘a little lower than the angels for the suffering of death.’ As He should take human nature upon Him, His strength would not be equal to theirs, and they were to minister to Him, to strengthen and soothe Him under His sufferings. They were also to be ministering spirits, sent forth to minister for them who should be heirs of salvation. They would guard the subjects of grace from the power of evil angels, and from the darkness constantly thrown around them by Satan.”—*Patriarchs and Prophets*, pages 64, 65.

“They beheld the Saviour enter the Garden of Gethsemane, His soul bowed

down with the horror of a great darkness. They heard His bitter cry, 'Father, if it be possible, let this cup pass from Me.' Matt. 26:39. As the Father's presence was withdrawn, they saw Him sorrowful with a bitterness of sorrow exceeding that of the last great struggle with death."—*The Desire of Ages*, page 759.

"Christ's agony did not cease, but His depression and discouragement left Him. The storm had in nowise abated, but He who was its object was strengthened to meet its fury. He came forth calm and serene. A heavenly peace rested upon His bloodstained face. He had borne that which no human being could ever bear; for He had tasted the sufferings of death for every man."—*Ibid.*, page 694.

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## Lesson 4, for April 24, 1948

# Christ's Preparation for the Office of High Priest

LESSON SCRIPTURE: Heb. 2:10-18.

MEMORY VERSE: "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:18.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 96-109.

1. Who is the "Him," and who is "the Captain" spoken of in Hebrews 2:10, first part?

NOTE.—"For whom" and "by whom" are in other places used of the Son. 1 Cor. 8:6; Col. 1:16. Here, however, they refer to the Father, as is clearly seen by reading the whole verse. "The Captain," or, perhaps better, "Author" of salvation, is Christ.

2. What did it become the Father to do? Heb. 2:10, last part.

NOTE.—The phrase, "it became Him," is a significant one. Its meaning is that it was fit and proper; that it was right and befitting for God to do this. When God saw fit to permit Christ to die, we are not to attribute anything unseemly to God. It was fitting that He should do this.

3. How was our Captain made perfect? Heb. 2:10, last part.

NOTE.—As God, Christ was always perfect; as man, He was perfected through suffering. The word here translated "perfect" means the reaching of the highest state of perfection in the particular field contemplated. It denotes the idea of having finished a work, completed a goal. It is this same word which Christ uses when He says: "My meat is to do the will of Him that sent Me, and to *finish* His work." John 4:34. "I have finished the work which Thou gavest Me to do." John 17:4. "I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected." Luke 13:32. Christ was never imperfect; but He had a work to do, and that work He could not finish until a certain time and until He had passed through certain experiences. The final suffering completed His work. Now He had finished the task given Him to do. In this way He was made perfect.

4. How is the oneness of Christ and the believers spoken of? Heb. 2:11, first part.

NOTE.—“Are all of One.” He that sanctifies is Christ. Those who are sanctified are Christ’s brethren. The “One” is the Father. “Have we not all one Father? hath not one God created us?” Mal. 2:10.

5. Of what is Christ not ashamed? Where will He sing praise to God? Heb. 2:11 (last part), 12.

NOTE.—“He who is ‘holy, harmless, undefiled, separate from sinners,’ is not ashamed to call us brethren. Heb. 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love.”—*The Desire of Ages*, pages 25, 26.

Christ’s voice will blend with ours in the Sabbath worship of eternity.

6. What further expressions of trust and thankfulness are recorded? Heb. 2:13.

NOTE.—These two quotations are taken from Isaiah 8:17, 18. The “children” are such as are mentioned in Mark 3:35.

7. Of what are both the children and Christ partakers? By what means would He destroy Satan and his power of death? Heb. 2:14.

NOTE.—Christ is one with us, sharer in our flesh and blood. Satan’s realm is death. His power shall be brought to nought, and he himself destroyed.

“In the wilderness of temptation, in the Garden of Gethsemane, and on the cross, our Saviour measured weapons with the prince of darkness. His wounds became the trophies of His victory in behalf of the race. When Christ hung in agony upon the cross, while evil spirits rejoiced, and evil men reviled, then indeed His heel was bruised by Satan. But that very act was crushing the serpent’s head. Through death He destroyed ‘him that had the power of death, that is, the devil.’ This act decided the destiny of the rebel chief, and made forever sure the plan of salvation. In death, He gained the victory over its power; in rising again, He opened the gates of the grave to all His followers. In that last great contest, we see fulfilled the prophecy, ‘It shall bruise thy head, and thou shalt bruise His heel.’”—*Prophets and Kings*, pages 701, 702.

8. What is accomplished by Christ’s death? What effect does fear of death have? Heb. 2:15.

NOTE.—Christ not only saves from death, but takes away the “fear of death.” Saving from death is a future experience; saving from the fear of death, a present one.

9. With whom did Christ identify Himself? Heb. 2:16.

NOTE.—A literal translation of this verse would read: “He did not take hold of angels to help them, but He giveth help to the seed of Abraham.” When

angels sinned, there was no more Christ could do; for they had sinned against the full light in spite of all God and Christ could do to save them.

"There was no possible hope for those ever to be redeemed who had witnessed and enjoyed the inexpressible glory of heaven, and had seen the terrible majesty of God, and, in presence of all this glory, had rebelled against Him. There were no new and more wonderful exhibitions of God's exalted power that could ever impress them as deeply as those they had already experienced. If they could rebel in the very presence of the weight of glory inexpressible they could not be placed in any more favorable condition to be proved. There was no reserve force of power, nor were there any greater heights and depths of infinite glory to overpower their jealous doubts and rebellious murmuring. Their guilt and their punishment must be in proportion to their exalted privileges in the heavenly courts."—Ellen G. White in *Review and Herald*, Feb. 24, 1874.

### 10. What did it behoove Christ to do? Heb. 2:17, first part.

NOTE.—The word "behoove" is related to "become" in verse 10, but is a stronger word. It indicates obligation. It is variously translated "owed," "debt," "due," "owe," "debtor," as in Matthew 18:28, 30, 34; 23:16; Rom. 13:8.

Christ need not have come to this world. He could have remained with His Father. But if He undertook to save man, there were certain things He was under moral obligation to do.

### 11. Why was it necessary for Christ to be made like unto His brethren? Heb. 2:17, second part.

NOTE.—In order that Christ might be a merciful and faithful high priest, it was necessary for Him to pass through all the experiences of mankind.

"In Christ were united the human and the divine. His mission was to reconcile God to man, and man to God. His work was to unite the finite with the Infinite. This was the only way in which fallen men could be exalted, through the merits of the blood of Christ, to be partakers of the divine nature. Taking human nature fitted Christ to understand the nature of man's trials and all the temptations wherewith he is beset."—Ellen G. White, in *Redemption—First Advent*, page 33.

### 12. What was the high priest to do for the people? Heb. 2:17, last part.

NOTE.—It was the work of the high priest to make reconciliation. To do that, he must be merciful, but not to the extent of treating sin as a light thing. To balance the tendency of being disloyally sympathetic, he must also be faithful and not shirk his duty. He must not let his pity for the people affect his judgment.

### 13. What does Christ's experience with temptation enable Him to do? Heb. 2:18.

NOTE.—"God saw fit to discipline Moses in the school of affliction and poverty, before he could be prepared to lead the hosts of Israel to the earthly

Canaan. The Israel of God, journeying to the heavenly Canaan, have a Captain who needed no human teaching to prepare Him for His mission as a divine leader; yet He was made perfect through sufferings; and 'in that He Himself hath suffered being tempted, He is able to succor them that are tempted.' Our Redeemer manifested no human weakness or imperfection; yet He died to obtain for us an entrance into the promised land."—*Patriarchs and Prophets*, page 480.

"Christ alone had experience in all the sorrows and temptations that befall human beings. Never another of woman born was so fiercely beset by temptation; never another bore so heavy a burden of the world's sin and pain. Never was there another whose sympathies were so broad or so tender. A sharer in all the experiences of humanity, He could feel not only for, but with, every burdened and tempted and struggling one."—*Education*, page 78.

