

Adult

Sabbath School Lessons

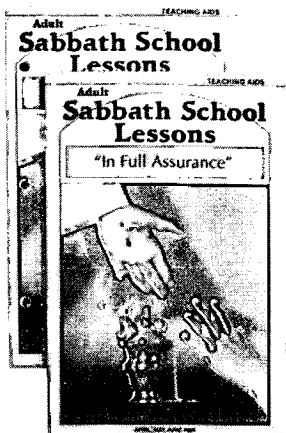
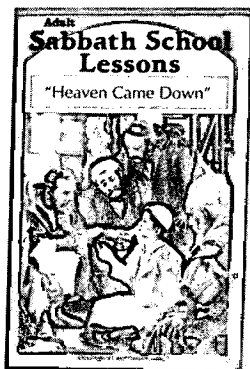
Leviticus and Life



January, February, March 1989

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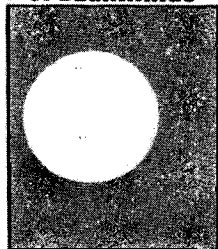
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COLLEGIATE QUARTERLY

THE BOOK OF BEGINNINGS



The following is the theme song for "Harvest '90." Elder Charles Brooks of the General Conference Department of Church Ministries writes that our people "are encouraged to sing it over and over until it becomes a part of the evangelistic thrust of the Sabbath School and Church."

HARVEST '90

Joyfully
unison

ALLEN W. FOSTER

We sing of a har-vest, we sing of a

har-vest of souls to be won! We work for a

reap-ing, we work for that reap-ing and long to go home!

The har-vest is plen-ti-ful, Lord, the

la-b'ers* are few with so much to do, so still we must

la-bor on and pray Je-sus to come!

Rubato

*laborers

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The Adult Sabbath School Lessons are prepared by the Department of Church Ministries of the General Conference of Seventh-day Adventists. The preparation of the lessons is under the general direction of a worldwide Sabbath School Lesson Committee, the members of which serve as consulting editors. The published lesson quarterly reflects the input of the committee and thus does not solely or necessarily represent the intent of the authors.

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Adult Sabbath School Lessons (standard edition). (USPS 702-480). Published quarterly by Pacific Press Publishing Association, 1350 North Kings Road, Nampa, ID 83687, U.S.A. One year subscription in U.S.A., \$4.70 single copy, \$2.50. One year subscription to countries outside U.S.A., \$6.45; single copy, \$2.50. All prices at U.S.A. exchange. Second-class postage paid at Nampa, ID. When a change of address is desired, please send both old and new addresses.

POSTMASTER: Send address changes to Adult Sabbath School Lessons (standard edition), P.O. Box 7000, Boise, ID 83707.

Editions in Braille available. See page 97. Easy English Edition available.

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Adult Sabbath School Lessons (USPS 702-480)/No. 375 / January-March 1989

Meet the Authors of This Quarter's Lessons

Dr. Leslie Hardinge was born in Calcutta, India, and studied at Newbold College and La Sierra College. He received his Ph.D. degree from London University. Besides pastoral work, he taught at Union, Washington Missionary, Newbold, and Pacific Union Colleges. In 1978 the Hardinges accepted a five-year term as president and dean of the SDA Theological Seminary in the Philippines.

Dr. Hardinge has published eight books, including *These Watched Him Die* and *The Conquerors*. Since his retirement he has worked part time as Spirit of Prophecy coordinator for the Southern California Conference. He also enjoys making furniture.

The Hardinges have one daughter.



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Elder Holbrook wrote the column called "Frank Answers" for *These Times* for many years as well as numerous articles for *Ministry* and the *Adventist Review*. He has authored several booklets and one academy textbook. He is the editor of the proposed eleventh volume of the *SDA Bible Commentary*.

The Holbrooks have three adult children.



The Blessing of Daily Study

"Every day some portion of time should be appropriated to the study of the lessons, not merely to mechanically repeat the words, while the mind does not comprehend the meaning; but to go to the very foundation, and become familiar with what is brought out in the lesson."—*Counsels on Sabbath School Work*, p. 53.

Daily Lesson Study Pledge

As one greatly desirous of improving my knowledge of the Scriptures and of the Lord to whom they point, I pledge to carefully and prayerfully study some portion of the Sabbath School lesson each day of the week.

How To Study These Lessons

You need the teaching ministry of the Holy Spirit. Jesus promised that the Holy Spirit would be given to those who ask Him (Luke 11:13). Without the Spirit's special enlightenment there can be no genuine understanding of the spiritual message of the Bible. Before beginning your study each day pray that the Holy Spirit will instruct your mind. Not only does He make difficult things plain, but also He brings Christ to your heart as your indwelling righteousness (Rom. 8:9, 10).

Read through the entire lesson in the quarterly at the beginning of the week. Whole learning is more effective than part learning. When you see the whole picture first it is then much easier to put in the details. The parts of the whole can be remembered better when you understand the overall message.

Study one section of the lesson each day. It is not always necessary to look up every verse to find the answer to the question. Sometimes we incorporate additional verses for those who are anxious to have more Bible evidence. It is important for you to read enough of the Bible passages so that you can understand the message that is being taught. If you discover problem words, phrases, or ideas, go to a good Bible commentary or dictionary for clarification. The aim of your study is always to gain a closer walk with God. Factual information is helpful, but spiritual insight is essential. Do not worry if you do not understand everything in the book, chapter, or verse being discussed. No one understands everything. God's Word is a mine of truth that always contains much more than our finite human capacity is capable of grasping. Even so, we are blessed when we make the effort to receive the blessing the Lord has for us.

Use the writings of Ellen G. White as a commentary on the Bible text. Her interpretations of Scripture were given by the Lord to lead us to a better understanding of His Word. First seek to determine the meaning of a Bible passage by comparing Scripture with Scripture. Then see what Ellen White has to say on the passage. The *Index to the Writings of E. G. White* will be invaluable to you in this study.

Allow the Bible to speak to you personally. Leviticus is not the easiest book of the Bible to understand. But it has important spiritual messages for each one of us. If we compare the book of Leviticus with its New Testament parallels, it is possible to understand its great significance for Christians. The Lord has spoken to His people in many different ways through the ages. The book of Leviticus reveals how He approached the children of Israel shortly after their escape from Egypt. It enabled the Israelites to understand something of the Messiah's work in the future. And it enables us to grasp more fully what Jesus has done and is continuing to do for us.

Erwin R. Gane, Ph.D.
Editor

Introduction to the Book of Leviticus

Leviticus and Life

Many translations of Scripture call Leviticus the "Third Book of Moses." Our English name comes from the Greek, and means "The Levitical Book," although Levites are mentioned only twice (Lev. 25:32, 33). Its title is based on the fact that it contains the rules by which the Levites carried out their ministrations.

The Levitical regulations codify and clarify the ways in which God's people worshipped Him from the beginning. They also are filled with symbols and types of salvation. The regulations for worship reveal spiritual truth that God wished His people to grasp. The symbols point prophetically to Christ's atoning ministry.

Can the book of Leviticus speak to people today, or should it be deleted from our Bibles as a worn-out "manual for ministers"—a relic from a long-forgotten age when men offered animal sacrifices and burned incense?

The book of Leviticus does contain a message for us. Because modern people remain carnal, the everlasting gospel that brought God's saving grace to sinners in antiquity still is needed today.

The book of Leviticus, along with portions of Exodus and Numbers, provides written guidelines for the services of the Israelite sanctuary. It also provides a code for practical, everyday living for a committed, covenant people who desire to mirror the character of God. The book of Leviticus furnishes God's people a theological model for understanding the plan of salvation.

A study of the literary structure of the book of Leviticus reveals that the first half (chapters 1-15) dwells on the general subject of "justification" ("the priest shall make an atonement for him," Lev. 5:10). The second half (chapters 17-28) focuses on the subject of "sanctification" ("Ye shall be holy: for I the Lord your God am holy," Lev. 19:2). At the center is the theological bridge between the two parts, the Day of Atonement.

OVERVIEW—Leviticus

Lev. 1-15	Lev. 16	Lev. 17-28
"Justification" in Christ	Day of Atonement	"Sanctification" in Christ

Sanctuaries of Salvation

THIS WEEK'S STUDY: Insights on Leviticus from the New Testament. Hebrews 11:4, 7; 10:1-4; Acts 13:32, 33, 38, 39.



MEMORY TEXT: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect" (Hebrew 10:1).

YOUR SALVATION COMES THROUGH FAITH. God's method of saving sinners is the same in all ages. Salvation comes through faith in the Saviour whom God provided to pay the penalty for our sins.

OVERVIEW: Sanctuaries of Salvation		
Heb. 11:4, 7	Heb. 10:1-4	Acts 13:32, 33, 38, 39
Patriarchs	Israel	Christians

KNOWING GOD'S WILL. How did people living before the time of Jesus Christ know the will of God for their lives? How did God make them aware that the societies in which they were living were vastly inferior to the divine ideal? How did God convince them that they were sinners in need of a Saviour? What means did He use to help them understand the work the Saviour would do for them? The answers to these questions are found in the book of Leviticus.

To many modern Christians the book of Leviticus appears to be a musty relic from the ancient past. Such is not the case. Certainly Leviticus is an old book. But things that are old are not always musty relics. A study of Leviticus can give us a new understanding of the Christian gospel. It can reinforce the New Testament message that there is forgiveness and salvation in Jesus Christ, and it can awaken us to God's will regarding many aspects of human behavior and relationships.

The book of Leviticus is also of central importance to us as it is studied in relation to the New Testament. Jesus and New Testament writers acknowledged Moses as the inspired author of Leviticus. (See Matt. 8:1-4; compare Lev. 14; Heb. 7:14.) New Testament writers often referred to the Levitical services and laws as meaningful illustrations of Christ's work for us.

From the book of Leviticus the Master drew the "second" commandment when He summarized the Decalogue: "Thou shalt love thy neigh-

bour as thyself" (Matt. 22:39; compare Lev. 19:18). James characterized the same immortal statement as "the royal law according to the scripture" (James 2:8).

Religious faith is the same in Old and New Testaments. When we, who are removed more than three thousand years from the writing of Leviticus, turn to the New Testament—especially to the book of Hebrews—we gain fascinating insights into the broad meaning of the Levitical sanctuary-centered rites. In doing so, we observe that the religious faith taught in the Scriptures is essentially the same throughout both testaments. In addition we catch a fresh vision of the Saviour "who his own self bare our sins in his own body on the tree" (1 Peter 2:24).

SUN

I. THE FAITH OF THE PATRIARCHS (Heb. 11:4, 7; Gal. 3:8; John 8:56).

The lives of the patriarchs from Adam to Moses are sketched briefly in the book of Genesis. Some we know only by name. Three are mentioned whose experiences provide insights into their faith and that of other loyal patriarchs who lived prior to the Mosaic era.

1. Through what means did Abel express his faith in God? Heb. 11:4.

"Abel grasped the great principles of redemption. He saw himself a sinner, and he saw sin and its penalty, death, standing between his soul and communion with God. He brought the slain victim, the sacrificed life, thus acknowledging the claims of the law that had been transgressed. Through the shed blood he looked to the future sacrifice, Christ dying on the cross of Calvary; and trusting in the atonement that was there to be made, he had the witness that he was righteous, and his offering accepted."—*Patriarchs and Prophets*, p. 72.

2. In addition to the coming Flood, what truth did Noah proclaim to his contemporaries and preserve to pass on to post-Flood generations? 2 Peter 2:5; Heb. 11:7.

3. How did God announce to Abraham the gospel or plan of salvation? What did the promise mean? Gal. 3:8; compare Gen. 12:3.

4. What experience imprinted on Abraham's mind the substitutionary nature of the coming Saviour's sacrifice? John 8:56; compare Gen. 22:8, 13.

Abraham learned the meaning of the gospel. "Through type and promise God 'preached before the gospel unto Abraham,' Galatians 3:8. And the patriarch's faith was fixed upon the Redeemer to come. . . . The ram offered in the place of Isaac represented the Son of God, who was to be sacrificed in our stead. When man was doomed to death by transgression of the law of God, the Father, looking upon His Son, said to the sinner, 'Live: I have found a ransom.'

"It was to impress Abraham's mind with the reality of the gospel, as well as to test his faith, that God commanded him to slay his son. The agony which he endured during the dark days of that fearful trial was permitted that he might understand from his own experience something of the greatness of the sacrifice made by the infinite God for man's redemption."—*Patriarchs and Prophets*, p. 154.

Ask yourself: What can the experiences of Abel, Noah, and Abraham add to my understanding of the love and sacrifice of God through Jesus Christ?



II. THE FAITH OF ISRAEL (Heb. 10:1-4).

God unfolded His plan. The Israelites were organized as a nation under God at Sinai. But their religion should not be regarded as new and different from that of the patriarchs. It was a flowering, a natural expansion, of the ancient patriarchal faith expressed in the sacrificial system.

Two observations confirm this view:

- **At Sinai Israel entered into covenant relationship** with the same God who had covenanted with their immediate forebears--Abraham, Isaac, and Jacob. (See Gen. 17:7, 8; Ex. 6:2-8; 19:3-6.) Israel worshiped the same God who had been worshiped by their distant ancestors. Israel's spiritual heritage could be traced back through Noah and Seth to Adam.

- **The burnt offering, the basic sacrifice of patriarchal worship,** was continued in the Israelite sanctuary. (See Gen. 8:20; Job 1:5; 42:8.) The patriarchal burnt offering was retained as the central, morning-evening sacrifice, offered by the priests for all Israel. (See Ex. 29:38-42.) Apparently the altar in the court derived its name from this fact. It was called "the altar of burnt offering" (Ex. 30:28).

Tabernacle worship disclosed God's purposes. The fact that Israel's tabernacle/Temple sanctuary worship was locked into the earlier patriarchal worship is an example of unfolding revelation. There may be seen in Israel's sanctuary new worship *forms* that disclosed more fully the purposes of God.

In the divine planning it was time for God's people to be given new and deeper concepts of the Deity, the sin problem, and the means by which God would effect man's reconciliation with Himself.

5. What function did the ceremonial law (as found in Leviticus) have for the Israelites? What were its limitations? Heb. 10:1-4.

This statement by the apostle provides the key to open the book of Leviticus and to inform us of its general subject matter. Note the following points:

- The “law” in this passage refers to the Mosaic instruction relating to the sacrifices, festivals, and related elements of the ritual system. This legislation is found briefly in the book of Leviticus.

- The Levitical laws were intended to foreshadow or prefigure the “good things to come.”

- God never intended the Levitical rituals to have (in themselves) any saving value. They were simply to function as shadow-types—as pointers—to focus the attention of the people on the coming Messiah and to fix their faith on Him as their true Saviour from sin.

- The “good things to come” refer to the all-sufficient sacrifice of the coming Redeemer to purify penitent sinners. They also refer to His priestly ministry in their behalf before God.



God’s tabernacle through time. The first step God took in expanding the religious worship of Israel was to call for the erection of the tabernacle. In the reign of Solomon, almost 500 years later, this “temporary” tent was replaced by a permanent Temple in Jerusalem. That magnificent structure, the glory of the nation, was destroyed in 586 B.C. by Nebuchadnezzar. Eventually the exiles who returned from Babylon built a second Temple. Herod the Great began to reconstruct and embellish this Temple in 20 B.C. The building process was still in progress during the days of Jesus. It was completed only a short time before its total destruction by the Romans in A.D. 70.

Although the various structures of the Israelite sanctuary varied somewhat, there appears to have been no significant change in the rituals as set out by Moses in the book of Leviticus.

6. What relationship do you find between the earthly and the heavenly sanctuaries? Ex. 25:8, 9, 40; Heb. 8:5; 9:24.

The Hebrew word translated “pattern” can signify a three-dimensional model, or a set of architectural plans, or both. Does this term point to and reflect a higher reality—namely, a heavenly sanctuary, the heavenly dwelling place of God? The apostle in the book of Hebrews confirms that it does. Citing Exodus 25:40 as proof, he affirms that the earthly sanctuary was an “example” (copy) and “figure” of the “true” sanctuary in heaven. (See Heb. 8:1, 2.)

God the Architect. “God Himself gave to Moses the plan of that structure, with particular directions as to its size and form, the materials to be employed, and every article of furniture which it was to contain. The holy places made with hands were to be ‘figures of the true,’ ‘patterns of things in the heavens’ (Hebrews 9:24, 23)—a miniature representation of the heavenly Temple where Christ, our great High Priest, after offering His life as a sacrifice, was to minister in the sinner’s behalf. God presented

before Moses in the mount a view of the heavenly sanctuary, and commanded him to make all things according to the pattern shown him.”—*Patriarchs and Prophets*, p. 343.

7. **What did God intend to teach Israel by the services of the priests in the various Levitical rituals? Heb. 4:1, 2.**

In this passage “us” refers to Christians; “them” refers to the Israelites in the Exodus (discussed in Hebrews 3:7-19). The point is being made that both Christians and Jews have received the same gospel—the same invitation to salvation from sin by faith in God and His saving provisions.

“The statement may be rendered, ‘we have been gospelized, just as they also.’ In OT times the gospel was ‘preached’ through type and ceremony, in sacrifice and ritual, but it was the same gospel as that more recently proclaimed by Christ.”—*SDA Bible Commentary*, vol. 7, p. 418.

8. **What was God’s ultimate design for Israel’s Temple-sanctuary and the Levitical rituals that portrayed His saving gospel in symbol and rite? Isa. 56:6, 7.**

The heart of our heavenly Father embraces the entire human family. His was a glorious ideal for Israel, whom He had chosen as His agents in a grand strategy to extend grace to all races. His Temple was to provide “an house of prayer for all people” (Isa. 56:7). Through Levitical rite and symbol He desired to teach them His plan of salvation and lead them to personal redemption.