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## Lesson 5, for May 1, 1948

### Christ and Moses

**LESSON SCRIPTURE:** Hebrews 3.

**MEMORY VERSE:** "But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin." Heb. 3:13.

**STUDY HELP:** M. L. Andreasen, "The Book of Hebrews," pages 141-157.

#### 1. What are the holy brethren called upon to consider? Heb. 3:1.

**NOTE.**—"Apostle" means one who is sent. This is the only place where Christ is called by that name. As apostle and high priest, Christ combines the work of Moses and Aaron. Moses was "one sent," and Aaron was high priest. As Christ in this chapter is compared to Moses, and as He is also our high priest, it is appropriate to consider Him in these two capacities.

#### 2. What trait did Christ and Moses have in common? Heb. 3:2.

#### 3. Of the two, Moses and Christ, who was worthy of more glory? Why? Heb. 3:3.

**NOTE.**—The writer of Hebrews has shown that Christ is superior to the angels, whom the Jews revered highly. He is now about to show that Christ is also superior to Moses, whom the Jews believed to have received from God the highest honor ever accorded a man.

Moses and Christ each built a house, Moses the tabernacle, and Christ a spiritual house "whose house are we." Heb. 3:6. Moses is first presented as the builder of the house (verses 2, 5); then he himself becomes a dwelling place for God (1 Cor. 6:19), of which Christ is the builder.

#### 4. What evident truth is first stated? Who built all things? Heb. 3:4.

#### 5. In what capacity was Moses faithful? Heb. 3:5.

NOTE.—Moses was faithful in building God's house, making all things according to the pattern shown him. Ex. 25:40; 39:42, 43. That which he built was "for a testimony of those things which were to be spoken after;" that is, they served as a testimony or witness of the gospel which they represented. The whole sanctuary and its service were symbolic of better things to come.

**6. In contrast with Moses as a servant, what was Christ's position? What is meant by His "house"? What are the conditions upon which we may be included in His house? Heb. 3:6.**

NOTE.—The conditions upon which we may be included in God's house are the holding "fast the confidence and the rejoicing of the hope firm unto the end." To be counted part of God's house we must have confidence or faith, and we must rejoice in hope and continue "unto the end." This applies to us today. Confidence to the point of boldness,—for this is the meaning of the Greek word for confidence,—faith, and hope are conditions of salvation.

**7. What message for today does the Holy Ghost send? What example are we not to follow? Heb. 3:7-9.**

NOTE.—The "day of temptation" has reference to the experience recorded in Exodus 17:1-7, which took place in the first year after the Exodus. The "provocation" is recorded in Numbers 20:1-13, and took place in the fortieth year of the Exodus. The first was caused by the people's lack of faith in God. The second also was occasioned by lack of faith.

It is interesting to note that this entire quotation, taken from Psalm 95:7-11, is an utterance of the Holy Spirit. The Holy Spirit having inspired the words of the Old Testament, we can but regard them highly.

**8. What was God's attitude toward that generation? Because they always erred and did not know God's ways, what oath did He take? Heb. 3:10, 11.**

NOTE.—God was grieved with that generation. Their obstinacy turned His grief into wrath. His threat that they should not enter His rest included more than merely entering Canaan; for when David wrote his psalm, Israel had already been in the Promised Land a long time. The word *rest* occurs eight times in this and the following chapter, and refers (1) to the heavenly rest, of which the rest in Canaan was a type; (2) the spiritual rest of the believer as he enters into fellowship with God; (3) the keeping of the Sabbath.

Some of the reasons for God's wrath are enumerated in Psalm 106:13-48.

**9. In view of these experiences, what warning and exhortation are given to the church? Heb. 3:12, 13.**

NOTE.—We are warned against two serious conditions: "an evil heart of unbelief" and hardening through "the deceitfulness of sin." This danger is present with us today.

"Says the apostle Paul, 'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.' In view of all that



God has wrought for us, our faith should be strong, active, and enduring. Instead of murmuring and complaining, the language of our hearts should be, 'Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits.'"—*Patriarchs and Prophets*, page 294.

10. Upon what condition may we be made partakers of Christ? What admonition is repeated? Heb. 3:14, 15.

NOTE.—These verses are parallel to verses 6, 7, 8. We are told to hold "the beginning of our confidence steadfast unto the end;" that is, we must hold onto the same faith we had when we first became Christians.

11. What did some do who had heard His voice? Heb. 3:16.

12. What question does the apostle now ask? How does he answer it? What happened to those who sinned? Heb. 3:17.

13. To whom did God swear that they should not enter into His rest? Heb. 3:18.

14. Why could Israel not enter in? Heb. 3:19.

NOTE.—All the sins of Israel are here summed up in unbelief. Unbelief may show itself in active opposition to God, but more often in neglect and an indifferent attitude. The warning of Hebrews 2:3 is applicable to this condition.

"It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But 'they could not enter in because of unbelief.' Because of their backsliding and apostasy, they perished in the desert, and others were raised up to enter the Promised Land. In like manner, it was not the will of God that the coming of Christ should be so long delayed, and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which He had appointed them, others were raised up to proclaim the message. In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning, and find in Him a shelter before the wrath of God shall be poured out."—*The Great Controversy*, page 458.



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## God's Rest

LESSON SCRIPTURES: Heb. 4:1-5; Ezek. 20:5-24.

MEMORY VERSE: "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." Heb. 4:1.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 158-168, 181-185.

1. In view of the promise being left us, why should we fear? Heb. 4:1.

2. What has been preached to us as well as to Israel? Why did it not profit them? Heb. 4:2.

NOTE.—The word rendered "gospel" is the ordinary word thus translated, and means "good tidings." Here it has particular reference to the promise of entering into God's rest. Many have an idea that the people who lived in Old Testament times knew but little of the gospel. Here we are told that they had the gospel preached unto them.

3. Who are said to enter into rest? What oath is repeated? Heb. 4:3, first part.

NOTE.—This rest is one into which believers enter, and is the rest Jesus speaks of when He says: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28, 29. This rest is inseparably connected with the Sabbath.

God wanted to give this rest to Israel of old, but they were more interested in the physical rest they would get in the Promised Land. "If they shall enter," is an emphatic way of saying, "They shall not enter," as it is translated in chapter 3:11. The same statement occurs again in chapter 4:5.

4. What does God say of the works connected with creation? Heb. 4:3, last part.

NOTE.—God rested when He had finished His work at creation. Man was invited to share this rest. This shows that it was God's intention from the very beginning that man should enter into rest with Him.

5. What did God say of the seventh day in "a certain place"? Heb. 4:4.

NOTE.—The record of God's rest at creation is found in Genesis 2:2; Exodus 20:8-11; 31:17; and is alluded to in other places. These texts state that God rested on the seventh day. This rest, however, was not for Himself only. Man was invited to enter into the same rest and keep God's day holy. The Sabbath was a sign of sanctification, and was symbolic of the complete unity of heaven and earth.

6. What statement does God make for the third time? Heb. 4:5.

7. What did God command Israel to do as He was about to bring them into the Promised Land? Ezek. 20:5-7.

NOTE.—Israel was about to be carried into captivity. Ezekiel was prophesying at the time, and a group of elders came to him “to inquire of the Lord.” Ezek. 20:1. God says that He will have nothing to do with them, as they have never been willing to obey Him. He then tells Ezekiel to recount to them their repeated failures and why the Lord will not be inquired of by them. The story begins while Israel is still in Egypt. There God tells them to put aside their idols and other abominations.

8. How did they respond to God’s request? What did God say He would do? Ezek. 20:8.

9. Why did God not carry out His original intention? Ezek. 20:9.

NOTE.—God did what He did “for My name’s sake.” Israel did not deserve mercy, yet God spared them.

10. After God had brought them out of Egypt into the wilderness, what did He give them? What did He do, moreover? For what purpose? Ezek. 20:10-12.

NOTE.—God gave Israel statutes and judgments, and, in particular, the Sabbath. This was God’s sign of sanctification.

“The Sabbath is not introduced as a new institution but as having been founded at creation. It is to be remembered and observed as the memorial of the Creator’s work. Pointing to God as the maker of the heavens and the earth, it distinguishes the true God from all false gods. All who keep the seventh day, signify by this act that they are worshipers of Jehovah. Thus the Sabbath is the sign of man’s allegiance to God as long as there are any upon the earth to serve Him.”—*Patriarchs and Prophets*, page 307.