III. THE FAITH OF CHRISTIANS (Acts 13:32, 33, 38, 39).

9. **At what crucial point did the Levitical sacrificial system reach its fulfillment? How did this fact underscore the “glad tidings” of apostolic preaching about Jesus? Acts 13:32, 33, 38, 39; compare Heb. 10:4.**

God’s method of saving sinners is the same in all ages. Through the sacrificial rites (simple forms in pre-Mosaic ages; greatly expanded in the Mosaic era) both patriarch and Israelite were taught the gospel—salvation through faith in God’s promised Saviour. From New Testament times onward, Christians could rejoice in the actual fact of Christ’s appearance. The plan of salvation was long foreshadowed in rite and symbol as recorded in Leviticus. The same plan became a confirmed reality in the spotless life, atoning death, and priestly ministry of Jesus Christ.

10. Where should Christian faith focus today? What are needy sinners invited to do? Heb. 8:1, 2; 4:14-16.
-

Patriarchs and Israelites looked forward to the first advent of the Messiah. Christians look back to Calvary *and* forward to Christ's second advent. But the New Testament also has a vertical focus. It focuses on the *living* Christ, our high priest today in the heavenly sanctuary.

11. How does the book of Revelation portray the reality of the heavenly sanctuary where Jesus ministers?

- Rev. 4:1, 5 _____
- Rev. 7:15 _____
- Rev. 8:3 _____
- Rev. 11:19 _____
- Rev 15:5, 8 _____

Christ's sanctuary ministry essential. "The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time and revealing the triumphant issue of the contest between righteousness and sin. . . .

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, 'whither the forerunner is for us entered.' Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption."—*The Great Controversy*, pp. 488, 489.



12. How can my study of the sanctuary rites and priestly ministries enrich my understanding of Christ's death followed by His priestly ministry in the heavenly sanctuary? Heb. 8:1-5.
-

13. By what principles shall we interpret the sanctuary symbolism and types as given to us in the book of Leviticus? Heb. 9:9; 8:4, 5; 10:1.
-

The sanctuary a parable and a shadow:

- As a teaching device the Levitical sanctuary is defined as a

“parable.” After describing its two apartments and services in general terms, the apostle describes the sanctuary as “a figure [Greek, *parabole* = ‘parable’] for the time then present” (Heb. 9:9; compare verses 1-8). A parable ordinarily is a short story designed to illustrate and drive home a single truth. Only those details are significant that serve to clarify the point under consideration. The sanctuary is a complex parable designed to illustrate several interrelated truths. But we should look for the major emphases. Some of the details are part of the ritual parable and have no spiritual significance.

- The Levitical sanctuary, its priesthood and ritual, is defined also as a *shadow* or type of the heavenly sanctuary and its ministration. (See Heb. 8:4, 5; 10:1.) As a type, the sanctuary functions like a prophecy to prefigure in broad outlines the atoning death of Jesus and the two phases of His priestly ministry.

- The gospel, or plan of salvation, is illustrated and prefigured by the types in Leviticus. (See Heb. 4:1, 2; 8:1-6.)

This means not only that the Levitical sanctuary as a parable and as a shadow-type will illustrate and clarify the truth of the plan of salvation but also that those portions of Scripture dealing with the plan may be used to illuminate our understanding of the parable-type.



The gospel is the key. “The significance of the Jewish economy is not yet fully comprehended. Truths vast and profound are shadowed forth in its rites and symbols. The gospel is the key that unlocks its mysteries.”—*Christ's Object Lessons*, p. 133.

HOW DOES THIS APPLY TO ME?

- Have I personally accepted the provisions of the “everlasting gospel” still being offered?
- How can my relationship to the *living* Christ as my High Priest before the Father enable me to meet the daily challenges of life?
- How can I use the sanctuary message to lead others to Christ?

FURTHER STUDY AND MEDITATION: Read “What Is the Sanctuary,”—*The Great Controversy*, pp. 409-422.

SUMMARY: There is one God, one rebellion in the universe, and only one plan of salvation for sinful human beings: faith in the Saviour whom God has provided. Sacrificial types foreshadowed this truth to the peoples who lived before Christ's first advent. Now we can look back upon the actual realities of the Saviour's incarnation, atoning death, resurrection, and by faith observe His present priestly ministration in the heavenly sanctuary.

Cleansing From the Leprosy of Sin

THIS WEEK'S STUDY: Leviticus chapters 13 and 14.



MEMORY TEXT: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

CHRIST HEALS AND CLEANSSES. In Scripture leprosy is used as a symbol of sin. Pervasive and corrosive, its "issues" display the working out of poisonous principles. The cleansing ceremony focused on Christ's ministry of healing and resulted in the restoration of lepers to full fellowship with God and man. Only the grace of Christ can cleanse us from the inner contamination of sin.

OVERVIEW: Defilement and Cleansing, Lev. 13; 14

Defiled by Sin	The Defilement Cleansed
Contamination by contact Examples of lepers	Priestly duties in cleansing leprosy Items required for the ritual The rite of restoration

CHRIST MEETS HUMAN NEED. Modern secular society dismisses sin as an outdated notion, attributing the human predicament to other causes. The Scriptures employ a variety of models to underscore the seriousness of human sin and the helplessness of the sinner on his own to escape from its grip.

The Bible perceives sin as a defilement or contamination, an inward, penetrating stain and corruption. Salvation comes through cleansing. The evidence for the presence of this model in Leviticus is seen in the fact that Moses uses the word for "unclean/defile" (*tame'*) and its related forms more than 140 times and its antonym "clean/pure" (*taher*) more than 70 times. Furthermore, the Levitical system proposes the process by which the cleansing may take place and the defilement be removed: through water and blood.

Like sin, leprosy works from within, silently, insidiously, numbing the senses, invading the life forces, and eventually poisoning the body's vital currents.

This week we will consider the defilement caused by leprosy, and

analyze the story of four Biblical lepers. Then we will study the elements required for the cleansing rite, and by the Spirit's aid, seek to read the message they teach.

The focus of the ritual cleansing is Jesus. He is the Sacrifice, the Fount of Cleansing, and the intervening Priest, meeting the desperate needs of human beings. Because He took our leprosy (sin) upon Him, He is able to sympathize with the most degraded and to cleanse and restore them to fellowship with His Father.



I. DEFILED BY SIN.

Because leprosy is typical of what humanity is by nature, the ritual cleansing deals especially with what is in man, and not merely with what he has done outwardly.

1. **What brought hope to the person who was terrified that he might have leprosy? Lev. 13:6, 23, 28, 34.**

The purpose of the plan of salvation has always been first to contain, and then to destroy sin.

“It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. ‘Who can bring a clean thing out of an unclean? not one.’ ‘The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.’ Job 14:4. Romans 8:7. Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness.”—*Steps to Christ*, p. 18.

2. **In the Levitical system it was important for the believing Israelite to be cleansed from all defilement. How serious was the Lord about this matter? Why? Lev. 15:31-35.**

Purification from ritual uncleanness required the same offering as that previously prescribed for sin. Sin offerings and burnt offerings were offered for both sin and the more serious kinds of uncleanness. This suggests that ritual defilements served to underscore the seriousness of moral sin and the vileness resulting from sin's contamination.

Like the leper the sinner is diseased and doomed to a solitary death. Leprosy for the ancient was somewhat like AIDS for the modern.

MON

3. If a person was diagnosed as afflicted with leprosy, how was his contagion prevented from spreading to other people? How did Aaron in terror express his horror of this dread condition? Lev. 13:45, 46; Num. 12:9-12.

“Of all diseases known in the East the leprosy was most dreaded. Its incurable and contagious character, and its horrible effect upon its victims, filled the bravest with fear. Among the Jews it was regarded as a judgment on account of sin, and hence was called ‘the stroke,’ ‘the finger of God.’ Deep-rooted, ineradicable, deadly, it was looked upon as a symbol of sin. By the ritual law, the leper was pronounced unclean. Like one already dead, he was shut out from the habitations of men. Whatever he touched was unclean. The air was polluted by his breath. One who was suspected of having the disease must present himself to the priests, who were to examine and decide his case. If pronounced a leper, he was isolated from his family, cut off from the congregation of Israel, and was doomed to associate with those only who were similarly afflicted. The law was inflexible in its requirement. Even kings and rulers were not exempt. A monarch who was attacked by this terrible disease must yield up the scepter, and flee from society.

“Away from his friends and his kindred, the leper must bear the curse of his malady. He was obliged to publish his own calamity, to rend his garments, and sound the alarm, warning all to flee from his contaminating presence. The cry, ‘Unclean! unclean!’ coming in mournful tones from the lonely exile, was a signal heard with fear and abhorrence.”—*The Desire of Ages*, p. 262.

4. Review the context of each of the following stories, then describe the “leprous” qualities of each person that led to his or her being “stricken.” What meanings do these experiences have for us today?

- Moses: Ex. 4:1-7 _____
- Miriam: Num. 12:1-6, 9, 10 _____
- Gehazi: 2 Kings 5:20-27 _____
- Uzziah: 2 Chron. 26:15-21 _____

The Hebrews believed that leprosy was the result of a “stroke” from heaven. (See Lev. 14:34, where God is spoken of as “putting” leprosy on a house.) A leper was “smitten of God” (Isa. 53:4). Because of this prediction by Isaiah the Jews believed that the Messiah was to be “the leper of the house of Judah,” who shared man’s condition. The Messiah would take on human corruption as the divine Substitute.

5. What meaning for us can you see in the Biblical description of the leprous symptoms covering deeper corruption?

- Lev. 13:21, 30 _____
- Num. 12:10, 11 _____
- Hosea 7:1, 2, 9-13 _____

6. After Christ had cleansed the lepers, what did He order them to do? Why? Luke 5:13, 14; 17:11-14; Matt. 8:4.

In His instructions the Saviour not only established that Moses wrote the Levitical regulations but also showed His compliance with the legislation He had given to Israel almost fifteen centuries earlier. A further purpose was His attempt to teach the priests that the Messiah had indeed come.

My prayer: "Father fill me with a sense of Thy perfection. Give me a sense of how terrible sin is in Thy sight. Reveal to me Thy love and give me Thy cleansing grace."



II. THE DEFILEMENT CLEANSED.

The contamination was removed figuratively by three different agencies: water, blood, or fire. All three pointed forward to the cleansing grace of God provided in the Messiah to come.

7. What experience did Isaiah have in vision? What effect did it have on him? What would reference to his lips imply? How was he cleansed of his defilement? Isa. 6:1-7; compare Matt. 12:34.

Christ's unsurpassed perfection accents our sinful defilement. "While he [Isaiah] listened to the song of the angels, . . . the glory, the infinite power and the unsurpassed majesty of the Lord passed before his vision, and was impressed upon his soul. In the light of this matchless radiance that made manifest all he could bear in the revelation of the divine character, his own inward defilement stood out before him with startling clearness. His very words seemed vile to him. . . .

"As humanity, with its weakness and deformity, was brought out in contrast with the perfection of divine holiness and light and glory, he felt altogether inefficient and unworthy."—Ellen G. White Comments, *SDA Bible Commentary*, vol. 4, p. 1140.

"So will it be with all who behold Christ. The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more

clearly shall we see the exceeding sinfulness of sin, and the less shall we feel like exalting ourselves. There will be . . . a continual, earnest, heart-breaking confession of sin and humbling of the heart before Him. At every advance step in our Christian experience our repentance will deepen. We shall know that our sufficiency is in Christ alone and shall make the apostle's confession our own: 'I know that in me (that is, in my flesh) dwelleth no good thing.' 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' Romans 7:18; Galatians 6:14."—*The Acts of the Apostles*, p. 561.

8. What important truths are revealed by the priest's examination of the suspected leper and his decision in the case? Scan Leviticus chapters 13 and 14 for the answer. Then compare these passages with John 5:22; 1 Peter 4:5.

No fewer than 36 times Moses mentioned that only the priest might make the examination and pronounce the decision. Jesus is our Priest—the only One to whom the Father has committed "all judgment" (John 5:22; Acts 17:31). The Levitical rule foreshadowed our Lord's teaching, "Judge not, that ye be not judged" (Matt. 7:1, 2). No one has been authorized to judge those whose lives show symptoms of "leprosy."

- WED** 9. Because cleansed lepers could not come to the sanctuary, what did the law require the priest to do? Lev. 14:2, 3.

-
10. How does the Levitical law illustrate the ministry of the Good Shepherd? Luke 15:1-7; 19:10.

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11. What items did God require the leper to provide at the time he requested restoration? What did these items typify? Lev. 14:4, 5, 10; compare Matt. 10:29-31; Psalm 51:7; John 1:29, 36.

-
12. What did the priest's act in "going out of the camp" with the leper teach us about our High Priest? Lev. 14:3; compare Lev. 16:27; Heb. 13:11, 12.

-
13. What do you think is illustrated by the way in which the priest killed the sparrow, and then squeezed its blood into the water? Lev. 14:7.

Jesus was the victim. "The wonderful symbol of the living bird dipped in the blood of the bird slain and then set free to its joyous life, is to us the symbol of the atonement. There were death and life blended, presenting to the searcher for the truth the hidden treasure, the union of the pardoning blood with the resurrection and life of our Redeemer. The bird slain was over living water; that flowing stream was a symbol of the ever flowing, ever cleansing efficacy of the blood of Christ, the Lamb slain from the foundation of the world, the fountain that was open for Judah and Jerusalem, wherein they may wash and be clean from every stain of sin. We are to have free access to the atoning blood of Christ. This we must regard as the most precious privilege, the greatest blessing, ever granted to sinful man. And how little is made of this great gift! How deep, how wide and continuous is this stream! To every soul thirsting after holiness there is repose, there is rest, there is the quickening influence of the Holy Spirit, and then the holy, happy, peaceful walk and precious communion with Christ. Then, oh, then, can we intelligently say with John, 'Behold the Lamb of God, that taketh away the sin of the world' "—Ellen G. White comments, *SDA Bible Commentary*, vol. 1, p. 1111.



14. Ultimately, what alone can cleanse us sinners from the contamination of sin? In reaching out to accept Jesus Christ as our Saviour and Lord we find a fundamental action taking place in our inner selves. What is this? 2 Cor. 5:17.

Transformation requires re-creation. "To transform a lost sinner into a 'new creature' requires the same creative energy that originally brought forth life . . . It is a supernatural operation, altogether foreign to normal human experience.

"This new nature is not the product of moral virtue presumed by some to be inherent in man, and requiring only growth and expression. There are thousands of so-called moral men who make no profession of being Christians, and who are not 'new' creatures. The new nature is not merely the product of a desire, or even of a resolution, to do right (Rom. 7:15-18), of mental assent to certain doctrines, of an exchange of one set of opinions or feelings for another, or even of sorrow from sin. It is the result of the presence of a supernatural element introduced into a man, which results in his dying to sin and being born again. Thus are we created anew in the likeness of Christ, adopted as sons and daughters of God, and set on a new path."—*SDA Bible Commentary*, vol. 6, pp. 868, 869.

There is no experience written in the Old Testament of a healed leper participating in the cleansing rites of the Levitical system. The Gospels portray Christ's compassion on such persons. He was careful to uphold the Mosaic instructions (after healing them) by sending them off to the priests to begin the process of re-entering society. (See Matt. 8:1-4.)

When the sinner sees the perfect character of God, he sees also the defilement which sin has brought upon him. He must turn to see Jesus, in His perfection, seeking to cleanse and make whole the willing heart.

HAS MY LEPROSY BEEN CLEANSED?

- How does understanding my sinful condition as an inward contamination help me to sense its seriousness and my great need?
- Why is it not necessary to have ritual cleansings today?
- Have I experienced Christ's cleansing?
- How can I share this message of cleansing with others?



FURTHER STUDY AND MEDITATION: Read, "The Sinner's Need of Christ," *Steps to Christ*, pp. 17-22; "Thou Canst Make Me Clean," chapter 27, *The Desire of Ages*, pp. 262-271.

"Many are leaning upon a supposed hope without a true foundation. The fountain is not cleansed, therefore the streams proceeding from that fountain are not pure. Cleanse the fountain, and the streams will be pure. If the heart is right, your words, your dress, your acts, will all be right. True godliness is lacking. . . . A Christian has victory over his besetments, over his passions. There is a remedy for the sin-sick soul. That remedy is in Jesus. Precious Saviour! His grace is sufficient for the weakest; and the strongest must also have His grace or perish."—*Testimonies*, vol. 1, p. 158.

SUMMARY: In the book of Leviticus the nature of sin as it relates to us is described as an inward contamination or pollution. This model of the sin problem helps us to sense more seriously our great need, for none of us can bring something clean out of our unclean condition. The concept drives us to Christ, whose blood alone can cleanse our defilement and who alone can create a new heart and a new life from within.

Why Sacrifices and Offerings?

THIS WEEK'S STUDY: Leviticus 1-3.



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

CHRIST IS OUR ALL. The burnt offerings, meal, and drink offerings, were designed to teach that all we are and all we have come from Christ and belong to Christ.

OVERVIEW: Sanctuary Offerings, Leviticus 1:1—3:17

1:1-17	2:1-16; 23:13, 18	3:1-17
Burnt Offering	Meal and Drink Offerings	Peace Offering
The offering The victim The priest	The ingredients The meaning	The ritual The meaning

OFFERINGS POINT TO CHRIST'S ATONEMENT. The four great offerings of Leviticus set forth Christ's sufferings. (See Psalm 40:6-8; Heb. 10:4-10.) They illustrate the way in which He atones for the sinner. Three characteristics are basic to all sacrifices: (1) the designated offerer, (2) the prescribed offerings, and (3) the officiating priest. The focus in each case is on Jesus. As Offerer He displays His character to us as perfect Man. As Offering He gives His life for us as perfect Substitute. As Priest He pleads His victory on our behalf as perfect God.

In this lesson we will study the burnt offering, the meal offering, and the peace offering. Our next lesson will deal with the sin/trespass offering.

Three elements in the Levitical system bring about purification: blood, water, and fire. They are interdependent in their focus on Jesus.

Blood is the best cleanser of sin (Heb. 9:22), because "the life of the flesh" is in it (Lev. 17:11). Because blood is the symbol of life laid down in sacrifice it is most precious. Blood declares that everything has been ab-

olutely and finally surrendered. Blood symbolized Christ's sacrifice which makes possible cleansing from sin.

Water removes superficial defilement painlessly, and points to the "fountain . . . for sin and for uncleanness" which flowed from the riven heart of Christ (Zech. 13:1; John 19:34; 1 John 5:5, 6). Paul compares this water to the inspired word applied to the heart by the regenerating Spirit (Eph. 5:26; Titus 3:5).

No finer agent exists for destroying defilement than fire, another symbol of the Holy Spirit. Through His fire Jesus purges away the dross (Mal. 3:2, 3; Isa. 4:4). The altar fire, coming from God Himself (Lev. 9:24), represented the Lord's acceptance of what was worthy, as He did Abel's offering at Eden, and Elijah's at Carmel. Fire, water, and blood render sanctuary offerings pleasing to God because they mirror the power of Jesus.



I. THE WHOLE BURNT OFFERING—ALL I AM IS CHRIST'S (Lev. 1:1-17).

Leviticus opens with a description of the whole burnt offering, which probably was the most frequent of Israel's sacrifices. It was regularly offered by Abel, Noah, Abraham, and the other patriarchs. It seems to have been the only offering mentioned for the 2,500 years from the expulsion of Adam and Eve from Eden to the time when God educated His people in the science of salvation at Sinai. The exceptions are Abraham's covenant sacrifice and Israel's annual offering of the paschal lamb. Most of the concepts illustrated in the other sacrifices were present in the burnt offering.

While focusing on the Saviour dying in his stead, the burnt offering also represented the worshiper himself. Through its rites the worshiper was alerted to the great truths of salvation. His guilt was placed on the victim, while its innocence was attributed to him.

The ritual reminded the penitent that the law could not be altered, and that the penalty for sin is death. The substitute animal's blood, both "spilled" and "sprinkled," assured the offerer that guilt had been pardoned and atonement made by the priest.

The presentation to God of the whole burnt offering represented complete consecration to God. To illustrate this the creature was entirely consumed upon the altar. Through it the worshiper declared, "All I *am* is Christ's."

The Offerings. Both the burnt and peace offerings are described as "sweet savour" offerings (Gen. 8:21), a term suggesting a satisfying or fulfilling odor.

1. Study the following texts and comment on why sacrifices were a "sweet savour" to God. Lev. 1:9; Eze. 20:40, 41; 2 Cor. 2:15; Phil. 4:18; Eph. 5:2.

God required His people to present “continual” or “daily” morning and evening whole burnt offerings at His sanctuary to display their national consecration to Him (Ex. 29:38-42). He also asked individuals to bring their personal sacrifices whenever they chose.



2. Review the contexts surrounding the following stories. Then explain the reasons why you think these five persons offered burnt offerings:

- Noah (Gen. 8:20-22) _____
- Abraham (Gen. 22:1-14) _____
- Job (Job 1:4, 5) _____
- Job’s friends (Job 42:7, 8) _____
- Hezekiah (2 Chron. 29:27, 28) _____

We need constant discipline. If left to ourselves we are prone to forget God, and devote our time, resources, and energy to ourselves. The Lord sought to help His faithful ones to overcome this tendency by participating in daily burnt offerings before they set about their day’s activities, and as they closed each day. These sacrifices were twin arms embracing the life of Israel. Those who lived at a distance from the tabernacle prayed toward the sanctuary, as did Daniel in Babylon (Dan. 6:10).

The Victim. The Lord specified six kinds of victims from which the burnt offerings might be chosen (Lev. 1:3, 10, 14; 14:4).

3. Study the following texts; then suggest the characteristics of Christ that you feel each kind of offering illustrated for the worshiper:

- Ox/bull (Prov. 14:4; Rev. 4:6, 7) _____
- Sheep/lamb (Isa. 53:6, 7) _____
- Goat/kid (Heb. 9:12, 13) _____
- Turtle dove (Matt. 10:16) _____
- Young pigeon (Luke 2:24) _____
- Sparrow (Matt. 10:29) _____

The Priest. While the victim represented both the sinner and the Saviour, the priest represented Christ, serving, assisting and encouraging the worshiper, and doing for Him what he could not do for himself. He took the “spilled blood” of the sacrifice and converted it into the “sprinkled blood” by ministering it in the sanctuary.

4. What did God teach by sending the sacred fire to consume the sacrifice on the altar? Lev. 9:24; Gen. 15:17.
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See also *Patriarchs and Prophets*, p. 359.

5. What do you think the priest aimed to achieve for the penitent through the burnt offering? Lev. 1:4.
-

The burnt offering reminded Israel that all they were was because of Christ and His sacrifice. Presentation of a burnt offering represented complete consecration to God.

Have you laid all on the altar? Have you surrendered every area of your life to Christ?

II. MEAL AND DRINK OFFERINGS—ALL I HAVE IS CHRIST'S
(Lev. 2:1-16).

Meal and drink offerings expressed the worshiper's pledge, "All I have is Christ's." The Hebrew *minchah*, rendered "meat offering," reflects the older meaning of "meat" as food generally. No flesh ever formed part of the "meal offering." Modern translators use terms like "cereal offering" instead. These vegetable offerings consisted of oats, barley, wheat, spelt, goat-grass, and rice. Grape juice and olive oil might be added. Frankincense also might be included. Salt was always added. (See Lev. 2:13.)

As a reminder of the worshiper's gratitude and willingness to serve Christ, in Israel's ritual the priest took a part of each meal offering (*minchah*) and presented it to the Lord by lifting it up before the altar. Part of this meal offering, which now belonged to God, the priest flung on the altar to be consumed as a "sweet savour." The Lord accepted this token "memorial" in lieu of the dedicated possessions of the offerer and returned the remainder of the meal offering for the use of both the priests and the worshiper.

6. Explain the significance of the meal offering, or *minchah*. Lev. 2:1-10.
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7. Of what is oil a symbol? Lev. 2:1; Zech. 3:1-6; Matt. 25:4.
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Oil is a symbol of the Holy Spirit. He gives fuel to the seven golden candlesticks (see *SDA Bible Commentary*, vol. 6, p. 1118), bestows grace (see *SDA Bible Commentary*, vol. 7, p. 966), produces fruit (see *Testimonies to Ministers*, p. 511), illumines the five wise virgins (see *Christ's Object Lessons*, p. 408), and bestows Christ's righteousness upon His disciples (see *Testimonies to Ministers*, p. 234).

8. What did the salt added to the meal offering symbolize? Lev. 2:13; Mark 9:49, 50.

“The saving salt” is “the righteousness of our Saviour” (*The Desire of Ages*, p. 439). It is a symbol of Divine grace (see *Testimonies*, vol. 3, p. 559). It represents the influence of God's true people in their communities (Matt. 5:13). To be effective in preserving and flavoring, salt must pervade the substance into which it is put.

9. Of what did the drink offering consist? Lev. 23:13, 18; Num. 28:7, 8.

According to the *Mishnah* no other kinds of fruit juices were offered on the altar than olive and grape.

The drink offering was never drunk! The grape-juice portion of the offering was poured upon the sacrifice already burning on the altar (Ex. 29:40; Lev. 23:13, 18; Num. 15:5, 7, 10, 24).

As the blood represented the life, the very essence of being (Lev. 17:11), grape juice represented the very essence of the fruit of the true Vine. It is the symbol of Christ's blood.

The apostle Paul referred to the drink offering in his letter to his beloved Timothy. At his second trial before Nero, he had been sentenced to death. Sensing the executioner's sword pointing down his path, he wrote in effect, “I am already willingly allowing myself to be poured out as a drink offering” (2 Tim. 4:6). The Greek verb translated “offered” in the King James Version means “to offer drink offering.” The form of the verb pictures Paul's voluntary share in this act.

10. What do you think Paul meant by indicating that he was in the act of pouring out his life as a drink offering? 2 Tim. 4:6.

Meal and drink offerings acknowledged Christ's gift of life through salvation and represented the worshiper's gratitude and willingness to serve God. What can we do today to testify of Christ's gifts?

III. PEACE OFFERING—ALL MY JOY IS CHRIST'S (Lev. 3:1-17).

Sin has caused alienation and rebellion, turmoil and war in the hearts of humans. This hostility is directed against God, our fellow beings and our environment. Rage reigns almost universally in the human heart. The plan of salvation is designed to restore harmony between this rebellious world and the divine government on the basis of the death of Christ.

God planned the "sacrifice" of the peace offering to teach the worshiper how Calvary causes strife to cease. Of the four great offerings, the peace offering alone provided food for a banquet at which God, the invisible Host, shared the "food of the offering" with the priest and the penitent. The Lord accepted His portion of the meal as it was vaporized and rose to heaven as "a sweet savour."

Only the death of the innocent victim could provide this meal that bound all participants together in the new covenant. Christ's sacrifice of Himself thus lies at the foundation of true peace and lasting happiness.

The technical expression "sacrifice of peace offering" frequently abbreviated simply to "sacrifice," emphasizes that death is the basis for true peace in this world. It tells us that it was by dying that Jesus broke the power of Satanic hatred. He was able to provide His "flesh and blood" for our nourishment, and to draw the entire universe to Himself (John 12:32).



11. Three species of victims were permitted for peace offerings. Study the following texts, then write down the characteristics of Jesus each creature typified.

- Lev. 3:1 _____
- Lev. 3:6 _____
- Lev. 3:12 _____

12. Outline the details of the ritual that the worshiper was to follow in presenting his peace offering. Lev. 3:1, 2, 6, 8, 12, 13; 7:28-30.

13. Explain the meaning of the ceremony carried out with the blood before the sacrificial meal might be cooked and eaten. Lev. 3:2, 8, 13; 7:14; 17:5, 6.

The blood was given to God; therefore it must never be eaten (Lev. 17:10-14). It was poured out at the altar after some had been sprinkled on it (Lev. 7:14).

Spilled and sprinkled blood. It is important to keep in mind the difference in emphasis between the “spilled blood” by the hand of the penitent, and the “sprinkled blood” by the finger of the priest. Ask yourself, Would the first-born in Egypt have survived if the lamb’s blood had simply been “spilled”?

14. After His death for us, what else that Jesus did is important for our salvation? 1 Cor. 15:12-18.

Following His death, resurrection and ascension, Christ presented His “spilled blood” (death) to His Father in the heavenly sanctuary. It became the “sprinkled blood” (mediation) when He applied it as Priest to the needs of repentant sinners. (See Hebrews 9:11, 12.) Those two steps are vital before the redemptive transaction can be completed. The complex role of the “sprinkled blood” must never be put to one side.

15. What were the three occasions for which the Lord recommended peace offerings? Lev. 7:12, 13; 22:21-25; 7:16, 18.

Peace offerings were sacrifices presented on three occasions: (1) when the worshiper wished to praise God for His loving kindness and majesty, (2) when he felt gratitude for specific gifts and blessings that he and his family had enjoyed, and wished to say thank you to God, and (3) after he had carried out the provisions of a pledge or vow to abstain from something, or to do something for the Lord. (See also Psalm 116:12-19.) The covenant meal, at which God, the priest, and the worshiper joined, united them in a bond of fellowship. The fact that an animal had been slain to provide this feast reminded all that the death of the Messiah, to whom the victim pointed, lay at the basis of all happiness.

WHAT CAN THESE OFFERINGS TEACH ME TODAY?

- Have I consecrated all that I am and have to Christ?
- Do I show my gratitude to God daily for His manifold blessings?

FURTHER STUDY AND MEDITATION: Read *Patriarchs and Prophets*, pp. 352-354, 576, 708; *Testimonies*, vol. 3, p. 394.

SUMMARY: Burnt offerings, meal, drink offerings, and peace offerings were presented to God as an acknowledgement of His ownership of the individual, his talents, and possessions, as well as an expression of gratitude for the fact that the death of the Messiah would bring total reconciliation between God and humanity. As he entered into these services the Israelite renewed his consecration to God.

Sacrifice for Sin

THIS WEEK'S STUDY: Leviticus 4-7



MEMORY TEXT: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5).

CHRIST'S SACRIFICE FORETOLD AND REMEMBERED. Only the blood of Jesus Christ can cleanse the human heart from the deep, corrupting stains of sin. In the ancient Israelite sanctuary services the offering of animal sacrifices by private individuals enabled them to grasp more fully the significance of the work to be performed by the coming Messiah. As we look back the meaning of Christ's sacrifice and heavenly ministry is clearer in the light of the ancient sanctuary sacrifices.

OVERVIEW: Leviticus 4-7

4-5; 6:24-30	6:1-7
Sins of ignorance	Sins consciously committed

THE MEANING OF SACRIFICE. Our universe operates under two great systems of law: physical law and moral law. Inanimate nature is controlled by physical law, but the intelligent beings in God's creation are subject to both. Moral law expresses the will of the Creator for both unfallen beings and humanity. It rests on the two-fold principle of supreme love to the Creator and impartial love to fellow beings. God's moral law has been adapted and codified for the human family in the form of the Ten Commandments. The Ten Commandments, brief, comprehensive, and authoritative, define the duty of humanity to the Creator and to one another. (See Matt. 22:37-39; Rom. 13:8-10.)

It was the violation of the principles undergirding the Ten Commandments that brought sin into the world. The result is the moral and spiritual corruption of sinners, their progressive physical decline, and ultimate death. (1 John 3:4; Rom. 5:12; 8:6-8).

The sanctuary services emphasized three aspects of Christ's work for us: sacrifice, mediation, and judgment. In general the three parts of the sanctuary corresponded to these three kinds of ministry. Sacrifice occurred in the court, mediation in the holy place, and judgment in the Most Holy Place. The sacrifices and services of the sanctuary enabled God's people in every age to understand the steps He would take in carrying out the plan of salvation.

Each sacrifice reminded the offerers of the wages of sin and the gift of eternal life through the coming Redeemer. Each sacrifice also provided a visible medium through which the individual could worship God, confess sin, and express dedication and gratitude. In a sense these sacrifices were like prayers, fastening the worshippers' faith on the Redeemer.

SUN I. SINS OF IGNORANCE (Lev. 4; 5; 6:24-30).

Sin originated in the heart of Satan. To give a reason for sin's existence is to make it excusable and no longer sinful. We must accept its presence, face its power by God's grace, and deal with it through His proven provisions and methods.

The sin offering was an acted parable illustrating aspects of the sacrifice and ministry of the Lord Jesus Christ. In the details of its rituals He is shown as the Offerer who presented the perfect sacrifice of Himself on the sinner's behalf. As the Offering He died in the penitent's place. As the Priest He mediates His blood in the sanctuary. In each role He works for the salvation of the lost, as well as for the final eradication of sin. The sin offering reveals Calvary as God's appeal to a lost world to receive Jesus as Substitute and Sacrifice, Redeemer and Mediator.

1. What four classes of sinners are listed? What kind of sin-offering was to be brought by each?

	SINNER	SIN-OFFERING
Lev. 4:3	_____	_____
4:13, 14	_____	_____
4:22, 23	_____	_____
4:27	_____	4:28 _____
		4:32 _____
		5:7 _____
		5:11 _____

2. Why did God require different kinds of sin-offerings for different classes of people? What relationship do you see between influence and accountability?

Influence for good or evil. "By revealing in our own life the character of Christ we co-operate with Him in the work of saving souls. It is only by revealing in our life His character that we can co-operate with Him. And the wider the sphere of our influence, the more good we may do. . . . But never should it be forgotten that influence is no less a power for evil. To lose one's own soul is a terrible thing; but to cause the loss of other souls is still more terrible."—*Christ's Object Lessons*, p. 340.

"The more intelligent a man becomes, the more should religious influence be radiating from him. . . . Those who have had great light and precious opportunities are accountable to God, who has given to every man his work. They are never to betray the sacred trust, but are to be indeed the light of the world."—*Testimonies to Ministers*, p. 245.

3. What is a "sin of ignorance"? Lev. 4:1, 13, 14, 22, 23, 27, 28; 5:3.

We are not always immediately aware that a specific act of thought, word, or deed is sin. Some time after committing the sin, we are convicted by the Holy Spirit that what we have done is wrong. When we receive such light and conviction we are held accountable for our past act and, if truly dedicated to Christ, we ask Him to forgive us.

4. How did Jesus demonstrate that sin is not counted against people until they are made aware that their behavior was wrong in God's sight? John 15:22, 24.

5. What examples of this kind of failure are common today among Christians?

● Psalm 19:12, 13 _____

● Psalm 139:23, 24 _____

● Acts 17:29, 30 _____

Sins of ignorance are unintentional sins, shortcomings, and mistakes that stem from our defective, sin-bent human nature and dull perceptions. The apostle Paul spoke to the Athenians about their practice of idolatry as "the times of this ignorance" (Acts 17:30)—ignorant sinning before conversion—but that now God called for people everywhere to repent. Grace tells the Christian that there is no need to sin, but the stumbling Christian is assured that genuine repentance will lead to forgiveness and restoration. As our knowledge of God's will for us expands, we will recognize our need for greater conformity to the divine will.