11. How did they respond this time? What is particularly mentioned as being polluted by them? What did God again do for His name’s sake? Ezek. 20:13-17.

12. After the fathers had died in the wilderness, what did God tell the children not to do? What did He especially warn them against? Ezek. 20:18-20.

NOTE.—God warned the children not to follow in the footsteps of their fathers. Especially did He counsel them about the Sabbath.

13. How did the children respond? Ezek. 20:21, 22.

14. What did God now say He would do? What were the reasons why God would do this? Ezek. 20:23, 24.

NOTE.—Six times in Ezekiel 20 God mentions “My Sabbaths.” Verses 12,

13, 16, 20, 21, 24. Twice He says that they are His sign. Verses 12, 20. The Sabbath commandment is the only commandment mentioned in this account. This is significant.

It is clear that the failure of Israel properly to observe the Sabbath had much to do with their failure to enter the Promised Land. While they did many other things they should not do, their profanation of the Sabbath is made prominent. God had made the Sabbath His sign, and this they profaned. As men dishonor a nation by trampling its flag in the dust, so Israel dishonored God by trampling His Sabbath in the dust.

"At the time of the exodus from Egypt, the Sabbath institution was brought prominently before the people of God. . . . And through nearly forty years of wandering, the Israelites were constantly reminded of God's appointed rest day, by the withholding of the manna every seventh day, and the miraculous preservation of the double portion that fell on the preparation day.

"Before entering the Promised Land, the Israelites were admonished by Moses to 'keep the Sabbath day to sanctify it.' The Lord designed that by a faithful observance of the Sabbath command, Israel should continually be reminded of their accountability to Him as their Creator and their Redeemer. While they should keep the Sabbath in the proper spirit, idolatry could not exist; but should the claims of this precept of the Decalogue be set aside as no longer binding, the Creator would be forgotten, and men would worship other gods. 'I gave them My Sabbaths,' God declared, 'to be a sign between Me and them, that they might know that I am the Lord that sanctify them.'"  
—*Prophets and Kings*, pages 180-182.

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## Lesson 7, for May 15, 1948

### God's Rest and the Sabbath

LESSON SCRIPTURE: Heb. 4:6-16.

MEMORY VERSE: "There remaineth therefore a rest to the people of God." Heb. 4:9.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 168-180, 185-194.

1. What must some do? Why did the fathers not enter in? Heb. 4:6.

NOTE.—God's plans may at times be delayed, but in the end they will be carried out. Last week's lesson pointed out clearly that the failure of Israel in regard to the Sabbath was a prominent reason for the displeasure of God resting upon them. We were told that God solemnly swore that He "would not bring them into the land which I had given them; . . . because they despised My judgments, and walked not in My statutes, but polluted My Sabbaths." Ezek. 20:15, 16. God therefore counseled them: "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Verse 20.

It is with Israel's failure in mind that God says some *must enter in*. God's house must be filled. His word cannot fail. Israel may fail, but if they do, others will enter in.

2. What appeal does God now make? Heb. 4:7.

NOTE.—That God's rest means more than entering the land of Canaan is

clear from the fact that at the time of David, when this call was made, Israel had already been for some centuries in the Promised Land. They had entered Canaan, but had not entered into God's rest. While their fathers had refused God's call, another invitation was given Israel in the time of David, another day of grace, "today." This day of grace is not any one day of the week; it is "today," every day.

3. If Joshua (margin) had given them rest, what would not afterward have been done? Heb. 4:8.

NOTE.—Farrar remarks: "The needless adoption of the Greek form of the name (Jesus) is here most unfortunately perplexing to the uninstructed reader." The same mistranslation is found in Acts 7:45. In both places it should be Joshua, not Jesus, as is noted in the margin of Hebrews 4:8. Joshua brought Israel into the Promised Land, but he did not bring them into the promised rest. They entered the land, but they were not converted. They were like some people who enter the church, but still have found no rest for their souls.

4. What remains to the people of God? Heb. 4:9.

NOTE.—When Israel entered the Promised Land, but did not enter God's rest, another call became necessary. This call—as God's other calls—is closely connected with the Sabbath. "Rest" here is *sabbatismos* in the original; and an accurate translation is that found in the margin of the Bible, "keeping of a Sabbath." This is perhaps the strongest argument in the New Testament for keeping the seventh-day Sabbath.

Note the force of "therefore" in this verse. "There remaineth *therefore* the keeping of a Sabbath to the people of God." God has been calling His people to enter His rest. Israel of old refused, even though God had provided a rest "from the foundation of the world," as when "God did rest the seventh day from all His works." Joshua led the people into the land where they had rest from their enemies; but this did not exhaust the promise of rest. God therefore still calls. There remains today the keeping of the Sabbath for the people of God.

"The promise is still open, its fulfillment not yet exhausted: there is still reserved for the people of God, still to be expected by them, as the church of believers, a *sabbatismos*, the keeping of a Sabbath, the enjoyment of a Sabbath rest. So it is, and must be; for the Sabbath of God, the Creator, is destined to become the Sabbath of all creation."—Franz Delitzsch, *Commentary on the Epistle to the Hebrews*, vol. 1, p. 197.

"The word used for 'rest' is here a different word from that which has been used through the earlier part of the argument (*katapausis*). . . . The word means 'a Sabbath rest,' and supplies an important link in the argument by pointing to the fact that 'the rest' which the author has in view is God's rest, a far higher conception of rest than any of which Canaan could be an adequate type. The Sabbath, which in 2 Macc. xv. 1 is called 'the day of rest,' is a nearer type of heaven than Canaan."—Farrar, *Cambridge Greek Testament, Epistle to the Hebrews*, page 68.

5. What will he do who has truly entered "into His rest"? Heb. 4:10.

NOTE.—"He that is entered into his rest;" he that has found the true

spiritual rest which God alone can give; he that is truly converted—"he also hath ceased from his own works, as God did from His."

## 6. For what are we to labor? Why? Heb. 4:11.

NOTE.—We are to labor, not merely to enter into rest, but to enter into *that* rest. This is the rest of which the writer has been speaking, "His rest," "My rest," "God's rest." We are warned not to fall after the same example of unbelief which caused the rejection of Israel of old, as we read in last week's lesson from Ezekiel. Israel was obstinate, disobedient. They rejected God's statutes, they polluted His Sabbaths, they did not enter into His rest. Let us beware lest we fall after the same example of disobedience.

## 7. How is the word of God described? Heb. 4:12, first part.

NOTE.—Some think the word of God dead when they do not want to obey it, and especially so the word of the Sabbath. But here we are told that the word of God is not dead, but living and efficient. The subject under consideration is the rest of God, symbolized by the Sabbath. *That* word is not dead. It is sharp, even sharper than a two-edged sword.

## 8. Of what is the word said to be a discerner? Heb. 4:12, last part.

NOTE.—God's word is a discerner of the thoughts and intents of the heart. God judges not only actions but motives. How careful, then, we ought to be.

## 9. What is open to the eyes of Him with whom we have to do? Heb. 4:13.

NOTE.—"A false witness shall not be unpunished, and he that speaketh lies shall not escape.' Men may think to hide their evil deeds from human eyes; but they cannot deceive God. 'All things are naked and opened unto the eyes of Him with whom we have to do.' Gehazi thought to deceive Elisha, but God revealed to His prophet the words that Gehazi had spoken to Naaman, and every detail of the scene between the two men."—*Prophets and Kings*, page 252.

## 10. In view of the fact that we have a great high priest in heaven, what are we to do? Heb. 4:14.

NOTE.—The apostle now begins the principal subject of the epistle, already alluded to in chapters 1:3; 2:17; 3:1.

## 11. What kind of high priest do we not have? How was He tempted? Heb. 4:15.

NOTE.—"If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was 'in all points tempted like as we are.' Heb. 4:15. He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God. He says, 'I delight to do Thy will, O My God: yea, Thy law is within My heart.' Ps. 40:8. As He went

about doing good, and healing all who were afflicted by Satan, He made plain to men the character of God's law and the nature of His service. His life testifies that it is possible for us also to obey the law of God."—*The Desire of Ages*, page 24.

12. Where are we to come for help? How are we to come? Heb. 4:16, first part.

NOTE.—We are to come boldly, not tremblingly, for we are children, not servants. Jesus understands us. If we will but come, we will obtain mercy and find grace for our needs.