Hope for the stumbling saint. "There are those who have known the pardoning love of Christ and who really desire to be children of God, yet they realize that their character is imperfect, their life faulty, and they are ready to doubt whether their hearts have been renewed by the Holy Spirit. To such I would say, Do not draw back in despair. We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes, but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us."—*Steps to Christ*, p. 64.

6. From clues furnished in the following texts, formulate a composite Biblical definition of sin: 1 John 3:4; 5:17; Rom. 3:23; 14:23; James 4:17.

7. Why is death the inevitable result of sin? Rom. 6:23.

8. In the sanctuary service, what two acts were performed by the confessing sinner? Lev. 4:4, 15, 24, 29.

9. When a more serious sin of ignorance had been committed, what additional act was to be performed by the penitent? Lev. 5:14-16; Num. 5:7, 8.

Guilt or trespass offerings atoned for more serious sins committed inadvertently, or unintentionally, as well as for certain sins consciously committed. In such cases, the penitent sinner was to bring a ram as His sin offering. The procedure for offering the guilt or trespass offering was the same as for the sin offering. (See Lev. 7:7.) As far as the penitent sinner was concerned, the new element in the guilt or trespass offering was God's requirement that he make restitution for the wrong committed.



10. In what way did Jesus express His endorsement of the principle of restitution for wrongs done? Matt. 5:21-24; compare Luke 19:8.

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

Without the ministry of the priest, sinners' needs could not be met in the sanctuary. The priest's duties were of supreme importance to them, pointing forward to Christ's role in the plan of salvation. Remove His high priestly ministry in the heavenly sanctuary, and the cases of all would be hopeless. (See 1 John 2:1, 2; Heb. 7:25; 8:1-3; 9:24.)

11. What rituals did the priests perform that are significant in the light of Christ's future mediatorial ministry?

● Lev. 4:5, 6; Heb. 9:12 _____

● Lev. 4:6, 7, 30; Heb. 9:11, 12 _____

- Lev. 6:24-26, 29, 30; 10:16-18; Heb. 9:11-15 _____

- Lev. 4:8-10, 31; 17:6; 2 Cor. 2:15 _____

- Lev. 4:11, 12, 21; Heb. 13:11-13 _____

Priest transfers sin to the sanctuary: After the penitent sinner had taken the life of the sin offering, the priest performed one of two kinds of ministry:

(a) In the case of the sin offering for a fellow priest, or for the whole congregation, the officiating priest sprinkled some of the blood seven times before the veil in the holy place as well as on the horns of the altar of incense.

(b) In the case of the sin offering for the ruler or the common person, the officiating priest sprinkled the blood on the horns of the altar of burnt offering in the court. He then ate some of the flesh of the sin offering in the court of the sanctuary (Lev. 6:26). By eating the flesh, the priest became the sin-bearer (Lev. 10:17). Bearing the sin of the penitent, the priest ministered daily in the holy place, offering incense before the Lord (Ex. 30:7, 8). Thus the penitent's sin was borne by the priest into the holy place and symbolically transferred to the sanctuary.

“In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, ‘God hath given it you to bear the iniquity of the congregation.’ Leviticus 10:17. Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary.”—*Patriarchs and Prophets*, pp. 354, 355.

Confession, sacrifice, atonement. By means of the sacrifice and sprinkling of the blood of the sin offering the penitent sinner was forgiven. Four times in Leviticus 4 it is emphasized that “atonement” made by the officiating priest provided forgiveness (Lev. 4:20, 26, 31, 35). There could have been no priestly atonement without the sacrifice, and there could have been no forgiveness without priestly atonement. “Atonement,” or cleansing from sin became a reality for the penitent because of his confession, the sacrifice of the animal, and the priest’s sprinkling of the blood.

In the antitype to which the sanctuary services pointed, Christ’s sacrifice, the sinner’s confession, and Christ’s heavenly mediation all are essential to forgiveness of sin. (See 1 John 1:9; Heb. 4:14-16; 6:19, 20; 7:23-28; 8:1-6; 10:19-23; *The Great Controversy*, p. 489.)

Symbolically, the pardon for the penitent’s sin was recorded in the sanctuary. The pardoned sins awaited the services of the Day of Atonement for their removal from the sanctuary.

Ask yourself: How does the sanctuary service illuminate my understanding of Christ’s sacrifice for me?

WED II. SINS CONSCIOUSLY COMMITTED (Lev. 6:1-7).

There were no sacrifices for sins that were committed in a spirit of rebellion against God. (See Deut. 17:2-6; Num. 35:30; Ex. 31:15; Num. 15:30-36; Heb. 10:26-31.) But consciously committed sin that was not committed in a spirit of deliberate rebellion against God's will could be atoned for.

Leviticus 6 discusses such deliberate sins as perjury, robbery, and fraud (vs. 2-7). The repentant sinner was instructed to bring a ram for a trespass, or guilt offering (verse 6). Trespass, or guilt, offerings atoned for more serious sins committed unintentionally (Lev. 5:14, 15) as well as for certain sins consciously committed. (Compare Lev. 6:1-7; 19:20-22; Ezra 10:19.)

12. What new principle is now given? Lev. 6:4, 5; compare Eze. 33:15.

13. What was the penitent to do if the defrauded person was dead and none of his kinsmen could be found? Num. 5:5-8.

The trespass or guilt offering taught the Israelite the principle of restitution. He or she was to be willing and was to attempt to make amends with persons who had been injured. Repentance and confession of sin to God leads to confession and restitution to fellow human beings we have wronged. The Christian will do everything possible to rectify past mistakes if it is possible to do so.

Righting a wrong. "This will in most cases include restitution, paying back that which we have stolen, and making every effort to right wrongs. Trespasses include questionable business transactions, fraudulent representation of values, giving wrong impressions for selfish motives, downright crookedness. It includes sharp deals to the disadvantage of the poor, and the grinding down of the needy for profit. It includes exorbitant charges of all kinds, excessive interest on money loans, dishonest work for the wages received. It includes taking advantage of the misfortunes of others, and demanding more than is just for services rendered merely because the other person is in a position where he cannot help himself."—M. L. Andreasen, *The Sanctuary Service*, second ed. (Washington, D. C.: Review and Herald Publishing Association, 1947), pp. 167, 168.

THUR 14. Compare the procedure for offering trespass or guilt offerings with the procedure for offering sin offerings. Lev. 7:1-7.

The offering of sin and trespass offerings in the ancient sanctuary symbolized the means provided by Christ for the forgiveness of our

sins. Christ was made "to be sin for us," so that "we might be made the righteousness of God in him" (2 Cor. 5:21; compare Isa. 53:6; 1 Pet. 2:24; 2 Cor. 9:15). Because of Christ's sacrifice, we can come confidently to the throne of grace for forgiveness and spiritual power. (See 1 John 1:9; Heb. 10:22.) As our heavenly High Priest, Jesus provides the antitype of the sprinkling of blood by the priest and the bearing of the penitent's sin into the holy place. (Heb. 9:11-14, 24; 1 Tim. 2:5; 1 John 2:1.) Christ's sacrifice, our confession, and His High Priestly mediation provide forgiveness for our sins. Our guilt is removed from us. (See Rom. 8:1; Micah 7:19; 1 John 2:2; 4:10; John 3:18; 5:24.) Jesus bore our guilt on Calvary and, because we have accepted Him as our sin offering, we are free from all condemnation.

The record of our pardoned sin remains in the sanctuary above to be finally removed in the pre-Advent judgment, the antitypical Day of Atonement. (See Dan. 7:10; 12:1; Rev. 3:5; 19:7, 8.) The record of previously forgiven sin was removed from the sanctuary on the Day of Atonement. Just so, previously forgiven people are finally, eternally, vindicated in the pre-Advent judgment. Preparation to meet our returning Lord involves a daily relationship with the Lord Jesus Christ, our sin offering and High Priest. As we daily turn to Him for forgiveness and, by His grace, remove ourselves ever further from sin we are spiritually purified and made ready for the events of the final judgment.



APPLYING LEVITICUS TO MY LIFE:

- Is my conscience "void of offence toward God, and toward men" (Acts 24:16)? Is the Holy Spirit prompting me to make amends with others where I can?
- Should I ever worry as to whether my forgiven sins are hanging over me in condemnation? Why?
- Am I specific enough in my confession when I ask my Saviour to forgive my sins?

FURTHER STUDY AND MEDITATION: Read the chapters on "Repentance" and "Confession" in *Steps to Christ*, pp. 23-41.

SUMMARY: The sin and trespass offerings provided an innocent victim's life as ransom for a person's sin. Either through the "sprinkled blood" in the sanctuary, or in the person of the priest the sinner's guilt was transferred to the sanctuary to await disposal in God's good time and way. As soon as the penitents repented, confessed their sins, and accepted the substitute's death, they were free to live happily to the glory of their merciful God.

"Who's a Missionary?"

A QUIZ FOR WORLD CHRISTIANS

If you are in your 20s and grew up an Adventist, chances are that you played missionary in cradle roll Sabbath School. Maybe you wore cheap plastic glasses while your teacher sang, "Who's a teacher . . . just today?" and waved you away with "Five Little Missionaries." But who is a missionary?



Preparation for mission in the 1990s demands that Seventh-day Adventists rethink the meaning of the term *missionary*. Here are some questions to get us started.

DIRECTIONS: Check the blank beside the appropriate response to each question. See the answers on page 66.

- Which of the following statements exemplifies a missionary?
 - As a nurse at the local community hospital, Ruthie watches for opportunities to say a word for her Lord.
 - Rob works as a physicist for the aerospace industry. He asks the Lord to make his life a living witness.
 - Confined to bed by a debilitating disease, Marian trusts God and reaches out by phone to a distressed, nonbelieving neighbor.
 - stimulate missionary activity most?
 - A favored economic level.
 - An advanced educational system.
 - A disposition to conquer new frontiers.
- What determines whether or not persons are missionaries?
 - Their race.
 - Their message.
 - The locale (place).
 - Their occupation.
- The age of Christian missionaries has passed.
 - True.
 - False.
- The best missionaries up to now have been Caucasians of Germanic descent.
 - True.
 - False.
- Which societal factors seem to stimulate missionary activity most?
 - A favored economic level.
 - An advanced educational system.
 - A disposition to conquer new frontiers.
- Which of the following best describes frontier missions?
 - Witnessing in an unentered country.
 - Witnessing to an unreached people group.
- Which of the following is least necessary to one pursuing a career in frontier missions?
 - Applying to a mission board such as the General Conference.
 - Developing an understanding of cultures and cultural differences.
 - Dedicating one's time and talents to God.
 - Going overseas.
- Which unreached people of southern Africa are to be helped by your Thirteenth Sabbath Offering this quarter?
 - The people of Botswana.
 - The Kalahari Bushmen in Botswana.

A Friend in Court

THIS WEEK'S STUDY: Leviticus 8, 21, 22.



MEMORY TEXT: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man" (Hebrews 8:1-2).

AN ADVOCATE FOR ME. To help fallen humanity to understand God's love, and to reconcile the sinner to his Judge, Heaven called a man to serve as priest. He was endued with grace to represent the great High Priest and Mediator who by His sinless life and atoning death reconciled the world to God. Christ's ministry in the heavenly sanctuary makes it possible for us to come to God for salvation.

OVERVIEW: Priestly Ministry

1 Tim. 2:5	Lev. 8, 9, 21, 22	Heb. 8:1-5; 9:1-7
Priestly mediation	Consecration for priestly service	Christ's priesthood

A BRIDGE TO GOD. The Israelite sanctuary worship flowered out of patriarchal worship. With the establishment of a central sanctuary, the priestly function of the father was expanded to include the institution of an official priesthood. New insights into the plan of redemption were to be portrayed in symbol and rite.

In the religion of both patriarch and Israelite the shedding of blood "spoke" of expiation and forgiveness. But another aspect of the process of reconciliation was accentuated in the office of priest—the need for mediation between God and man.

The need for a priesthood underscores the seriousness of sin, the sharp cleavage it has made between heaven and humanity, and the ugliness of the estrangement between the creature and the Creator. How can a holy God who "dwells in unapproachable light," (1 Tim. 6:16, RSV) be approached by sinners?

In the sanctuary system the chasm that separates God and man was bridged symbolically by the priesthood, composed of persons certified by God to mediate between Him and the people. As "my priesthood" (Ex.

28:3, RSV), they represented Him to the people. Because they were chosen "from among the people" (Ex. 28:1, RSV), they also represented the nation to God. Through the ministries of the priests Israel could approach the holy God in penitence, praise, and worship, confidently expecting His full acceptance. The office and ministry of the Israelite priests foreshadowed the priesthood of Christ and His ministry in the heavenly sanctuary.

SUN

I. PRIESTLY MEDIATION (1 Tim. 2:5, 6).

1. Who is a mediator? What qualifications would be needed for this task? Who is the estranged party? Why is only one mediator appointed? Who is He? In what major way does a priestly mediator differ from secular mediators? 1 Tim. 2:5, 6.

A dictionary definition of the verb *to mediate* gives the following idea: "to interpose between parties as the equal friend of each, especially to effect a reconciliation." A mediator works between estranged parties. In the sin situation in which life on our planet functions, through no fault of God's, man is estranged from Him.

Secular mediators usually are able to bring about reconciliation by persuading the estranged persons to yield somewhat on this or that point until both can reach an agreement. But priestly mediation between God and humanity is different. The barrier between heaven and earth is the rebellion of sin, a situation that a holy God and a sinner cannot negotiate. A priestly mediator could remove the sin barrier symbolically through the ministration of sacrificial blood. Thus the Levitical priest foreshadowed the priestly ministry of Christ, who offers the merits of His own sinless life and atoning death to remove the sin barrier as He intercedes on behalf of all penitent sinners who desire to be reconciled to God.

"Since the sin of our first parents there has been no direct communication between God and man. The Father has given the world into the hands of Christ, that through His mediatorial work He may redeem man and vindicate the authority and holiness of the law of God. All the communion between heaven and the fallen race has been through Christ."—*Patriarchs and Prophets*, p. 366.

2. For what basic reasons do the Godhead and the human family need a mediator between them?

- Man's condition: Rom. 5:6-10 _____
- God's condition: 1 Tim. 6:16; Psalm 71:19 _____
- Man's need: Heb. 7:25; 1 John 2:1 _____

Love awakened love. "The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be

brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, 'with healing in His wings.' Mal. 4:2."—*The Desire of Ages*, p. 22.

In Christ God has provided a bridge to salvation. Only through the perfect love, perfect character of Christ may we approach the Father. Have I contemplated Christ's deep love to provide me with such a bridge to salvation?

MON II. CONSECRATION FOR PRIESTLY SERVICE (Lev. 8, 9, 21, 22).

The book of Leviticus discusses priestly ministrations of the sacrifices. It provides legislation dealing with the fitness of the priest for holy office and the consecration of Aaron and his sons to this ministry. We will look first at the physical- and spiritual-fitness requirements, and what they mean to us today.

3. **Why would God require that a high priest or one of his assistant priests be physically fit and without any blemish? Lev. 21:17-23.**

4. **To what degree should such restrictions be applied today to those desiring to enter the gospel ministry?**

In the book of Leviticus the concepts of "holiness" and "wholeness" are linked closely. Any physical blemish or incompleteness in his physical makeup would mar the holiness of the priest who approached God. Such a person would be an offense to Him. We must keep in mind that the entire sanctuary system is a parable-ritual that symbolizes the plan of salvation in general and the person and work of the Saviour in particular. Consequently both the sacrifices and the priesthood must be without blemish in order to portray the perfections and moral excellencies of the coming Saviour.

While the Christian minister does not function in a ritual/symbolic role as did the priest, his physical wholeness, strength, appearance, and well-being do impact on his suitability for the public ministry.

5. **God intended that His "royal priests" were to be holy because He is holy (Lev. 21:8). What standards had to be reached in these areas of the priest's life?**

- Character, Lev. 11:44, 45; _____
- His wife, Lev. 21:7, 13-15 _____
- His children, Lev. 22:12, 13; Deut. 6:6, 7 _____
- His diet, Lev. 11:1-8 _____
- His home location, Num. 18:20; Josh. 21:1-3 _____
- His morals, Lev. 21:4-7 _____
- His remuneration, Num. 18:21-24 _____
- His habits, Mal. 2:1-9 _____
- His body, Lev. 21:17-23; 22:4, 5 _____

TRUE

6. List the steps in the consecration to Israel's priesthood. What bearing do they have on Christ's call and ours? Lev. 8:1-13.

7. Contrast the conditions of this *divine call* to priestly service with the *campaign* for office waged by Korah, Dathan, and Abiram. Numbers 16:1, 3, 17, 18.

8. After Aaron and his four sons were washed and clothed in their special priestly garments, how did Moses employ the blood of the ram of consecration and the holy oil? What did this unusual procedure signify? Lev. 8:22-24, 30; compare Ex. 29:19-21.

After the seven days allotted for Aaron's consecration and that of his sons (Lev. 8:33), he offered sin offerings, burnt offerings, and peace offerings in behalf of the priests and the people (Lev. 9:1-21).

9. At that point what did Aaron do? What is the message of the Aaronic blessing? Lev. 9:22; Num. 6:23-27.

10. What divine act took place at that moment? What was its significance? Lev. 9:24.

The fire that came from the Lord consumed the burning sacrifices, consecrated the sanctuary, and placed the divine acceptance on the whole.

Reflect. What do God's requirements for the priesthood tell me about sin? Christ's mission? My relation to God?

WED

III. CHRIST'S PRIESTHOOD (Heb. 8:1-5; 9:1-7).

The book of Hebrews discusses the old and new covenant arrangements, clearly stating that each has its own sanctuary (Heb. 8:1—9:1). The earthly sanctuary (the tabernacle and later temples) pertained to the first or Sinaitic covenant; the heavenly sanctuary pertains to the new covenant.

11. According to the book of Hebrews what is the relationship between the earthly sanctuary and the heavenly sanctuary? Heb. 8:4, 5; 9:23, 24.

In one sense the sanctuary in either dispensation may be defined as the dwelling place of God. The link between God's heavenly and earthly dwellings is affirmed by the book of Hebrews. The earthly sanctuary is described as "the copies of the heavenly things," and "a copy of the true one" (Heb. 9:23, 24, RSV). The relationship between the two is of copy to original, of shadow to substance. The priests on earth served "a copy and shadow of the heavenly sanctuary" (Heb. 8:5, RSV).

Israel understood their sanctuary to be a counterpart of God's heavenly dwelling. (Compare 1 Kings 8:27, 30, 32.) John testifies that he saw "the temple of the tabernacle of the testimony" in heaven (Rev. 15:5). These statements of Scripture are not to be construed to mean that the heavenly sanctuary consists of a tent or is similar to some Phoenician temple. The language simply means that the earthly sanctuaries pointed to a heavenly reality—a reality far beyond man's ability to grasp. Of necessity, directions to build were given in architectural terms familiar to Moses.

"The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God. The abiding place of the King of kings, where thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him (Daniel 7:10); that temple, filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration, could find, in the most magnificent structure ever reared by human hands, but a faint reflection of its vastness

and glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were taught by the earthly sanctuary and its services."—*The Great Controversy*, p. 414.

- 12. What was the purpose of the sacrifices and priestly ministrations in the earthly sanctuary? Why is the earthly sanctuary and the Levitical law that governed it called a "shadow"? Heb. 8:4, 5; 10:1; compare Heb. 8:1, 2.**

The Levitical law that governed the entire sacrificial system, involving both sacrifice and priestly ministrations, is described as a "shadow of good things to come." A "shadow" is like a prophecy. The earthly sanctuary with its services was intended to foreshadow the coming death of the Messiah and subsequent priestly ministration of His merits in behalf of repentant sinners. Thus this system of types and symbols foreshadowed and taught the great truths of the gospel or plan of salvation to those who lived before the first advent of Christ.

"Christ was the foundation and life of the temple. Its services were typical of the sacrifice of the Son of God. The priesthood was established to represent the mediatorial character and work of Christ. The entire plan of sacrificial worship was a foreshadowing of the Saviour's death to redeem the world."—*The Desire of Ages*, p. 165.

- 13. What earthly sanctuary services especially foreshadowed the kind of ministries Christ would carry out in reality in the heavenly sanctuary? Heb. 9:1-7.**

Our Lord's ministry in heaven can be known in general terms by examining the Israelite sanctuary that foreshadowed it (Heb. 8:4, 5). The Levitical priests engaged in two distinctive divisions of ministry—a daily and a yearly—each characterized by certain specific rituals. The daily service related to the holy place, whereas the yearly related to the Most Holy Place in particular. The daily ministry (earthly or heavenly) may be characterized as a ministry of forgiveness, reconciliation, and restoration; the yearly ministry (earthly or heavenly) may be seen as a ministry of judgment and vindication. Because of these clear distinctions in the types, Seventh-day Adventists believe that Christ's priestly ministry in heaven is in two phases: the first beginning at His ascension; the second beginning in 1844 as indicated by the prophecies of Daniel 7-9 and Revelation 14:6, 7.

As forgiveness was still available through priestly mediation on the Day of Atonement (Lev. 16), so Christ still mediates for sin after 1844. Such mediation will cease when the pre-advent judgment is concluded.

14. Because He has given us insights from the Levitical priesthood and sanctuary, where would God have our faith center now? Heb. 4:14-16; 8:1, 2.



THINK ABOUT IT:

- How does an understanding of Christ's priestly ministry explain why He taught His followers to pray in His name?
- As a part of the "royal priesthood" (1 Peter 2:9) of believers, what can I do to consecrate my head, hands, and feet to God's service and glory?
- As a member of His "royal priesthood" am I working with the great High Priest for the salvation of others?
- Am I reluctant to share my problems, perplexities, and joys with God through the ministry of Jesus? Why? (See Phil. 4:6, 7.)

FURTHER STUDY AND MEDITATION: Read "In the Holy of Holies," *The Great Controversy*, chapter 24, pp. 423-432.

SUMMARY: It is important for Christians to understand the priestly mediatorial role of Christ because it is as essential to our salvation as is the cross. Both His atoning death and priestly ministry are parts in God's saving process. Both aspects were foreshadowed by the consecrated Levitical priests and their ministrations.



MISSIONS: Show you care

Your Thirteenth Sabbath Offering will help build a Better Living Center in Addis Ababa, Ethiopia.

**Give, March 25
Thirteenth Sabbath Offering**

The Final Judgment

THIS WEEK'S STUDY: Lev. 16:1-34; 23:26-32. The yearly Day of Atonement and its significance.



MEMORY TEXT: "For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Romans 14:10-12).

THE VERDICT OF THE FINAL JUDGMENT IS VITAL TO YOUR SALVATION. The final judgment, prefigured by the ritual of the Day of Atonement, finally takes care of the sin problem. The judgment clears the character of God from Satan's unjust charges and confirms the loyalty of the unfallen universe. It also seals the truly penitent for eternal salvation and passes a sentence of destruction upon Satan, his evil demons, and those human beings who have followed him. Thus the final judgment restores moral harmony to the universe.

OVERVIEW: The Final Judgment

Type	Antitype		
Lev. 16; 23	Dan. 7-9, 12	Rev. 20:4 1 Cor. 6:1-3	Rev. 20:11-15 Matt. 25:31-46
Day of Atonement	Investigative phase	Review phase	Executive phase

THE DAY OF ATONEMENT PREFIGURED THE FINAL JUDGMENT. The Levitical sanctuary is defined by the Bible as a *parable* and as a *shadow-type*. This unique parable or type emphasized three major truths of the gospel: (1) the substitutionary, atoning death of Christ; (2) Christ's priestly mediation; (3) the final judgment.

The sanctuary rituals and symbols were intended to enable Israel to understand the gospel (Heb. 4:1, 2). The plan of salvation—including the judgment—is not being carried out to inform God. He knows all things. The plan was laid, and is progressively unfolding, in order to bring the inhabitants of the universe into agreement with God's view of sin and righteousness. Heavenly beings as well as the human family are interested in the issues involved. (See 1 Peter 1:10-12; Eph. 3:8-11.) At the end of

time the redeemed of earth will join in singing, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Rev. 15:3).

Leviticus chapters 16 and 23 direct our attention to the services of the Day of Atonement and their significance for Christians today. These services prefigured the final judgment. The daily services of the sanctuary involved the forgiveness and cleansing of the individual from sin. The yearly services involved the cleansing of the sanctuary as well as the final cleansing of the people.

The Day of Atonement services looked beyond Calvary, although Calvary was their central focus. These services looked beyond the salvation of the individual to the final destruction of sin. The Day of Atonement included in its symbolism the final eradication from the universe of sin, sinners, Satan, and his demons. Thus the Day of Atonement foreshadowed the final judgment.



I. THE DAY OF ATONEMENT IN TYPE (Lev. 16:1-34; 23:26-32).

The legislation dealing with the Day of Atonement (Lev. 16) lies between the two literary halves of the book. This format underscores the importance of the yearly ritual in Israel's worship and its significance for us.

The Day of Atonement is the center and climax of the book of Leviticus. "This is one way of saying by literary form that the subject of the Day of Atonement lies at the heart of the book of Leviticus. . . . Leviticus 16 is the thematic culmination and climax of the sacrificial system of the book. It is also the center and climax of its literary structure. These two factors fit together and lend a mutual emphasis to each other."—William H. Shea, "Literary Form and Theological Function in Leviticus," *The Seventy Weeks, Leviticus, and the Nature of Prophecy* (Daniel and Revelation Committee Series, 1986), vol. 3, p. 151.

1. What was the yearly service called? When did it take place? How were the people to spend this day? Lev. 23:27, 28, 32.

-
2. What was involved in the expression, "Ye shall afflict your souls?" Lev. 23:27; 16:29; compare Isa. 58:3, 6; Acts 27:9.

The Day of Atonement, commonly referred to today as Yom Kippur, was the most solemn religious day in the sanctuary worship. It was a fast day. Normal work was laid aside as God's people searched their hearts, confessed their sins, and humbled themselves before God.

3. What was the purpose of this special Day of Atonement? Lev. 16:15, 16, 20, 21, 30, 33.
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The purification rites performed on the Day of Atonement were directed toward the cleansing of the sanctuary, as well as the spiritual cleansing of the people. The contamination of the sanctuary had come about through the transference to it of the confessed sins of penitents throughout the year.

Pardoned record cleansed. "It is stated in Leviticus 16:16 that the Day of Atonement ritual was intended to cleanse the sanctuary 'because of the uncleannesses of the people of Israel,' and 'because of their transgressions.' *Transgression* and *uncleanness* are the two major areas treated in the first fifteen chapters of Leviticus. Transgressions are dealt with in Leviticus 1-7, and uncleannesses are treated in Leviticus 11-15.

"The position of the Day of Atonement ritual as the capstone to these sections dealing with sacrifices for these concerns indicates a close relationship with them. This close relationship implies that the Day of Atonement served to cleanse the sanctuary of those transgressions and uncleannesses that had been pardoned and transferred to it throughout the year by means of the rituals prescribed in Leviticus 1-15."—William H. Shea, "Literary Form and Theological Function in Leviticus," pp. 152, 153.

- MON** 4. Describe the Day of Atonement services involving the two goats presented by the congregation. What did the casting of lots determine? Where did the high priest administer the blood of the Lord's goat? What was accomplished by this? What was placed on the scapegoat (Azazel)? Where was the scapegoat taken? Who do the two goats represent? Lev. 16:7-9, 15, 16, 18-22.

The Lord and Satan. "As one goat is for the Lord, a personal Being [Lev. 16:8], so the other goat must also be for a personal being; and as they are evidently antithetical, the most consistent view would be that Azazel stands in opposition to the Lord, and hence can be no other than Satan."—*SDA Bible Commentary*, vol. 1, p. 775.


Sanctuary cleansed. During the year the confessed sins of repentant Israelites were transferred to the sanctuary. In a symbolic manner, the pardoned record of the sin was retained in the sanctuary, and the sinner was forgiven. The blood of his sin offering pointed the penitent sinner to the merits of the coming Redeemer. His guilt was removed and he could rejoice in God's mercy.

The Day of Atonement services did not repeat this daily procedure. Its purpose was to illustrate another facet in the redemptive process. On this day the sanctuary was cleansed. Ultimate accountability for sin was placed upon the scapegoat (Azazel) which was banished from the camp. The service typified the final bringing of Satan, the originator of sin, to account.

5. What happened to those Israelites who had not confessed their sins, had chosen to live sinful lives, and did not enter into a spirit of confession and contrition on the Day of Atonement? What was

provided for all the truly penitent in Israel, both priests and people? Lev. 16:30, 33, 34.

The Day of Atonement focused on two kinds of Israelites, both of whom professed to be the covenant people of God. As the record of their pardoned sins was cleansed from the sanctuary, God gave faithful Israelites a great blessing. They were spiritually purified. But impenitent Israelites bore accountability for their own sins and were cut off from the congregation.

-  6. In what condition was the sanctuary, the believing congregation, and the camp when the Day of Atonement rites were completed? Lev. 16:30, 33, 34.

Final judgment foreshadowed. The Day of Atonement at the close of the religious year was the appointed time for the removal of sins that had been figuratively transferred from penitent sinners to the sanctuary through the blood or flesh of the daily sin offerings (Lev. 16:15-22). The sanctuary, the congregation, and the camp were made ritually clean. This service foreshadowed the final judgment. In God's plan of saving mankind, the final judgment will finally eradicate sin. The devil and all the results of his wickedness will be destroyed.

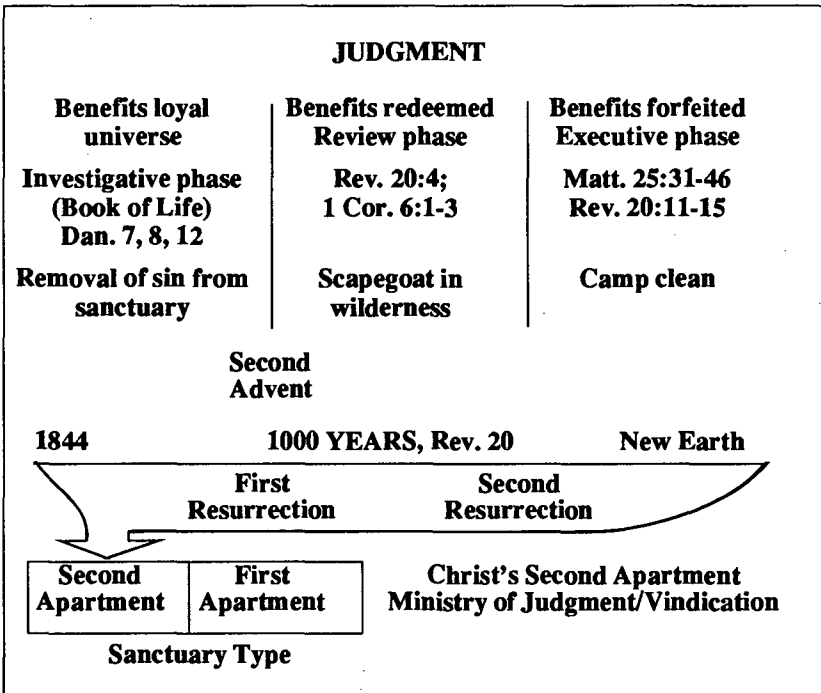
The Day of Atonement foreshadowed the final application of the merits of Christ, resulting in sin's banishment and the reconciliation of the entire universe to the government of God. The final judgment completes God's eternal purpose, "that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him" (Eph. 1:10).

Satan responsible for all sin. "Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the redemption of men and the purification of the universe from sin will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty. So in the typical service, the yearly round of ministration closed with the purification of the sanctuary, and the confessing of the sins on the head of the scapegoat."—*Patriarchs and Prophets*, p. 358.

II. THE INVESTIGATIVE PHASE OF THE FINAL JUDGMENT (Dan. 7-9, 12).

There are three phases to the final judgment. The prophecies of Daniel describe a pre-Advent, investigative phase of the final judgment. The prophecies of Revelation portray a review phase during the Millennium, and an executive phase at its close when God acts upon the verdict of the

heavenly court regarding the wicked. The full sweep of the final judgment was enfolded with the typical Day of Atonement just as an oak is enfolded within an acorn.



7. What was Daniel shown would occur in heaven after a succession of earthly powers had risen and fallen? What would happen at the close of this heavenly event? Dan. 7:9, 10, 13, 14, 21, 22, 26, 27.

Daniel chapter 7 portrays the convening of a great judgment in heaven at some point after the 1260 year period of the little horn. Thus the judgment would begin after 1798. (See Dan. 7:25; Rev. 12:6, 14.) The prophecies of Daniel 8:14 and 9:24-27 locate the beginning of this phase of judgment in 1844. Daniel 7:9, 10, 13, 14 direct attention particularly to the beginning and the end of this pre-advent judgment. Christ receives His eternal kingdom composed of the vindicated saints at the close of this judgment in heaven (Dan. 7:13, 14). The vision portrays an aspect of the *final* judgment that will take place *before Christ returns* the second time for His believing people.

8. In this pre-advent judgment, what are opened in the presence of the heavenly angels? Why are they opened? Dan. 7:10; 12:1.
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9. What light is shed on the pre-advent judgment by Christ's parable of the wedding garment? Matt. 22:2, 9-14.
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In the pre-advent judgment, Christ is awarded the eternal kingdom and the little horn is judged. All the issues in the controversy between God and Satan are resolved at this time. God is proved to be perfectly just.

The true separated from the false. The openly wicked who have never accepted Christ's grace, are not examined in this judgment. There is no question where they stand. But who is a genuine believer in Christ, and who is not? Both classes have had their names placed in the book of life. The gospel net brings in both good and bad (Matt. 13:24-30; 22:10). The investigative, pre-advent judgment is necessary to sift out the false from the true and to reaffirm the genuine believer before the heavenly tribunal.

This is what constitutes Christ's second apartment ministry. (Compare Daniel 7:21, 22; Rev. 3:5; 6:10, 11; 19:7, 8.) The records of the pardoned sins of the genuine believer will be blotted out in this reaffirming judgment.

A work of investigation. "As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation—a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works. Revelation 22:12." —*The Great Controversy*, pp. 421, 422.



III. THE MILLENNIAL REVIEW PHASE OF THE FINAL JUDGMENT (Rev. 20:4).

The scapegoat was banished to the wilderness. This symbolized the binding of Satan on this earth for a thousand years (the millennium) after the second coming of Jesus. The redeemed will reign with Christ in heaven.

10. Who participates in the millennial phase of the final judgment? Who will be judged and by whom? What is the purpose of this judgment? Will the lost be given another chance? Rev. 20:1-6; 1 Cor. 6:1-3.
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The judgment during the millennium can only be a review of cases to see why people were lost. No one will be acquitted. Probation closed before the second coming of Jesus. As the redeemed review the issues in the rebellion of fallen angels and the records of lost humanity, doubtless questions will be answered. The redeemed will see the evidence of the lavish mercy of God and people's stubborn resistance of His will. They will be convinced that God is fair. Heaven had done all that was possible to save the human family and to restore the universe to harmony again.

The judgment of the heavenly court. "In union with Christ they [the redeemed] judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death."—*The Great Controversy*, p. 661. (Compare Luke 12:47, 48.)