13. What are we to find? Heb. 4:16, last part.

NOTE.—"The kingdom of grace is brought to view by Paul in the Epistle to the Hebrews. After pointing to Christ, the compassionate intercessor who is 'touched with the feeling of our infirmities,' the apostle says, 'Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace.' Heb. 4:16. The throne of grace represents the kingdom of grace; for the existence of a throne implies the existence of a kingdom. In many of His parables, Christ uses the expression, 'the kingdom of heaven,' to designate the work of divine grace upon the hearts of men."—*The Great Controversy*, page 347.

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## Lesson 8, for May 22, 1948

### Our Perfect High Priest

LESSON SCRIPTURE: Hebrews 5.

MEMORY VERSE: "And being made perfect, He became the author of eternal salvation unto all them that obey Him." Heb. 5:9.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 195-220.

1. From whom are high priests taken? For whom are they ordained? For what purpose? Heb. 5:1.

NOTE.—Those whom God has set in high office are not to lord it over men, but to serve them; "even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:28.

2. How is the high priest to treat the ignorant and erring? Why is he to do this? What must he therefore do for himself? Heb. 5:2, 3.

NOTE.—Compassion here means to feel gently toward, to suffer with.

"Those who are themselves 'compassed with infirmity' should be able to 'have compassion on the ignorant, and on them that are out of the way.' Heb. 5:2. Having been in peril themselves, they are acquainted with the dangers and difficulties of the way, and for this reason are called to reach out for others in like peril. There are souls perplexed with doubt, burdened with infirmities, weak in faith, and unable to grasp the Unseen; but a friend whom they can

see, coming to them in Christ's stead, can be a connecting link to fasten their trembling faith upon Christ."—*The Desire of Ages*, page 297.

### 3. How is the honor of such an office obtained? Heb. 5:4.

NOTE.—"Those who assumed the office of high priest prior to, and at, the time of Christ's first advent, were not men divinely appointed to the sacred work. They had eagerly aspired to the office through love of power and show. They desired a position where they could have authority, and practice fraud under a garb of piety, and thereby escape detection. The high priest held a position of power and importance. He was not only counselor and mediator, but judge; and there was no appeal from his decision. The priests were held in restraint by the authority of the Romans, and were not allowed the power of legally putting anyone to death. This power rested with those who bore rule over the Jews. Men of corrupt hearts sought the distinguished office of high priest, and frequently obtained it by bribery and assassination."—Ellen G. White, *The Spirit of Prophecy*, vol. 2, pp. 13, 14.

### 4. What did Christ not do? How did He obtain His office of high priest? What were the words used? Heb. 5:5; John 8:54.

NOTE.—The fact that the Father appointed Christ high priest refutes the idea held by some that the Father is a hard, cruel Master, unwilling to forgive. He Himself appointed Christ to be Mediator, and thus indicated His willingness to extend forgiveness.

The quotation is taken from Psalm 2:7. Paul uses this statement in Acts 13:33 in proof of the resurrection. Christ's earthly life fitted Him for the priesthood. Following the resurrection His inauguration took place, and not until after His exaltation is He spoken of as high priest. It was His suffering and death that consecrated Him to His office, as appears from Hebrews 5:8-10.

"By offering Himself to make intercession for the transgression of the human race, Christ executed the office of priest."—*Fundamentals of Christian Education*, page 403.

"When Christ died upon the cross of Calvary, a new and living way was opened to both Jew and Gentile. The Saviour was henceforth to officiate as Priest and Advocate in the heaven of heavens. From henceforth the blood of beasts offered for sin was valueless; for the Lamb of God had died for the sins of the world."—*The Spirit of Prophecy*, vol. 3, p. 167.

### 5. What does God say in another place? Heb. 5:6.

NOTE.—This quotation is taken from Psalm 110:4. Melchizedek was king as well as priest, while Aaron was priest only.

### 6. What did Christ do in the days of His flesh? What was the result? Heb. 5:7.

NOTE.—This, of course, found its climax in Gethsemane.

"The humanity of the Son of God trembled in that trying hour. He prayed not now for His disciples that their faith might not fail, but for His own tempted, agonized soul. The awful moment had come—that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty



man. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity.”—*The Desire of Ages*, page 690.

“He beholds its impending fate, and His decision is made. He will save man at any cost to Himself. He accepts His baptism of blood, that through Him perishing millions may gain everlasting life.”—*Ibid.*, page 693.

Christ was “heard,” yet He was not saved from death. Effective prayer does not necessarily mean the granting of our request, but rather the assurance that whatever is granted is God’s way of accomplishing that which is best for us under the circumstances, to which divine and perfect will we bow when we pray: “Thy will be done.”

## 7. What did Christ learn? How did He learn it? Heb. 5:8.

NOTE.—In Gethsemane the supreme lesson in submission to God’s will was learned. Christ asked that if it be possible the cup be removed, but to that prayer, He added: “Thy will be done.” Matt. 26:39; Luke 22:42. Three times He prayed and in perfect obedience submitted to God. Matt. 26:42-44.

## 8. What must Christ be in order to become the author of salvation? To whom is this salvation applied? Heb. 5:9.

NOTE.—“Being made perfect”—rather, “having been made perfect.” Christ learned obedience, and only those who learn the same lesson will have part in salvation.

## 9. By whom was Christ called? To what office was He called? Heb. 5:10.

NOTE.—“Called” in verse 10 is a different word from that used in verse 4, and means to salute, to name, to address. The picture is that of God formally announcing the new title which the Son has just obtained. The occasion is that of the installation or inauguration of Jesus as high priest. The coronation has just taken place, and God addresses Christ as high priest after the order of Melchizedek.

## 10. Why are “many things” hard of utterance? What do the readers need to be taught? What kind of spiritual food should they be able to eat? Heb. 5:11, 12.

NOTE.—We should not condemn these Hebrews too much, for many of us should also be teachers and able to digest strong spiritual food. We are not to think lightly of milk, for there is a sincere milk of the word (1 Peter 2:2); but we should continually advance and grow up to the full stature of Christ. To do this we must not reject food because it seems hard of understanding and assimilation.

“Meat” as used here and elsewhere in the Bible means nourishment, food, and not flesh meat. It is the same word that is translated “food” in Acts 14:17; James 2:15.

## 11. What is said of one who uses milk? Heb. 5:13.

NOTE.—“Unskillful in the word.” What an indictment against them, and

against us. God provides the weapons of our warfare. Let us see to it that we all become skillful in their use.

12. To whom does strong meat belong? How is "full age" further defined? Heb. 5:14.

NOTE.—"Of full age," rather "full-grown men." "By reason of use," margin "of a habit." Only as we use the talents given us, only as we get the habit of study and attempt harder problems, will we grow.

"Discern": be able to weigh arguments, to decide what is good and what is evil; to use good judgment.

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## Lesson 9, for May 29, 1948

### Peril of Apostasy

LESSON SCRIPTURE: Heb. 6:1-8.

MEMORY VERSE: "For it is impossible for those who were once enlightened, . . . if they shall fall away, to renew them again unto repentance." Heb. 6:4-6.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 221-229.

1. To what does the apostle now purpose to go on? What does he mention first as a foundation? Heb. 6:1.

NOTE.—"We should study the Scriptures more earnestly; for their treasures of wisdom and knowledge do not lie upon the surface for the superficial reader. Although we may know these things and be established in the present truth, yet we do not know them as we ought. The fountain from which we are to drink is an inexhaustible fountain. We may come again and again to the sacred treasure house of truth, but there is no diminution in its store. . . . In the study of the Scriptures there is large scope for the employment of every faculty that God has given us. We should dwell on the law and the gospel, showing the relation of Christ to the great standard of righteousness. The mediatorial work of Christ, the grand and holy mysteries of redemption, are not studied or comprehended by the people who claim to have light in advance of every other people on the face of the earth. Were Jesus personally upon earth, He would address a large number who claim to believe present truth, with the words He addressed to the Pharisees: 'Ye do err, not knowing the Scriptures, nor the power of God.'"—*Review and Herald*, February 4, 1890.