IV. THE EXECUTIVE PHASE OF THE FINAL JUDGMENT (Rev. 20:11-15).

11. Where and when does the executive phase of the final judgment take place? What happens in this judgment? Rev. 20:11-15.
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12. What reward is now formally granted the saved? What has faith in Christ wrought in their characters? What sentence is now formally passed on the impenitent? Matt. 25:31-46.
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13. What will be the attitude of both the saved and the lost at this time? Rom. 14:10, 11.
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The lesson of history will stand. "Every question of truth and error in the longstanding controversy has now been made plain. The results of rebellion, the fruits of setting aside the divine statutes, have been laid open to the view of all created intelligences. The working out of Satan's rule in contrast with the government of God has been presented to the whole universe. Satan's own works have condemned him. God's wisdom, His justice, and His goodness stand fully vindicated. . . . The history of sin will stand to all eternity as a witness that with the existence of God's law is

bound up the happiness of all the beings He has created. With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare: 'Just and true are Thy ways, Thou King of saints.'"—*The Great Controversy*, pp. 670, 671.

**WILL I BE WITH THE SAVED OR THE LOST?**

- Am I afraid to face the final judgment? Why, or why not?
- Since I am living in the "hour" of God's final judgment, the antitypical Day of Atonement, what should characterize my behavior and lifestyle?
- Do I have the assurance that my name will be retained in the book of life?

FURTHER STUDY AND MEDITATION: Read "Facing Life's Record," *The Great Controversy*, chapter 28, pp. 479-491.

SUMMARY: The yearly Day of Atonement ceremony in the Israelite sanctuary was a ministry of judgment and vindication. It foreshadowed the events of the pre-advent, investigative judgment, the millennial judgment, and the executive judgment.

Calendar of Redemption

THIS WEEK'S STUDY: Leviticus 23. The religious festivals celebrated in connection with the sanctuary worship.



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

A TIME OF REFRESHING. The Lord provided for periods of holy time—both in the moral law of the Ten Commandments and in the ritual code—for refreshing the spiritual memory and for rededication. Although the typical festivals with their annual sabbaths ceased to be practiced, the observance of the seventh-day Sabbath continues to remind the Christian every week of his Creator and Redeemer.

OVERVIEW: Sabbaths and Feasts of the Lord

Every Week	Spring Types	Fall Types
Lev. 23:1-3	Lev. 23:4-22	Lev. 23:23-44
Seventh-day Sabbath	1) Passover 2) Feast of Unleavened Bread 3) Pentecost	4) Feast of Trumpets 5) Day of Atonement 6) Feast of Tabernacles

SPECIAL TIMES OF WORSHIP FOR ISRAEL. When the Lord organized Israel as a nation at Sinai, He not only entrusted the Sabbath to them, but also provided a number of religious days in the ritual system to keep fresh in their memories His saving acts in their past history. At the same time these rites would foreshadow His ultimate salvation.

In addition to the new-moon feasts, celebrations occurring on the first day of each new month (Num 10:10; 28:11), the Lord instituted the Passover festival with its accompanying Feast of Unleavened Bread and the Feast of Pentecost, which came fifty days after the Passover. The Passover festival began the "religious" calendar for the year. These three occasions constituted the Spring types.

Of the spring, or early festivals, Ellen White noted: "These types were fulfilled, not only as to the event, but as to the time"—*The Great Controversy*, p. 399. Concerning the festivals consummated in the autumn, or "end" times, Ellen White continues: "In like manner, the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service."—*The Great Controversy*, pp. 399, 400.

The Fall types came in the seventh month of the year. The Feast of Trumpets (*Rosh Hashanah*), which fell on the first day of the month, marked the beginning of the civil calendar. The important Day of Atonement occurred ten days later. The eight-day celebration of the Feast of Tabernacles, beginning on the fifteenth day of the month, concluded the annual festival cycle.

Seven annual, or ritual, sabbaths were also observed in connection with the spring and fall feasts. The first and last days of the Feast of Unleavened Bread and the day of Pentecost were spring ritual sabbaths; the day of the Feast of Trumpets, the Day of Atonement, and the first and last days of the Feast of Tabernacles were the ritual sabbaths of the fall types.



I. THE SEVENTH-DAY SABBATH (Lev. 23:2, 3).

1. Before instituting the ritual festivals with their accompanying holy days, what did the Lord restate with regard to the seventh-day Sabbath? What is "an holy convocation"? What insight does this give on how Israel observed the Sabbath? Lev. 23:2, 3; compare Ex. 20:8-11; Luke 4:16.

2. How did Jesus indicate the weekly Sabbath would have significance after His death and right down to His second advent? Matt. 24:15-20.

"He who made the Sabbath did not abolish it, nailing it to His cross. The Sabbath was not rendered null and void by His death. Forty years after His crucifixion it was still to be held sacred. For forty years the disciples were to pray that their flight might not be on the Sabbath day."—*The Desire of Ages*, p. 630.

Matthew 24:15-31 provides an excellent commentary on Daniel 8:13; 9:27. The "abomination of desolation, spoken of by Daniel the prophet" (Matt. 24:15) is the work of the "little horn" power of Daniel 8. It does not refer only to the attack of the Romans on Jerusalem in A.D. 70. It also refers to the work of Papal Rome in the Middle Ages, and that of antitypical "Babylon" at the end of time. (See Rev. 13; 17; 18). The "little horn" power of Daniel 8, to which Jesus was referring, will not be destroyed until the coming of Christ. (Compare Daniel 8:25 with 2:44, 45.)

Hence, when Jesus urged His followers to flee from the "abomination of desolation," He was thinking of the situation between A.D. 68-70 as a

type of the end-time. As first century Christians were to pray that their flight would not be on the Sabbath (Matt. 24:20), so end-time Christians are to pray. The Sabbath is Christ's appointed day of rest for His people in every age, including the period just prior to His advent.

3. How did the practice of the apostles demonstrate the significance of Sabbathkeeping long after Christ died? Acts 13:42, 44; 16:13; 18:4.

Ask yourself, "Does my Sabbathkeeping reflect Christ's example?"

ON II. SPRING TYPES (Lev. 23:4-22).

4. When did the Passover come and what seven-day feast immediately followed it? Lev. 23:4-6.

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5. How were these two events regarded in the time of Jesus? Luke 22:1, 7.

The first Passover, eaten in haste (Ex. 12:11), in a sense, marked the birth of the nation Israel. Because of its importance, God directed that the month in which it occurred should be designated as the first month of the religious calendar (Ex. 12:2).

6. What did this special meal commemorate? What was done with the blood of this first Passover lamb? Why? What was eaten with the roasted lamb? What would this article of food commemorate? Ex. 12:1-17, 23, 27.

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7. Because the people left Egypt so quickly, what was the condition of the bread dough that the Israelite families were in the process of preparing? How were they to eat it? How was this circumstance remembered? Ex. 12:34, 39, 14-20; 13:6, 7.

The deliverance from physical bondage, which the Passover commemorated, also sounded a spiritual note: deliverance from the bondage of sin. Just as the Lord provided physical salvation for Israel's firstborn through the blood of the Passover sacrifice (Ex. 12:27), so this special lamb—as a type—foreshadowed spiritual salvation by the blood (the life given) of the coming Lamb of God (John 1:29).

8. What spiritual interpretation did the inspired apostle Paul give in regard to the significance of the Passover and Feast of Unleavened Bread in Israel's calendar of redemption? 1 Cor. 5:7, 8.
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9. What four steps were initially required of enslaved Israel. How do you see these steps relating to the experiences of Jesus, the antitypical Paschal Lamb? Ex. 12:3-10, 21, 22; Deut. 16:6, 7.
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Feast of deliverance. "The Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing His people from the bondage of sin. . . . It was not enough that the paschal lamb be slain; its blood must be sprinkled upon the door-posts; so the merits of Christ's blood must be applied to the soul. We must believe, not only that He died for the world, but that He died for us individually. We must appropriate to ourselves the virtue of the atoning sacrifice.

"The flesh was to be eaten. It is not enough even that we believe on Christ for the forgiveness of sin; we must by faith be constantly receiving spiritual strength and nourishment from Him through His word. Said Christ, 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.' . . . The followers of Christ must be partakers of His experience. They must receive and assimilate the word of God so that it shall become the motive power of life and actions. . . . The spirit and work of Christ must become the spirit and work of His disciples."—*Patriarchs and Prophets*, pp. 277, 278.

10. Explain the reason for the prohibition against breaking any of the bones of the Paschal lamb. Compare Ex. 12:46 with John 19:33, 36.
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11. What message did the endive salad (or "bitter herbs") eaten as part of the paschal meal, teach the Israelites? Ex. 12:8; Num. 9:11.
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"The lamb was to be eaten with bitter herbs, as pointing back to the bitterness of the bondage in Egypt [Ex. 1:14]. So when we feed upon Christ, it should be with contrition of heart, because of our sin."—*Patriarchs and Prophets*, p. 278.

12. What message for Israel, and for us, lies behind the requirement to eat only "unleavened bread"? Ex. 12:8; 1 Cor. 5:8.

“The slaying of the Passover lamb was a shadow of the death of Christ. . . . The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. . . . Christ is the first fruits of that immortal harvest of redeemed ones.”—*The Great Controversy*, p. 399.

The amazing accuracy in the fulfillment of the prophetic types pinpointing important details of the first advent of Jesus established Him as the Paschal Lamb, and the Messiah. The accomplishment of His death on the fourteenth of Nisan, led naturally to His resurrection on the day of the Wave Sheaf or first fruits.

13. What did the Saviour establish through the covenant meal at the “last” Passover? Matt. 26:17, 18, 26-30.

14. How is the Feast of Pentecost linked to the Feast of Unleavened Bread? Lev. 23:15, 16; Ex. 34:22.

15. What special offering was presented to the Lord on the Feast of Pentecost? Lev. 23:17-20.

Pentecost was a harvest feast in that it marked the close of the grain harvest in general and the wheat harvest in particular. Thus the Feast of Unleavened Bread, with the wave sheaf or first fruits of the barley harvest, was linked with the “wave loaves” of wheat, baked with leaven, that were presented as a thank offering to the Lord at the Feast of Pentecost at the close of the wheat harvest.

16. Throughout their history what did the Lord require all the able-bodied men of Israel to do for this one day’s festival? Ex. 23:14-17; compare Acts 2:1-3.

Giving worship precedence. “With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon the annual feasts. This example of devotion to God should emphasize the importance of religious worship.”—*Patriarchs and Prophets*, p. 541.

Pentecost lasted just one day. For even this brief period of time the Lord required all the men, and any others who were able, to travel to His sanctuary for worship.

Pentecost was the Feast of Leavened Bread, in contrast to the Paschal Feast of Unleavened Bread. As the sheaf of the first fruits of barley had been "waved" before the altar on the sixteenth of Nisan to celebrate the gathering of the first barley crop in Palestine, so the waving of the two loaves of leavened wheat bread joyfully acknowledged the conclusion of all the grain crops.

17. If the concept of "harvest" is the key to the symbolism of Pentecost, what event in A.D. 31 harvested the labors of Jesus and brought about the birth of the Christian Church? Acts 2:1-12, 37-47.

Think about it. How does knowing that Christ perfectly fulfilled the spring or "early" feasts bring new meaning to the Old Testament symbolism?



III. FALL TYPES (Lev. 23:23-44).

18. What festival marked the first day of the civil calendar? How was it observed? Lev. 23:24, 25.

Because the feast of the Day of Atonement was described in lesson 6, it will not be described in detail in this lesson.

19. In what two ways did the Feast of Trumpets differ from regular new moon feasts? Lev. 23:24, 25.

Unlike the other eleven new moons, the new moon of the seventh religious month was a ceremonial sabbath during which no servile work might be done. But like the others it was a "holy convocation," requiring attendance at local houses of worship.

20. What bearing did the blowing of the trumpets have on the soon coming Day of Atonement? Lev. 23:27.

The rabbis described the time between the Feast of Trumpets and the Day of Atonement as "the ten days of penitence." These days provided God's ancient people with opportunity to prepare for the "judgment," which was believed to occur on the Day of Expiation.

The message of the trumpets was, "The Day of Atonement is nearing! Be warned! Heed the trumpets' challenge!" A special worldwide message was given by William Miller and others to prepare the world for the com-

mencement of the pre-Advent judgment in 1844. The message emphasized the urgent need of spiritual preparation for the second advent of Jesus. In the last days the gospel trumpet must give its "certain" sound of warning and appeal to all the world to be ready for the climax of the antitypical Day of Atonement in the heavenly sanctuary.

21. How extensively does Christ purpose that this invitation to be prepared shall spread? Matt. 24:14; Rev. 22:17.

22. What are the names by which the final festival of the agricultural year was known? What double emphasis did this feast make on the minds of the people? Lev. 23:34, 39-44; Ex. 23:16; 34:22.

The Feast of Tabernacles or Booths marked with rejoicing and peace the ingathering of all the crops for the year. For the week of this last of Israel's pilgrimages the people of God dwelt in temporary leafy booths or tents erected about the sanctuary, or around the Temple at Jerusalem, commemorating their sojourn in the wilderness. The activities then carried out anticipated the joy of earth's final "harvest" of souls, and the glad homecoming that will take place in the "many mansions" in the Father's everlasting house in the New Jerusalem. (See Num. 29:12-29; Deut. 16:13-17; Neh. 8:14-18.)

23. When will the antitypical feast of tabernacles be celebrated? Rev. 8:1; 7:9, 10.

See *Patriarchs and Prophets*, p. 542.

QUESTIONS FOR ME TO ANSWER:

- Why is my attendance at gatherings of believers important to my spiritual well-being? (Compare Heb. 10:25)
- Am I, by Christ's grace, making the necessary spiritual preparation for the heavenly Feast of Tabernacles?
- How can I obtain a deeper spiritual refreshment from my Sabbath observance?

FURTHER STUDY AND MEDITATION: Read the chapter in *Patriarchs and Prophets* entitled, "The Annual Feasts," pp. 537-542. On the Sabbath Years and Jubilees see: Lev. 25:2-55; 26:34, 35; 27:16-25.

SUMMARY: The weekly Sabbath and the festivals of the Levitical service helped Israel to remember God. The annual festivals pointed forward to aspects of Christ's ministry from Calvary to the Second Advent and beyond.

Holiness and the Dark Powers

THIS WEEK'S STUDY: Leviticus 17:7; 19:26, 31; 20:6, 27. The counsels given in regard to satanic agencies and practices.



MEMORY TEXT: "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils" (1 Corinthians 10:21).

WAR OF THE SUPERPOWERS. Two superhuman forces are engaged in a deadly war on our planet: God, our Creator and Redeemer, contends with demonic beings, Satan and the other fallen angels. Because Satan continually seeks to lead believers away from their loyalty to God, their only safety is to heed strictly the Lord's warnings about the dark powers.

OVERVIEW: Warnings Against the Occult		
Intelligent Beings	Multiple Practices	
Lev. 17:7	Lev. 20:6, 27	Lev. 19:26
Devils	Spiritualism	Sorcery

OCCULTISM THREATENS CHRISTIANS. The Israelites were attracted continually by the idolatrous practices of the Egyptians, Canaanites, and other nations. Their history, until they returned in the sixth century B.C. from Babylonian exile, was one of repeated disloyalty to God. They engaged in the worship of pagan deities. Through the prophet Jeremiah, the Lord lamented: "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate. . . . For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:12, 13).

Interest in pagan occultism is not dead. New forms continue to threaten Christian faith, and Seventh-day Adventists are not immune. In the past two decades Western occultism has linked with Eastern mysticism to present a new face to modern society. Theories and practices based on the so-called ancient wisdom of Eastern mysticism and Western occultism have penetrated every area of contemporary life: science, business, health, education, psychology, religion, politics, the arts, and entertainment. At its foundation lies the non-Biblical worldview of pantheism. Pantheism once

knocked on the Adventist door through the teachings of Dr. J. H. Kellogg, superintendent of our first medical facility in Battle Creek, Michigan. One student of the contemporary scene makes this succinct statement:

“The religious options open to humanity are limited: We can believe in no God and be atheists. We can believe in one God and be theists. Or we can believe that all is God and be pantheists. Of these three, pantheism has been humanity’s major preoccupation throughout history. . . . In the absence of revealed religion, humanity gravitates to natural religion, assumes nature is all that is, and deifies it and humanity accordingly.”—Robert J. L. Burrows, “Americans Get Religion in the New Age,” *Christianity Today*, May 16, 1986, p. 17.

One contemporary approach is to supplement the older occult practices such as spiritualism with techniques designed allegedly to elevate humanity. The solution to the human problem is sought in various forms of meditation, a holistic health movement, and efforts to awaken the “higher powers” alleged to be latent within each person.

This week we will examine the Bible’s insights on the nature of the occult and the attitude the Christian should adopt to it.

I. INTELLIGENT BEINGS IN OPPOSITION TO GOD (LEV. 17:7).

1. Against what kind of worship was Israel warned? Lev. 19:4; 26:1, 30.

2. Who were the powers behind such worship? Lev. 17:7; compare Deut. 32:17; Psalm 106:34-38.

3. Who were the Israelites to worship? Why? Ex. 20:3-6, 11.

4. What insight does the apostle Paul give on the demonic powers that are opposed to the one true God? How should Christians relate to them? 1 Cor. 10:19-21.

“Knowing the real nature of idol worship, that it is communing with Satan and his evil angels, Paul urgently admonishes the Corinthians to avoid idolatry. Christians are solemnly dedicated to Christ; they belong to Him by creation and redemption, and they cannot give the least degree of sanction to a form of worship that would give honor to any being other than the one true God.”—*SDA Bible Commentary*, vol. 6, pp. 746, 747.

5. How did the devils originate? What is their relationship to God? Rev. 12:7-9; 2 Peter 2:4; compare Isa. 14:12-14; Eze. 28:13-18.
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“The connection of the visible with the invisible world, the ministration of angels of God, and the agency of evil spirits, are plainly revealed in the Scriptures, and inseparably interwoven with human history. There is a growing tendency to disbelief in the existence of evil spirits, while the holy angels that ‘minister for them who shall be heirs of salvation’ (Hebrews 1:14) are regarded by many as spirits of the dead. But the Scriptures not only teach the existence of angels, both good and evil, but present unquestionable proof that these are not disembodied spirits of dead men.”

“Evil spirits, in the beginning created sinless, were equal in nature, power, and glory with the holy beings that are now God’s messengers. But fallen through sin, they are leagued together for the dishonor of God and the destruction of men. United with Satan in his rebellion, and with him cast out from heaven, they have, through all succeeding ages, cooperated with him in his warfare against the divine authority. We are told in Scripture of their confederacy and government, of their various orders, of their intelligence and subtlety, and of their malicious designs against the peace and happiness of men.”—*The Great Controversy*, pp. 511, 513.



6. Since Satan has usurped control of this planet by leading Adam and Eve into sin, what position is he recognized as holding? John 12:31; 2 Cor. 4:4.
-

7. As probationary time shortens, in what kinds of activities will the devils engage? What is their purpose? 1 Tim. 4:1; Rev. 16:13, 14.
-

8. How can Christians be protected from believing the delusive “doctrines of devils?” Eph. 6:10-18.
-

Our secular society is ripe for satanic deceptions. To a large extent the scientific mind has turned away from the Bible and from the claims and authority of God. Likewise secular man rejects belief in Satan and evil spirits. Because modern physics now views energy as the fundamental reality, there is a tendency on the part of some secular intellectuals to identify it with the pantheism taught by Eastern mysticism. The attempt is to unite modern science, the occult, and Eastern mysticism into one world system of belief.

The pantheistic view of reality clashes with the testimony of the Bible: 1. It denies the existence of a personal, creator God who stands out-

side His creation. 2. It rejects the biblical teaching that the human family has sinned and can be redeemed only through the merits of the sinless life and atoning death of the Saviour, Jesus Christ. 3. It teaches that there is no death or final judgment to meet. Life is upward and mobile through reincarnations. 4. Physical phenomena, such as the curing of disease, are thought to be caused by latent "higher powers" within the human mind, or by the radiating energy of which all reality is said to be composed.

Such a view blinds the mind to the workings of Satan, who is using every possible means to draw humanity to its ruin and to block the gospel of God's grace from its saving mission.

"None are in greater danger from the influence of evil spirits than those who, notwithstanding the direct and ample testimony of the Scriptures, deny the existence and agency of the devil and his angels. So long as we are ignorant of their wiles, they have almost inconceivable advantage; many give heed to their suggestions while they suppose themselves to be following the dictates of their own wisdom. This is why, as we approach the close of time, when Satan is to work with greatest power to deceive and destroy, he spreads everywhere the belief that he does not exist. It is his policy to conceal himself and his manner of working."—*The Great Controversy*, p. 516.

Ask yourself. Am I aware of the pervasive influence of pantheism in the media, in education, in all aspects touching my life?

II. WARNINGS AGAINST SPIRITUALISM (Lev. 20:6, 27).

9. With whom did God prohibit His people to counsel? Why? Lev. 19:31; compare Isa. 8:19.

10. On what satanic statement does the practice of Spiritualism rest? Why is Satan's statement erroneous? Gen. 3:4; Psalm 146:3, 4; Eccl. 9:5, 6, 10; compare John 11:11-14.

11. King Saul attempted to communicate with the deceased prophet Samuel. (See 1 Sam. 28:7-25.) Through the medium of Endor an apparition resembling Samuel spoke to him. Was God communicating with Saul in this manner? (See 1 Sam. 28:6; 1 Chron. 10:13, 14.) If Heaven was not speaking to Saul in this seance, with whom was the king in contact?

"The 'familiar spirits' were not the spirits of the dead, but evil angels, the messengers of Satan. Ancient idolatry, which . . . comprises both worship of the dead and pretended communion with them, is declared by

the Bible to have been demon worship. . . . In their supposed worship of dead men they were in reality worshipping demons.

“Modern spiritualism, resting upon the same foundation, is but a revival in a new form of the witchcraft and demon worship that God condemned and prohibited of old.”—*Patriarchs and Prophets*, pp. 685, 686.

Mediums and others who do not believe in the God of the Bible, yet think that they are guided and instructed by good and wise spirits, are being deluded. The Bible reveals that such spirits are evil angels who war against God and all that is holy and good. Without a commitment to the teachings of the Bible the modern secular person (whether educated or not) has no defense against the deceptions of the occult and Eastern mysticism. They often think that latent supernatural forces are being activated.

- 12. In Israel's theocracy what directions did the Levitical law give in regard to persons who functioned as mediums for the dark powers? Lev. 20:6, 27.**

“Spiritualists are increasing in numbers. . . . The only safety for the people of God is to be thoroughly conversant with their Bibles, and be intelligent upon the reasons of our faith in regard to the sleep of the dead.

“Satan is a cunning foe. And it is not difficult for the evil angels to represent both saints and sinners who have died, and make these representations visible to human eyes. These manifestations will be more frequent, and developments of a more startling character will appear as we near the close of time.”—*Evangelism*, p. 604.

Think about this. What can I do to prevent deception by unholy powers?



III. WARNINGS AGAINST THE PRACTICES OF SORCERY (Lev. 19:26).

- 13. In what practices of the Canaanites were the Israelites strongly forbidden to engage? Lev. 19:26; Deut. 18:9-14.**

The Canaanites and Babylonians were deeply involved in the occult in all its forms. The Levitical code prohibited all forms of divination and magic, as well as spiritism. The Hebrew word rendered “enchantment” in the King James Version (Lev. 19:26) carries the meaning “to divine,” “to determine the future,” or “to discover hidden knowledge.” Nebuchadnezzar “divined” which nation he should attack first (Judah or the Ammonites) by consulting a quiver of arrows, figurines, and an animal liver. (See Eze. 21:21.) While these procedures appear irrational to us—and they are—we must not forget that the dark powers stood behind these occult practices.

Divining may take a variety of forms in the occult. It naturally links itself with two large areas of human concern: 1. the desire to know the future, and 2. the desire to diagnose and cure disease. Psychic healing has always been an important aspect of the occult.

14. In what manner did God reprove king Ahaziah, the ruler of the northern kingdom of Israel when he sought healing through demonic powers? 2 Kings 1:2-4, 16, 17.

Warning to Christians now. "Today the mysteries of heathen worship are replaced by the secret associations and seances, the obscurities and wonders, of spiritistic mediums. The disclosures of these mediums are eagerly received by thousands who refuse to accept light from God's word or through His Spirit. Believers in spiritism may speak with scorn of the magicians of old, but the great deceiver laughs in triumph *as they yield to his arts under a different form.* . . .

"The apostles of nearly all forms of spiritism claim to have power to heal. They attribute this power to electricity, magnetism, the so-called 'sympathetic remedies,' or to latent forces within the mind of man. And there are not a few, even in this Christian age, who go to these healers, instead of trusting in the power of the living God and the skill of well-qualified physicians. The mother, watching by the sickbed of her child, exclaims, 'I can do no more. Is there no physician who has power to restore my child?' She is told of the wonderful cures performed by some clairvoyant or magnetic healer, and she trusts her dear one to his charge, placing it as verily in the hand of Satan as if he were standing by her side. In many instances the future life of the child is controlled by a satanic power which it seems impossible to break."—*Prophets and Kings*, pp. 210, 211. (Italics supplied.)

THU "These Satanic agents claim to cure disease. They attribute their power to electricity, magnetism, or the so-called 'sympathetic remedies,' *while in truth they are but channels for Satan's electrical currents.* By this means he casts his spell over the bodies and souls of men."—*Evangelism*, p. 609. (Italics supplied.)

Occult practices are today being associated with a current holistic health movement. It is correctly recognized that the individual must be treated as a whole; body, mind, and spirit. But medical centers are being established in which physicians practicing scientific medicine work along with psychic healers and practitioners of occultic and Eastern arts. The *Journal of the American Medical Association* reported in 1979 the existence of more than 500 such centers/clinics in the United States. They are headed and staffed by physicians and holistic health care practitioners. Thus, "ancient" (that is, occultic-Eastern) methods of healing and modern medicine are joining hands. In the same year the prestigious Johns Hopkins University opened its doors to lectures in "psychic healing" and other "unconventional treatments."

Psychic healing, the occult, and pantheism. Psychic healing, often employing the use of the pendulum or other objects to diagnose and treat disease, has long been an integral part of the occult. All the occultic-Eastern methods of treating disease and stress are tied to the non-Biblical pantheistic world view of reality. There are attempts at times to keep this fact hidden. It is dangerous for Christians to think that they can borrow and adapt the healing procedures of the occult. The attempt to give occult practices a Christian veneer opens the door to satanic delusion and oppression.

Early in their history Seventh-day Adventists were guided by the Holy Spirit to adopt rational methods in the prevention and treatment of disease. Medical institutions were established to train physicians, nurses, and paramedical assistants in the scientific treatment of disease. God works through appointed medical agencies. He also continues to answer the prayers of His faithful people as they follow the counsel of Scripture. (See James 5:13, 15.)

15. In what other ways do the dark powers confront our modern society? What only can be our source of protection? Matt. 24:24; 2 Thess. 2:8-12.

Attractive forms of spiritism. "There are many who shrink with horror from the thought of consulting spirit mediums, but who are attracted by more pleasing forms of spiritism, such as the Emmanuel movement. Still others are led astray by the teachings of Christian Science, and by the mysticism of theosophy and other Oriental religions."—*Evangelism*, p. 606.



WHAT DOES THIS MEAN TO ME TODAY?

- Why is it dangerous for me as a Christian to employ the procedures of the occult—such as the use of the pendulum, hand passes over the body, transcendental meditation—even though they appear at times to “work”?
- Why does a pantheistic world view destroy my Christian faith?
- How can a biblical knowledge of the nature of man and of the existence of evil angels protect me from the delusions of the current spiritistic movements?
- How can I share the principles of this lesson so as to safeguard others from the subtle dangers of pantheism?

FURTHER STUDY AND MEDITATION: Read “Ancient and Modern Sorcery,” in *Patriarchs and Prophets*, pp. 683-689, and “Agency of Evil Spirits,” in *The Great Controversy*, pp. 511-517; *Testimonies*, vol. 8, pp. 290, 291.

SUMMARY: The Levitical prohibitions against pagan occultism are present truth for Christians today. Satanic agencies—as angels of light (2 Cor. 11:13-15)—confront our modern society with “new” forms of the ancient demonic practices. Only as God’s people are committed to union with Christ and His Word can He protect them from Satan’s deceptions and false philosophies.

Answers to Mission Quiz (From page 36.)

1. All three. Each true disciple of Jesus has a responsibility for the witness of Christ's mission to the unbelievers in his/her own culture as well as to all peoples of the world.

2. b and d. Missionary means one who goes to take a message—the gospel. That person may engage in any occupation while witnessing or assisting the witness.

3. False. We are embarking on an age of renewed mission. But missionaries will be different in the 1990s. Those from developed countries will probably have specialized technical skills or will adapt to the culture, and work at the grass roots level. The numbers of missionaries from underdeveloped countries will dramatically increase.

4. False. While many outstanding missionaries have been of Germanic descent, other peoples also have produced wonderful missionaries out of all

proportion to their numbers. Mussau Islanders, of Papua New Guinea, are an example.

5. c. Missionary activity was highest in the United States when society was obsessed with pushing back frontiers, making do with what was available, and striving to achieve new heights—to fulfill the impossible dream.

6. b. Frontier missions need not open the work in a brand new country. Missions may reach out to an unreached people such as the Sioux Indians of North America.

7. d. And response may not be essential either.

8. b. The Kalahari Bushmen. For more information, check your world mission reports in Sabbath School. Or write MISSION, Department of Church Ministries, 6840 Eastern Avenue NW., Washington, D.C. 20012.



MISSIONS:

Hands Around The World

On the other side of the globe, the bushmen of Africa's Kalahari Desert desperately need medical help. Your Thirteenth Sabbath Offering will give it to them.

**Show you care.
Thirteenth Sabbath Offering
March 25**

Holiness and Health

THIS WEEK'S STUDY: Leviticus 3:17; 15:31-33; 19:17-18.



MEMORY TEXT: "Ye shall be holy: for I the Lord your God am holy" (Leviticus 19:2).

YOU CAN REFLECT GOD'S IMAGE. The book of Leviticus gives instruction regarding holiness, or sanctification, as it relates to the Christian's health and well-being. Although sin has weakened the human family, God devised the plan of salvation to restore in repentant sinners the image of their Maker.

OVERVIEW: HOLINESS AND HEALTH

Lev. 3:17	Lev. 15:31-33	Lev. 19:11-18
Holiness and nutrition	Holiness and cleanliness	Holiness and mental health

IN HARMONY WITH A HOLY GOD. The motto of the book of Leviticus can be summed up in the words of our memory text: "Ye shall be holy: for I the Lord your God am holy" (Lev. 19:2). A similar statement occurs elsewhere in the book (Lev. 11:44, 45; 20:26).

The Lord is holy—"a God of truth and without iniquity, just and right" (Deut. 32:4). He says, "I the Lord, which sanctify you, am holy" (Lev. 21:8). Because God is infinitely pure, He wishes to save His people from sin and separate them from all its effects. Consequently the religion of the Bible is more than certain fundamental beliefs about God. It involves a manner of living, as well. It is living for the God who has redeemed us, in harmony with the principles of His Word.

"Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love."—*The Acts of the Apostles*, p. 51.

One aspect of sanctified living touched on in the book of Leviticus is the physical health of God's people. The holy God would have holy, happy people. The religion of the Bible always promotes the wholeness of life, the well-being of God's followers. The religious instruction God gave ancient Israel affected their health, both mentally and physically.

I. HOLINESS AND NUTRITION (Lev. 3:17).

When Israel came out of Egypt, the Lord promised that, if they would be obedient to Him and observe His commandments and statutes, He would bless them physically. "I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Ex. 15:26). Although the book of Leviticus does not address health issues directly, in the light of modern science it is evident that religious guidelines given by God served to promote the general health of the people.

- 1. What parts of food animals were strictly forbidden to be eaten? Lev. 3:17; 7:23-26.**

The fat and blood of sacrificial animals were used in the sanctuary sacrifices. In most of the sacrifices it was essentially the fat that was burned on the altar. The sprinkling of the blood provided atonement.

By reserving the fat and blood as sacred to the ritual, the Lord removed a potential cause of disease from His people. While blood carries the nutrients for life to our body cells, it also carries away their waste products. It is the stream in which disease germs travel throughout the body. Forbidding the consumption of animal blood was a boon to Israel. So also was the prohibition against eating animal fat, which is one of the great causes of heart and vascular diseases in modern industrial countries.

Smoking and high cholesterol levels cause half the deaths in the United States and Great Britain in people between the ages of 40 and 69. Too much cholesterol in the blood results in the gradual clogging of the blood vessels. The normal flow of blood is impeded. Blockage of a blood vessel supplying the heart results in a heart attack. Diet and internal metabolism are the factors that determine the amount of cholesterol in an individual's blood stream.

According to modern scientists the chief cause of cholesterol build-up in the blood vessels is the amount of saturated fat from dairy and land animal products that a person eats. In removing animal fat and blood from the diet of Israel, God protected His people from potential causes of sickness.

- 2. What were the keys for determining what land and water animals could be eaten by the Israelites? Lev. 11:1-12.**

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- 3. What kinds of bird were unsuitable for food? Lev. 11:13-23.**

-
- 4. What other animal life was specifically forbidden? Lev. 11:29, 30.**
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5. What did God mean by the terms *clean* and *unclean*? Why did God impose dietary rules? Lev. 11:47; 20:25, 26.
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Many Christians believe that the distinction between “clean” and “unclean” is no longer valid. They argue that it is simply a ceremonial law that ceased to function when the Jewish ritual system met its antitype.

6. What is unsound in the above reasoning? How far back in historical time did God’s people know about the distinction between “clean” and “unclean” animals? Gen. 7:1, 2.
-

7. What was the diet God first provided for the human family at creation? What was the diet after the fall of our first parents? Gen. 1:29; 3:18.
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8. When was God’s second best, supplemental diet of clean flesh foods first permitted? Gen. 9:3, 4.
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It is evident from the book of Genesis that the clean/unclean distinction between animals did not originate with Moses. The distinction was probably stated after the Fall when the sacrificial system was instituted, because only “clean” animals were used for sacrifice. (See Gen. 8:20.) When flesh eating was permitted after the Flood, it was natural for God to restrict it to the “clean” categories.

We do not know scientifically why one animal is designated as “clean” and another as “unclean.” The distinction simply means that a particular kind of flesh is fit for food or not fit for food. Eating “clean” flesh or abstaining from “unclean” flesh foreshadowed nothing. It appears to have been a health guideline given to Noah, which is still valid today for the same reasons.

The principle still stands. “The story comes to us of Dr. Adam Clarke who, while calling on a family, was invited to ask the blessing on the meal. As the chief part of the menu that day they had some kind of pork. It is said that his prayer was something like this, ‘God, if Thou canst bless under the new covenant what Thou didst curse under the old, please bless this food.’ The demarcation between clean and unclean animals is *not* merely Mosaic. It was in existence before the time of the Flood. There is no reason to believe that the distinction has ever been done away. This is one of those cases where a ‘Thus saith the Lord’ stands clearly delineated, even though at the present time we cannot offer any scientific reason for it.”—Frank L. Marsh, *Studies in Creationism* (Washington, D. C.: Review and Herald Publishing Association, 1950), p. 388.