Paul purposes to go deeper into the mysteries of God. He has in mind to present things a little out of the ordinary. He first enumerates six things that in themselves are important, but which he does not now wish to discuss, desiring to present some of the "strong meat" which he mentioned in the last verse of the preceding chapter. The first of these "principles of the doctrine of Christ" is "repentance from dead works." No one will contend that this is not important. It is one of the foundation principles of the gospel. Mark 1:14, 15; Acts 3:19.

2. Which is the second foundation principle mentioned? Heb. 6:1, last phrase. See Mark 11:22; Heb. 11:6.

3. Which is mentioned as the third of the principles of the doctrines of Christ? Heb. 6:2, first part. See Mark 16:16; Acts 22:16.

4. What follows baptism as one of the principles of the gospel? Heb. 6:2, second part.

NOTE.—“To the Jew, this form was a significant one. When a Jewish father blessed his children, he laid his hands reverently upon their heads. When an animal was devoted to sacrifice, the hand of the one invested with priestly authority was laid upon the head of the victim.”—*The Acts of the Apostles*, page 162. In the New Testament times, the “laying on of hands” is mentioned in connection with, (1) the healing of the sick; (2) ordination of candidates for the ministry; and (3) prayer for the reception of the Holy Spirit, especially in connection with baptism. At a later date this rite was “greatly abused; unwarrantable importance was attached to the act” itself, rather than to the inward experience with which it was supposed to be connected.

5. What other doctrine is mentioned as fifth among the important doctrines? Heb. 6:2, third part. See Acts 1:22; 4:2; 17:18; 1 Peter 3:21.

6. Which is the last doctrine on this list? Heb. 6:2, fourth part. See John 16:8; Acts 24:25; Rev. 14:7.

7. What will we do if God permits? Heb. 6:3.

NOTE.—In “leaving” these doctrines we are not to think them of little value. Far from it. Paul himself considers them fundamental. But he intends to enter a field that none of the other apostles have entered. He is approaching Christ’s work as high priest, the sanctuary, and certain aspects of the atonement. This he will do if God permits. And God permitted it.

8. In affirming that it is impossible to renew certain ones unto repentance, what five points are mentioned? Heb. 6:4-6.

NOTE.—It is necessary to read these three verses connectedly to get the whole picture before us, before considering each verse separately. The subject of falling away, without hope of restoration, is a most serious one. We need to give attention to it.

9. What is the first point which the apostle mentions? The second? The third? Heb. 6:4.

NOTE.—“Once enlightened,” once for all. This has reference to seeing and accepting the light of the truth. The Syriac has: “Those who have once descended to baptism.” It includes not only the moment of conversion, but

the whole process by which the young Christian is prepared for membership in the church.

“Tasted of the heavenly gift.” This denotes an advanced Christian experience. The word of life is spoken of as a gift. John 4:10. So is the Holy Spirit; eternal life; prophecy. Acts 2:38; Rom. 6:23; 1 Cor. 13:2. Other gifts are mentioned in 1 Corinthians 12:28-31. All gifts may be summed up in the one “unspeakable gift,” Christ. 2 Cor. 9:15.

“Partakers of the Holy Ghost.” This also points to an experience out of the ordinary. Those here mentioned have not only been enlightened and tasted of the heavenly gift; they have also been made partakers of the Holy Spirit.

**10. What two other conditions are added to the previous three? Heb. 6:5.**

NOTE.—“Tasted the good word of God;” enjoyed a healthy Christian experience, delighted in a study of the word of God. Tasted of the “powers of the world to come.” These are supernatural powers, such as gifts of healing and of miracles. As noted in the preceding question, these all denote an experience out of the ordinary. They refer to such as have had special light and privileges.

“Perfect conformity to the will of God is the high aim to be constantly before the Christian. He will love to talk of God, of Jesus, of the home of bliss and purity which Christ has prepared for them that love Him. The contemplation of these themes, when the soul feasts upon the blessed assurances of God, the apostle represents as tasting ‘the powers of the world to come.’”—*Testimonies*, vol. 5, p. 745.

**11. What is said to be impossible? Heb. 6:6, first part.**

NOTE.—This is a dreadful statement and one that should cause us to pause. According to these verses there is a possibility of falling away with no hope of restoration. Nothing could be worse than this. It means the loss of the soul, loss of eternal life.

**12. Why is it impossible for them to be renewed again to repentance? Heb. 6:6, last part.**

NOTE.—“Seeing they crucify” is a present active participle, and denotes a willful and continuous hostility to Christ. The margin in the Revised Version gives the correct meaning when it translates: “It is impossible to renew them again unto repentance; the while [margin] they crucify to themselves the Son of God afresh.” That is, there is no hope for them so long as they continue in opposition to the pleadings of the divine Spirit.

**13. How does the earth respond to “the rain that cometh oft upon it”? What does it receive from God? Heb. 6:7.**

**14. What is the end of such as bring forth thorns and briers? Heb. 6:8.**

NOTE.—God wants us to bear fruit. If we do not, He is patient and kind and waits. The parable of the fig tree in Luke 13:6-9 shows God's great mercy and patience. If God sees that there is no more hope; if men continue in willful opposition and reject the grace offered them, they will at last be cut down.

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## Lesson 10, for June 5, 1948

### God's Promise and Oath

LESSON SCRIPTURE: Heb. 6:9-15.

MEMORY VERSE: "Be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 6:12.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 229-235.

1. Of what is the apostle persuaded concerning his readers?  
Heb. 6:9.

NOTE.—The rejection mentioned in verse 8 did not apply to those to whom the apostle is writing. He is persuaded of better things of them. Nevertheless he feels justified in issuing this warning. They may not be guilty, but they need counsel.

2. What will God not forget? To whom had they ministered?  
Heb. 6:10.

NOTE.—No man will ever be saved by works. But this does not mean that God is not interested in and does not appreciate "work and labor of love," especially when shown in ministering to the saints. Hospitality is one of the Christian graces.

3. What will followers of Christ show, and for how long?  
Heb. 6:11.

4. They are to do this with what purpose and what result?  
Heb. 6:12.

5. In making promise to Abraham, by whom did God swear?  
Why? Heb. 6:13.

6. What was the promise made to Abraham? Heb. 6:14.

NOTE.—"There was given to Abraham the promise, especially dear to the people of that age, of a numerous posterity and of national greatness: 'I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.' And to this was added the assurance, precious above every other to the inheritor of faith, that of his line the Redeemer of the world should come: 'In thee shall all families of the earth be blessed.' Gen. 12:3: Yet, as the first condition of fulfillment, there was to be a test of faith; a sacrifice was demanded."—*Patriarchs and Prophets*, page 125.

7. Through what experience did Abraham pass before he ob-

tained the promise? Relate the story of the giving of the promise. Heb. 6:15; Gen. 15:1-6.

NOTE.—“In a vision of the night the divine voice was again heard. ‘Fear not, Abram,’ were the words of the Prince of princes; ‘I am thy shield, and thy exceeding great reward.’ But his mind was so oppressed by forebodings that he could not now grasp the promise with unquestioning confidence as heretofore. He prayed for some tangible evidence that it would be fulfilled. And how was the covenant promise to be realized, while the gift of a son was withheld? ‘What wilt thou give me,’ he said, ‘seeing I go childless?’ ‘And, lo, one born in my house is mine heir.’ He proposed to make his trusty servant Eliezer his son by adoption, and the inheritor of his possessions. But he was assured that a child of his own was to be his heir. Then he was led outside his tent, and told to look up to the unnumbered stars glittering in the heavens; and as he did so, the words were spoken, ‘So shall thy seed be.’ ‘Abraham believed God, and it was counted unto him for righteousness.’ Rom. 4:3.”—*Patriarchs and Prophets*, pages 136, 137.

8. What question did Abraham ask God with reference to the promise that his seed should be as numerous as the stars? Gen. 15:8.

NOTE.—Abraham was then past seventy-five years of age, and his wife ten years younger. Under these conditions he wanted additional assurance from God concerning the promise of an heir. God condescended to give it to him.

9. What did God tell Abraham to do? Gen. 15:9-16.

NOTE.—“By divine direction, Abraham sacrificed a heifer, a she-goat, and a ram, each three years old, dividing the bodies, and laying the pieces a little distance apart. To these he added a turtledove and a young pigeon, which, however, were not divided. This being done, he reverently passed between the parts of the sacrifice, making a solemn vow to God of perpetual obedience. Watchful and steadfast, he remained beside the carcasses till the going down of the sun, to guard them from being defiled or devoured by birds of prey. About sunset he sank into a deep sleep; and, ‘lo, a horror of great darkness fell upon him.’ And the voice of God was heard, bidding him not to expect immediate possession of the Promised Land, and pointing forward to the sufferings of his posterity before their establishment in Canaan. The plan of redemption was here opened to him, in the death of Christ, the great Sacrifice, and His coming in glory. Abraham saw also the earth restored to its Eden beauty, to be given him for an everlasting possession, as the final and complete fulfillment of the promise.”—*Patriarchs and Prophets*, page 137.

10. What occurred at night? Gen 15:17.

NOTE.—“As a pledge of this covenant of God with men, a smoking furnace and a burning lamp, symbols of the divine presence, passed between the severed victims, totally consuming them. And again a voice was heard by Abraham, confirming the gift of the land of Canaan to his descendants, ‘from the river of Egypt unto the great river, the river Euphrates.’”—*Patriarchs and Prophets*, page 137.

11. How did Abraham and Sarah feel when after many years

the promise of a son was about to be fulfilled? Gen. 17:15-17; 18; 13-15.

NOTE.—“When Abraham was nearly one hundred years old, the promise of a son was repeated to him, with the assurance that the future heir should be the child of Sarah. But Abraham did not yet understand the promise. His mind at once turned to Ishmael, clinging to the belief that through him God’s gracious purposes were to be accomplished.”—*Patriarchs and Prophets*, page 146.

Abraham is called the father of the faithful, though at times his faith was small. But God did not cast him off. Many years had rolled by since the promise of an heir had been given, and each year the fulfillment seemed increasingly more impossible.

12. When the promised son at last was born, how old was Abraham? Sarah? Gen. 21:1-8.

NOTE.—Nearly twenty-five years had gone by before God’s promise was fulfilled. It is to this delay that reference is made when in Hebrews it says that after Abraham “had patiently endured, he obtained the promise.” Heb. 6:15.

13. What great test came to Abraham? Gen. 22:1-14.

NOTE.—“God had called Abraham to be the father of the faithful, and his life was to stand as an example of faith to succeeding generations. But his faith had not been perfect. He had shown distrust of God in concealing the fact that Sarah was his wife, and again in his marriage with Hagar. That he might reach the highest standard, God subjected him to another test, the closest which man was ever called to endure. In a vision of the night he was directed to repair to the land of Moriah, and there offer up his son as a burnt offering upon a mountain that should be shown him.”—*Patriarchs and Prophets*, page 147.

14. What did God now swear and confirm with an oath? Gen. 22:15-18.

NOTE.—This is the event referred to in Hebrews. Wonderful was the condescension on the part of God thus to enter into covenant with man and confirm it with an oath.

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## Lesson 11, for June 12, 1948

### An Anchor of the Soul; Melchizedek

LESSON SCRIPTURE: Heb. 6:16 to 7:3.

MEMORY VERSE: “Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil” Heb. 6:19.

STUDY HELP: M. L. Andreasen, “The Book of Hebrews,” pages 236-248.

1. By whom do men swear? What is the purpose of an oath said to be? Heb. 6:16.

**2. What was God willing to show unto the heirs of promise? Heb. 6:17.**

NOTE.—The plural, “heirs,” is significant. God did not take an oath for Abraham’s sake only, but also for ours. “Immutability of His counsel.” This means that God’s plan and purpose stand fast. They are sure and steadfast, unchangeable.

“Hope and courage are essential to perfect service for God. These are the fruit of faith. Despondency is sinful and unreasonable. God is able and willing ‘more abundantly’ to bestow upon His servants the strength they need for test and trial. The plans of the enemies of His work may seem to be well laid and firmly established; but God can overthrow the strongest of these. And this He does in His own time and way, when He sees that the faith of His servants has been sufficiently tested.”—*Prophets and Kings*, page 164.

**3. What are the two immutable things? Heb. 6:18, first part.**

NOTE.—“Another compact—called in Scripture the ‘old’ covenant—was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the ‘second,’ or ‘new’ covenant, because the blood by which it was sealed was shed after the blood of the first covenant. That the new covenant was valid in the days of Abraham, is evident from the fact that it was then confirmed both by the promise and by the oath of God,—the ‘two immutable things, in which it was impossible for God to lie.’”—*Patriarchs and Prophets*, page 371.

**4. What is impossible for God? What comfort should this bring us? Heb. 6:18, second part.**

NOTE.—God does not deceive us; He cannot deceive us. It is utterly at variance with His nature to say anything that is not absolutely true. This should be a consolation to us, and it should also be a guide to us in our conversation and life.

**5. Upon what are we to lay hold? Heb. 6:18, last part.**

NOTE.—“The cities of refuge appointed for God’s ancient people were a symbol of the refuge provided in Christ. The same merciful Saviour who appointed those temporal cities of refuge, has by the shedding of His own blood provided for the transgressors of God’s law a sure retreat, into which they may flee for safety from the second death. No power can take out of His hands the souls that go to Him for pardon.”—*Patriarchs and Prophets*, pages 516, 517.

**6. To what is this hope likened? Heb. 6:19, first part.**

**7. Where does this hope enter? Heb. 6:19, last part.**

NOTE.—“The ministration of the priest throughout the year in the first apartment of the sanctuary, ‘within the veil’ which formed the door and sepa-



rated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension. . . .

"Thither the faith of Christ's disciples followed Him as He ascended from their sight. Here their hopes centered, 'which hope we have,' said Paul, 'as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever.'"—*The Great Controversy*, pages 420, 421.

## 8. What custom was common in olden times? 1 Kings 2:28-31.

NOTE.—In olden times a transgressor might flee from his enemies, lay hold of the horns of the altar, and find temporary refuge. At times men would flee to the altar of burnt offering in the court, of which we have an example in 1 Kings 1:50-53. But it was considered safer to flee to the tabernacle itself, as in the case of Joab. But at best, their refuge was only temporary. Not so with our hope. It is sure and steadfast; it is an anchor of the soul; it is within the veil.

## 9. Where has Jesus entered? Heb. 6:20, first part.

NOTE.—Some have thought this to mean the second veil, but this cannot be. The picture is that of a man fleeing and laying hold of the horns of the altar. But no one ever fled into the most holy. This has reference to the first apartment only. Into that Christ entered upon His ascension.

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, 'whither the Forerunner is for us entered.' There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God."—*The Great Controversy*, page 489.

## 10. After what order was Christ made high priest? Heb. 6:20, last part.

## 11. Who was "this Melchizedek"? What does the Bible record of him? Heb. 7:1; Gen. 14:18-20.

NOTE.—Abraham and Lot had come out of Egypt. Gen. 13:1. As they journeyed through the land, a controversy arose between the herdsmen of Abraham and those of Lot. To settle the dispute, Abraham gave Lot the choice of location, and Lot promptly chose Sodom, while Abraham dwelt in Hebron. A war arose between the kings of Sodom and Gomorrah with their confederates on one side, and the four powerful kings on the other side. Gen. 14:1-9. Sodom and Gomorrah were taken, and Lot and his goods captured. Verses 10-12. This came to the ears of Abraham, who mustered 318 men, pursued the enemy, rescued Lot, and brought all the goods back. Verses 13-16. As Abraham neared Sodom, the king and his confederates came out to meet him,

"and Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hands. And he gave him tithes of all." Verses 18-20.

12. In what way did Abraham honor Melchizedek? What was Melchizedek's first title? Second title? Heb. 7:2.

NOTE.—We have already learned that Christ is greater than the angels, greater than Moses, greater than Joshua. Now Abraham is added to the list. Abraham gave tithes to Melchizedek, who was king of righteousness and king of peace, a fit type of Him who is called "The Lord our righteousness" and "The Prince of Peace." Jer. 23:6; Isa. 9:6.

13. What did Melchizedek not have? To whom was he made like? Heb. 7:3.

NOTE.—Every Jew who claimed a right to the priesthood had to present documentary proof of this right. His genealogy must be complete, not one link missing. Melchizedek had no such genealogy. As far as the record goes, he had neither father nor mother, nor is there any record that he was ever born or that he died. As far as the genealogy is concerned, he was without beginning or end. Melchizedek's priesthood was not dependent upon genealogy, as was the Levitical. It was not Christ who was made like Melchizedek, but Melchizedek who was "made like unto the Son of God." This was done so he could be a type of Christ. His pedigree was purposely withheld by God, that he might become symbolic of Him who in truth is without beginning or end.

Two things are here affirmed of Melchizedek. He "abideth." He had no successor. Ordinarily a priest did not enter fully upon his duties until he was thirty years of age. At the age of fifty he ceased to serve. See Num. 4:1-3; 8:25.

"Continually." There was no break in the service; no cessation. This word may also mean "eternal," but the main thought is that of continuous service.

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## Lesson 12, for June 19, 1948

### Melchizedek; the Levitical Priesthood

LESSON SCRIPTURE: Heb. 7:4-17.

MEMORY VERSE: "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." Heb. 7:4.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 249-254.

1. What does the apostle now invite us to consider? Heb. 7:4.

NOTE.—Melchizedek was a type of Christ. For this reason we are to consider him.

2. What commandment did the sons of Levi have? To whom did the commandment extend? Heb. 7:5.

NOTE.—They were to take tithe even of Abraham's seed. This showed the Levites to be superior to other descendants of Abraham.

3. To whom did Abraham pay tithes? What did he receive in return? Heb. 7:6.

NOTE.—“Another who came out to welcome the victorious patriarch, was Melchizedek, king of Salem, who brought forth bread and wine for the refreshment of his army. As ‘priest of the most high God,’ he pronounced a blessing upon Abraham, and gave thanks to the Lord, who had wrought so great a deliverance by His servant. And Abraham ‘gave him tithes of all.’”—*Patriarchs and Prophets*, page 136.

“The tithing system did not originate with the Hebrews. From the earliest times the Lord claimed a tithe as His; and this claim was recognized and honored. Abraham paid tithes to Melchizedek, the priest of the most high God. Jacob, when at Bethel, an exile and a wanderer, promised the Lord, ‘Of all that Thou shalt give me I will surely give the tenth unto Thee.’ Gen. 14:20; 28:22. As the Israelites were about to be established as a nation, the law of tithing was reaffirmed, as one of the divinely ordained statutes upon obedience to which their prosperity depended. The system of tithes and offerings was intended to impress the minds of men with a great truth,—that God is the source of every blessing to His creatures, and that to Him man's gratitude is due for the good gifts of His providence.”—*Ibid.*, page 525.

4. What is without contradiction? Heb. 7:7.

5. What happens to men *here* who receive tithes? What is the record concerning this Melchizedek? Heb. 7:8.

6. How does the apostle continue the argument? Heb. 7:9, 10.

NOTE.—The author has carried the argument to its full conclusion. He has shown that Melchizedek is superior to Abraham, and now he shows that he is also superior to Levi; hence the Melchizedek priesthood is superior to the Aaronic.

7. Restate the argument of the apostle as he shows the need of a change in the priesthood. Heb. 7:11.

NOTE.—The apostle is here comparing the limitations of the human priesthood of Levi with the perfection of the divine priesthood of Christ. The symbolic forms and sacrifices of the Levitical priesthood could not in themselves save man. They could only provide a system of symbols for faith in the promised redemption through Christ, who became both sacrifice and priest under the new covenant. Men were saved by faith under the old dispensation even as they are now, but it was faith operating through a substitutionary priesthood and sacrifice that looked forward to the true priest and the true sacrifice.

8. If the priesthood is changed, what else must also, of necessity, be changed? Heb. 7:12.

NOTE.—The law of the priesthood provided that all priests must be of the tribe of Levi and of the family of Aaron. But if the new priesthood was to be after the order of Melchizedek, the law which demanded that all priests be of the tribe of Levi must be changed.

9. To what tribe did Christ belong? Heb. 7:13, 14.

NOTE.—Melchizedek was not a Levite; nor was Christ, who belonged to the tribe of Judah. If Christ, therefore, is to become priest, it is evident that all the ordinances that were peculiarly Aaronic must be changed.

10. What is "yet far more evident"? Heb. 7:15.

11. By virtue of what is Christ made priest? Heb. 7:16.

NOTE.—"Endless life." The Syriac translates "indissoluble life," as do also Farrar, Westcott, and many others. The Greek original has this signification.

12. To what does God testify? Heb. 7:17.

NOTE.—The author repeats this scripture several times in an endeavor to show that the Aaronic priesthood, which was only transitory, was now to be superseded by the perpetual priesthood of Christ. For since the priesthood through Levi was only one of human succession, "a figure for the time then present" (chapter 9:9) the priesthood of Christ was better in that it was divine and therefore eternal.

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## Lesson 13, for June 26, 1948

### The Surety of a Better Testament

LESSON SCRIPTURE: Heb. 7:18 to 8:5.

MEMORY VERSE: "By so much was Jesus made a surety of a better testament." Heb. 7:22.

STUDY HELP: M. L. Andreasen, "The Book of Hebrews," pages 254-274.

1. Of what is there a disannulling? Why? Heb. 7:18.

NOTE.—The "commandment going before" is the same as the "carnal commandment" of verse 16, the law of the Levitical priesthood.

While wonderful lessons can be learned from the Levitical system, it should be remembered that it was only prophetic of something better to come.

2. What inherent weakness did the law of ceremonial observances have? What did a better hope do? Heb. 7:19.

NOTE.—"The gospel of Christ reflects glory upon the Jewish age. It sheds light upon the whole Jewish economy, and gives significance to the ceremonial

law. The tabernacle, or temple, of God on earth was a pattern of the original in heaven. All the ceremonies of the Jewish law were prophetic, typical of mysteries in the plan of redemption. The rites and ceremonies of the law were given by Christ Himself, who, enshrouded in a pillar of cloud by day and a pillar of fire by night, was the leader of the hosts of Israel; and this law should be treated with great respect, for it is sacred. Even after it was no longer to be observed, Paul presented it before the Jews in its true position and value, showing its place in the plan of redemption and its relation to the work of Christ; and the great apostle pronounces this law glorious, worthy of its divine Originator. That which was to be done away was glorious, but it was not the law instituted by God for the government of His family in heaven and on earth; for as long as the heavens shall remain, so long shall the law of the Lord endure.”—Ellen G. White, in *Signs of the Times*, July 29, 1886.

3. By what solemn act was Christ made priest? How did this contrast with the Levitical priests? Heb. 7: 20, 21.

4. Of what was Jesus made surety? Heb. 7:22.

NOTE.—“Surety” here has the meaning of becoming security for, signing someone’s bond. It does not release a person from his obligation, but it makes the bondsman responsible for the fulfillment of the agreement, and in case of failure the bondholder will hold the bondsman responsible.

“Jesus withstood all the temptations of Satan, and through Christ we may withstand them. Through Jesus we may overcome the love for earthly treasures. Our Saviour withstood on every point the test of temptation, and in this way He has made it possible for man to overcome. Now, there is enough in this idea, in this thought, to fill our hearts with gratitude every day of our lives. As Jesus was accepted as our substitute and surety, every one of us will be accepted if we stand the test and trial for ourselves. He took our nature that He might become acquainted with the trials wherewith man should be beset, and He is our mediator and intercessor before the Father.”—Ellen G. White, in *Review and Herald*, June 10, 1890.

5. What is said of the Levitical priests in contrast with “this Man”? Heb. 7:23, 24.

NOTE.—Christ never dies. For this reason He will not have any successor, and therefore the priesthood is unchangeable.

6. Because He “continueth ever,” what is Christ able to do? For what does Christ live? Heb. 7:25.

NOTE.—“Though the ministration was to be removed from the earthly to the heavenly temple; though the sanctuary and our great high priest would be invisible to human sight, yet the disciples were to suffer no loss thereby. They would realize no break in their communion, and no diminution of power because of the Saviour’s absence. While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, ‘Lo, I am with you always, even unto the end of the world.’ Matt. 28:20. While He delegates His power to inferior ministers, His energizing presence is still with His church.”—*The Desire of Ages*, page 166.

**7. What five characteristics is Jesus said to possess? Heb. 7:26.**

NOTE.—(1) Holy, pure, consecrated, hallowed. (2) Harmless; perhaps better, guileless. (3) Undeified; though in constant contact with sin, Christ was never contaminated by it. He heard and saw many things that might have defiled other minds, but none of these things affected Him. (4) Separate from sinners; Christ had the ability to mingle with sinners and yet be separate from them—a wonderful achievement. (5) Higher than the heavens; He was with sinners, yet apart from them. He was in the world, but also far above it.

**8. What does Jesus not need to do? How often did He offer Himself? Heb. 7:27.**

**9. What contrast is there between men who were made priests by the law and the Son who is made priest by the oath of God? Heb. 7:28.**

NOTE.—Many of the high priests had infirmities and spiritual weaknesses. They needed daily to offer for their own sins. As the time for Christ's coming was drawing near, many of the high priests were positively wicked and unfit for holy service. But Christ was "consecrated for evermore."

**10. As the apostle sums up what he has written, to what conclusion does he come? Heb. 8:1.**

NOTE.—"Such" an high priest has reference to all that has been said of Christ, perhaps with particular reference to chapter 7:26. Our High Priest is now at the right hand of the throne of the Majesty in the heavens, invested with all authority.

**11. Of what is Christ the minister? What other name is given to the sanctuary? Who pitched it? Heb. 8:2.**

NOTE.—There is a sanctuary in heaven of which Christ is minister. There are those who contend that this sanctuary is not real, that it is only a shadow. But this is the opposite of what God says. He says the earthly is a shadow of the heavenly. The sanctuary is as real as the blood shed on Calvary is real.

"Here is revealed the sanctuary of the new covenant. The sanctuary of the first covenant was pitched by man, built by Moses; this is pitched by the Lord, not by man. In that sanctuary the earthly priests perform their service; in this, Christ, our great high priest, ministers at God's right hand. One sanctuary was on earth, the other is in heaven."—*The Great Controversy*, page 413.

**12. For what is every high priest ordained? What must "this Man" of necessity have? Why should He not be a priest on earth? Heb. 8:3, 4.**

NOTE.—Christ must have something to offer, or He could not be priest. Blood was the chief thing which priests offered, and blood presupposed death. It was therefore necessary that Christ die before He could offer. Priests on earth offered the blood of animals, Christ His own blood. This work He could not begin until after Calvary. But could not Christ have offered incense?

"No stranger, which is not of the seed of Aaron [may] come near to offer incense before the Lord." Num. 16:40. Christ could not offer His blood before it was spilled, and He was forbidden by the law to offer incense. The statement is therefore true that He could not be a priest on earth.

**13. Of what was the earthly sanctuary an example and shadow? What was Moses commanded to do? Heb. 8:5; Ex. 25:40; 39:42, 43; 40:16.**

NOTE.—It is well to have in mind that the earthly sanctuary was not an exact duplicate of the heavenly. It was only an example and a shadow. Some make the mistake of making the heavenly a copy of the earthly. This is reversing the picture.

"Not only the sanctuary itself, but the ministration of the priests, was to 'serve unto the example and shadow of heavenly things.' Thus it was of great importance; and the Lord, through Moses, gave the most definite and explicit instruction concerning every point of this typical service."—*Patriarchs and Prophets*, pages 351, 352.

**14. When Solomon built the temple, who provided the pattern for it? 1 Chron. 28:11, 12, 19.**

NOTE.—"David gave Solomon minute directions for building the temple, with patterns of every part, and of all its instruments of service, as had been revealed to him by divine inspiration."—*Patriarchs and Prophets*, page 751. See *Prophets and Kings*, pages 35-50, on Solomon's temple.

Solomon's temple differed in some respects from the first sanctuary in the wilderness. Instead of two angels in the most holy, there were four. Instead of one candlestick, there were ten. Instead of one table of shewbread, there were ten; instead of one laver, there were ten. 2 Chron. 3:10-13; 4:6-8. However, the main features were the same. There were two apartments in both, one altar of burnt offering, one altar of incense, one mercy seat, one ark, one high priest. Because of the increased size of the temple and the larger number of priests, it became necessary to increase the number of some of the articles of furniture, but there was no change in principle. The service remained the same.

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## SABBATH SCHOOL LESSONS FOR THIRD QUARTER

For Sabbath school members who do not have a *Lesson Quarterly* the first Sabbath of the next quarter, we give the following outline:

The lessons are a continuation of the studies in the book of Hebrews. Lesson 1, for July 3, is entitled, "The New Covenant." The Lesson Scripture is Hebrews 8:6-13. The memory verse is Hebrews 8:12. The study help is *The Book of Hebrews*, by M. L. Andreasen, chapter 8, comments on Hebrews 8:6-13. You may secure this from your Book and Bible House. The texts covered are:

Ques. 1: Heb. 8:6.

Ques. 2: Ex. 24:3-8.

Ques. 3: Heb. 8:7, 8.

Ques. 4: Heb. 8:9, first part.

Ques. 5: Ex. 23:20, 21.

Ques. 6: Heb. 8:9, last part.

Ques. 7: Heb. 8:10, first part.

Ques. 8: Ps. 40:8.

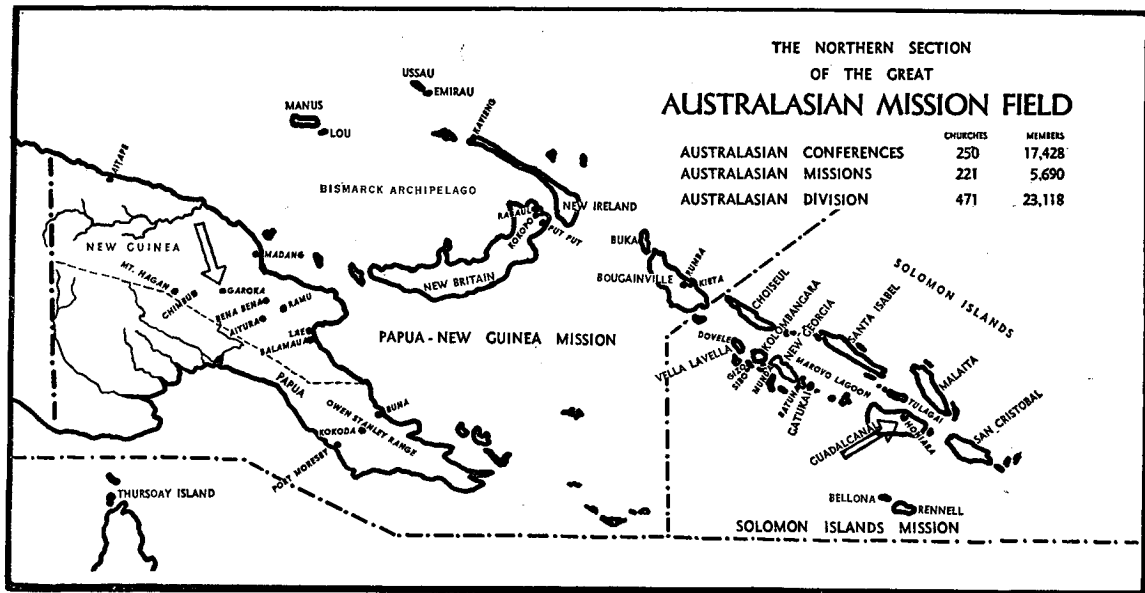
Ques. 9: Heb. 8:10, last part.

Ques. 10: Heb. 8:11, first part.

Ques. 11: Heb. 8:11, last part.

Ques. 12: Heb. 8:12.

Ques. 13: Heb. 8:13.



### THIRTEENTH SABBATH OFFERING—AUSTRALASIAN DIVISION—JUNE 26, 1948

Sabbath school members everywhere have the privilege this quarter of giving toward two worthy projects in the islands of the Pacific Ocean. During the war our buildings were ravaged, mission ships were destroyed, or taken for naval purposes, and our work generally disorganized. Now an effort is being made to re-establish the work. There is a great demand for teachers,

and in an endeavor to meet this demand a training school is to be erected at Honiara, on Guadalcanal. On the island of New Guinea hundreds of teachers are needed. A large tract of land has been secured at Garoka in New Guinea, where a training school is to be established. The overflow of the Thirteenth Sabbath Offering is to provide funds for these two pressing needs.