9. What Biblical principle directs the follower of God to eat the best diet possible? 1 Cor. 6:19, 20; 10:31.
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Effects of flesh food. "We do not mark out any precise line to be followed in diet; but we do say that in countries where there are fruits, grains, and nuts in abundance, flesh food is not the right food for God's people. I have been instructed that flesh food has a tendency to animalize the nature, to rob men and women of that love and sympathy which they should feel for everyone, and to give the lower passions control over the higher powers of the being. If meat eating was ever healthful, it is not safe now. Cancers, tumors, and pulmonary diseases are largely caused by meat eating.

"We are not to make the use of flesh food a test of fellowship, but we should consider the influence that professed believers who use flesh foods have over others. As God's messengers, shall we not say to the people: 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.'?"—*Testimonies*, vol. 9, p. 159.

Knowing that God instructed His people from the beginning concerning proper diet, can I find any dietary habits in my life that need to be modified?

II. HOLINESS AND CLEANLINESS (Lev. 15:31-33).

We can see from Leviticus 15:31-33 that God was serious about the removal of ritual contamination. The emphasis on such defilements was intended to underline the seriousness of moral sin. It is also evident that in many cases ritual cleansings functioned to prevent the spread of disease.

10. What was required of a person who handled the dead body of an animal? Lev. 11:24, 25, 39, 40.
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11. What was required of a person who had to remove a corpse and the dead person's possessions, or who had to bury the slain from a battle? Num. 19:14-16; compare 31:19, 20.
-

12. What was required of a person who became contaminated with another person's impurities? Lev. 15:5-12.
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In the light of modern understanding of germs and contagion the divine guidelines are fully vindicated. Although for religious reasons the Israelite washed his body and his clothes and was "unclean until the even," the

simple procedure of washing the body and clothes was a factor in preventing the spread of disease.

In 1847 one out of every six women died in the maternity wards around the world. Dr. Ignaz Semmelweis, of Vienna, noticed that in his hospital the physicians and medical students performed autopsies on the women who had died in the preceding twenty-four hours. Without washing their hands they would proceed to give pelvic examinations on the living women. He observed that when that sequence was followed in his ward, his living patients usually sickened and died. In April of that year fifty-seven women died in his ward. At that point Dr. Semmelweis instituted the rule that teachers and students must wash their hands before examining his patients. The result was that in June, only one out of 42 died; in July only one out of 84. The fatal infections had been carried from the dead to the living. (See S. I. McMillen, *None of These Diseases* [Old Tappan, N.J.: Fleming H. Revell Company, 1963], pp. 12-15.)

13. What instruction did God give in order to keep the living areas of the Israelites clean from human wastes? What reason did God give for this procedure? Deut. 23:12-14.
-

“Every form of uncleanness tends to disease. Death-producing germs abound in dark, neglected corners, in decaying refuse, in dampness and mold and must. No waste vegetables or heaps of fallen leaves should be allowed to remain near the house to decay and poison the air. Nothing unclean or decaying should be tolerated within the home.”—*Child Guidance*, p. 108.

-  14. What procedure was followed by the examining priest in treating the Israelite who was suspected of leprosy or some type of skin disease? Lev. 13:4, 5, 21, 26, 45, 46.
-

We would call this procedure of isolating a person suspected of a contagious disease “quarantine.” This might be temporary, but in a confirmed leper it was made permanent by isolating the diseased person from the society of his home and city.

15. What was done to a house suspected of having molds or rot that would produce disease? Lev. 14:34, 38, 44, 45.
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16. Circumcision of Israelite males was commanded by God as an outward physical sign of loyalty to His covenant. On what day of an infant’s life was it performed? Lev. 12:3.

According to the medical work *Holt Pediatrics* (1953) infants are susceptible to bleeding between the second and fifth days of life. This seems to be because vitamin K—an important blood-clotting element—is not formed in sufficient amount in the child's intestinal tract until the fifth to the seventh day. Prothrombin, a second element also necessary for normal clotting, is at its highest level on the eighth day. Medically speaking, we now know that the eighth day was the best day for the rite of circumcision. (See S. I. McMillen, *None of These Diseases*, pp. 19-21.)

God took care to instruct His people for optimal health. Can I do less today than follow His commands?



III. HOLINESS AND MENTAL HEALTH (Lev. 19:11-18).

Negative thoughts of self-centeredness, anger, and revenge tend to depress the general health. An outgoing attitude of kindness and helpfulness promotes well-being. To be merciful is to act in a manner similar to that of the heavenly Father (Matt. 5:45).

17. Read Lev. 19:11-18 and answer the following questions:

a. Note that there are four couplets: (1) vs. 11-12; (2) vs. 13-14; (3) vs. 15-16; (4) vs. 17-18. What phrase closes each couplet? What does it mean? How does it relate to our memory verse, Leviticus 19:2?

b. What direction is given in each couplet that would help an Israelite develop an outgoing, compassionate attitude toward others?

- Vs. 11, 12 _____
- Vs. 13, 14 _____
- Vs. 15, 16 _____
- Vs. 17, 18 _____

18. For what purpose did Jesus draw on this section of Leviticus (Lev. 19:17, 18)? Matt. 22:34-40; Compare Rom. 13:8-10.

The principle of love. "The first four of the Ten Commandments are summed up in the one great precept, 'Thou shalt love the Lord thy God with all thy heart.' The last six are included in the other, 'Thou shalt love thy neighbor as thyself.' Both these commandments are an expression of the principle of love. The first cannot be kept and the second broken, nor can the second be kept while the first is broken. When God has His rightful

place on the throne of the heart, the right place will be given to our neighbor. We shall love Him as ourselves. And only as we love God supremely is it possible to love our neighbor impartially.”—*The Desire of Ages*, p. 607.

19. What agricultural laws were designed to weaken the self-centered nature of the people and promote a spirit of compassion and generosity? Lev. 19:9, 10; 23:22; Deut. 24:19-22.
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20. Why would the method of assisting the poor described in Leviticus 19:9, 10 be superior to granting them an outright gift of food?
-
21. What kind of guideline was legislated to prevent an Israelite from taking advantage of his less fortunate neighbor who might need to borrow from him? Lev. 25:35-38.
-
22. What civil provisions provided for the natural renewal of the soil? What law provided for the periodic return of all property that had changed hands to the original owner or his heirs? Lev. 25:1-24.
-

The sabbatical year permitted the land to lie fallow for a time. Its natural production provided for the poor. The jubilee year, which came every 50 years, was intended to equalize the economy by requiring all previously sold properties to be returned to their original owners. Thus God designed to teach a compassionate, unselfish spirit within His people. Living wholeheartedly for God and for others—the core principle of Bible religion—had the effect of blessing the giver. He enjoyed spiritual, psychological, and physical health.

“Men were to cooperate with God in restoring the diseased land to health, that it might be a praise and a glory to His name. And as the land they possessed would, if managed with skill and earnestness, produce its treasures, so their hearts, if controlled by God, would reflect His character.”—Ellen G. White Comments, *SDA Bible Commentary*, vol. 1, p. 1112.

**APPLICATION TO MY LIFE:**

- What changes in my life-style should I make now in order to avoid the major killer diseases that are to a large extent preventable?
- Are there basic practices to ensure cleanliness in my person and home that I should incorporate in my daily living?
- How can I live a more outgoing, generous life?

FURTHER STUDY AND MEDITATION: Read "Health Principles," "Cleanliness," *Child Guidance*, chapters 16, 17; *The Desire of Ages*, p. 556; *Selected Messages*, bk. 2, p. 32.

SUMMARY: "Ye shall be holy: for I the Lord your God am holy" is the motto of Old Testament religion. It is also the motto of the New. The apostle Peter challenges Christians with the same ideal. (See 1 Peter 1:16.) Wholeness for God involves our physical and mental natures, as well as our spiritual. We honor God by obeying His physical law, as well as His moral law. Both were designed for our happiness.

A true Christian

is a sign of contradiction—a living symbol of the Cross. He or she is a person who becomes weak to be strong . . . and finds love by giving it away."

—Joseph Roy

Holiness and the Home

THIS WEEK'S STUDY: Leviticus 18, 20. Guidelines for moral purity.



MEMORY TEXT: "For this is the will of God, even your sanctification, that ye should abstain from fornication" (1 Thessalonians 4:3).

THE CREATOR KNOWS MY NEEDS. The sexual powers are sacred to marriage, which is a divinely ordained union. The Levitical guidelines for sexual morality are based on the divine principle that 'wholeness' and 'normality' are essential aspects of holiness. These aspects of holiness are found in conformity to God's plan. Consequently, sexual deviations from the Creator's original design are sin because they introduce confusion and mar the divine ideal. Living according to the Creator's design promotes genuine happiness.

OVERVIEW: HOLINESS AND THE HOME

Gen. 1:26-28	Lev. 18, 20	1 Cor. 6:13-20
God-created Powers	Sin-perverted Powers	Spirit-controlled Powers

GOD'S ABSOLUTES PROTECT ME. Worldly societies are experiencing constantly shifting values. There seem to be no absolutes, no rock-grounded principles of life. The only "absolutes" for many are the current whims and fancies of the day. The aim is to look out for "number 1" and do whatever "feels good" to you. This is especially true in the area of morals.

Without the restraining grace of God we humans reveal our inner depravity. Contamination from loose morals is a threat to modern Christians, as it was to Israel in both Egypt and Canaan. By the inspired guidelines of Leviticus, God moved to protect His people from the licentiousness of the corrupt Canaanites who surrounded them. He sought to preserve their moral and spiritual integrity.

Seven times Leviticus 18 emphasizes that God's holy people were not to defile themselves by engaging in the immoral practices and customs of the Canaanites. (See vs. 3, 24, 26, 27, 29, 30.) Six times the Lord reminded them: "I am the Lord your God" (vs. 2, 4, 5, 6, 21, 30)—a phrase that would imply: "Be holy, be morally pure, for I am holy."

The phrase carried another important message for Israel and for us: that all the actions of our lives are carried out in the presence of God. His eye is upon us. (See Psalm 139:1-12.)

Because the instructions in Leviticus assume a previous understanding of the divine plan for marriage, we begin our study this week in Genesis.

SUN

I. GOD-CREATED POWERS (Gen. 1:26-28).

1. How are human beings differentiated from God and from animals? What powers were they given? Within what sphere do these powers have their proper function? Gen. 1:26-28; 2:22-24.

Human beings were made a new and distinct order. They were created as sexual beings. The Creator entrusted them with the power of procreation, the ability to populate the earth with other persons like themselves. Whereas animals and the other lower forms of life reproduce instinctively, God intends that human procreative powers should be subject to divine principle and reason. God designs that humanity's sexual expression should be within the loving bonds of marriage.

2. What other purpose besides that of reproduction is served by humanity's sexual powers? Prov. 5:18-20; compare 1 Cor. 7:3-5.

In the first explicit reference to conjugal love (Gen. 4:1) Adam is said "to know" his wife, Eve. The Hebrew term emphasizes intimate understanding of something gained by experience. The marriage privilege was designed to bind two lives together in a sacred whole: heart to heart, mind to mind, body to body, and will to will. It was intended to sweeten and enhance the blending of two lives in a deep, never-failing, supportive relationship. The Apostle Paul extols the unmarried state as more blessed for some people. (See 1 Cor. 7:32-40.) Even so, "marriage is honourable in all, and the bed undefiled" (Heb. 13:4).

An exalted relationship. "Those who regard the marriage relation as one of God's sacred ordinances, guarded by His holy precept, will be controlled by the dictates of reason.

"Jesus did not enforce celibacy upon any class of men. He came not to destroy the sacred relationship of marriage, but to exalt it and restore it to its original sanctity. He looks with pleasure upon the family relationship where sacred and unselfish love bears sway."—*The Adventist Home*, p. 121.

"God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. 'Marriage is honorable' (Hebrews 13:4); it was one of the first gifts of God to man, and it is one of the two institutions that, after the Fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intel-

lectual, and the moral nature.”—*Patriarchs and Prophets*, p. 46.

3. **What happy picture of domestic wholeness is drawn by the psalmist as reflecting Heaven’s ideal? Psalm 128:1-6.**

Human happiness derives from being in harmony with the will of the Creator. Marriage as a committed relationship is used in the Bible to illustrate the relationship God desires to have between Himself and His people. A marriage functioning in harmony with the divine plan provides a little heaven on earth.

“The home circle should be regarded as a sacred place, a symbol of heaven, a mirror in which to reflect ourselves. Friends and acquaintances we may have, but in the home life they are not to meddle. A strong sense of proprietorship should be felt, giving a sense of ease, restfulness, trust.”—*The Adventist Home*, p. 177.

Ask yourself. How can my home be a “sacred place” in which family members may feel safe and loved?



II. SIN-PERVERTED POWERS (Lev. 18, 20).

Under the influence of their polytheistic religions the people of Egypt and Canaan commonly violated the marriage ideals the Creator had established for humans. The holiness—the wholeness—of the family was often fractured by bizarre, unnatural practices.

4. **How did God warn Israel of the seriousness of copying the immoral practices of the Egyptians and Canaanites? Lev. 18:1-5, 24-30; 20:22-23.**
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5. **Incest was one practice among the Canaanites that violated the sanctity of the home. What rules did God give for marrying relatives? What punishment did violators incur? Lev. 18:6-18; 20:11, 12, 14, 17, 19-21.**

The Code of Hammurabi (c. 1727 B.C.) and the Hittite Code (c. thirteenth century, B.C.) both deal with prohibitions against incestuous unions. However, the Mosaic legislation (mid-fifteenth century, B.C.) provided the more extensive and thorough guidelines. Twelve articles are presented which cover fifteen prohibitions (Lev. 18:1-18; Deut. 22:30), the punishments for violation (Lev. 20), and certain curses (Deut. 27:20, 22, 23). Carnal union or marriage with relatives was forbidden within two degrees of blood-relation or of non-blood relation. The nearest relatives who were

permitted to marry were first cousins. Like the other codes the Mosaic laws have some omissions. Common custom was sufficient to control those areas. Like English case law, when a Mosaic rule was laid down the principle or spirit of the law was to be followed in other related situations.

6. **What was another form of immorality that struck at the intimate, sacred circle of marriage? Which precepts of the Ten Commandments were designed to protect the home at this point? Lev. 18:20; Ex. 20:14, 17.**

7. **In Israel's theocracy, what punishment befell those who committed adultery? Why? Lev. 20:10, 22-24.**

Dishonesty in marriage. "This commandment [seventh] prohibits all immoral relations between the sexes, and since the illicit act is the result of evil thinking, it also forbids mental uncleanness and lustful looks. Adultery is unfaithfulness to the marriage relationship on the part of either husband or wife. . . . Adultery is the breaking of a most solemn vow and the betrayal of a most sacred trust. It is dishonesty in the most sacred and binding of all the relationships of life."—Taylor Bunch, *The Ten Commandments* (Washington, D.C.: Review and Herald Publishing Association, 1944), pp. 121, 122.

8. **How did the Lord regard the immoral use of the body for hire? Lev. 19:29; compare Lev. 21:9.**

9. **What perversions of the physical powers did the Lord strictly prohibit? Lev. 18:22, 23; 20:13, 15, 16.**

In these ancient guidelines to moral purity, which God gave His people, we may see how sin perverts the sacred physical powers when we yield to the temptations of passion. Such sins mar the holiness of God. They fracture His ideal for a holy people. They destroy the wholeness of their persons, their homes, and their families.

"**Homosexuality was uniformly condemned in the Old Testament as an abomination**, for which the punishment was death (Lev. 20:13). It violated the natural order of sexual relationships, and catered to perverted lust rather than to procreation of the species"—R. K. Harrison, *Leviticus*, p. 192.

Think it through. Reading these verses makes it apparent that nothing but the highest standard of thought and conduct can be tolerated by the

Creator. Is my life consistent with this high standard? If not, what must I do to correct the problem?



III. SPIRIT-CONTROLLED POWERS (1 Cor. 6:13-20).

The New Testament, like the Old, teaches that the physical powers are sacred to the marriage bond.

10. What New Testament view of the human body strengthens the Christian's resistance to sins of the flesh and provides power to live a morally pure life? 1 Cor. 6:18-20.

Like the ancient sanctuary, holy people—God's, by right of creation and redemption—become temples, dwelling places of God through the Holy Spirit. The presence and control of the Holy Spirit brings enabling strength to resist sin and to live in harmony with God's will. And the Christian glorifies the Creator, or brings honor to the Creator, by using all his physical powers in accordance with the Divine plan.

A willing slave. "Not your own. This is the sixth argument against the vice of fornication. . . . Man does not belong to himself; he has no right to use his powers according to the wishes and promptings of his unconverted body. He is the property of God by creation and by redemption. Man is bound to live mentally, physically, and spiritually as God directs, to the glory of His name, and not to the gratification of fleshly desires. The converted man is, indeed, a willing slave of Jesus Christ, . . . who lives only to please his Master."—*SDA Bible Commentary*, vol. 6, p. 703.

11. What will the practice of any shade of immorality prevent? 1 Cor. 6:9-10, 15; compare Rom. 1:26-27.

As long as sin reigns, the demands of the carnal nature will break out in deviant, immoral behavior. Modern civilized society has few restraints, morally speaking. Our times mirror the age before the Flood and the times of Sodom.

Yet Christians must relate to their fellow beings as the Master did. He reached out to publicans, adulterers and harlots, seeking through His forgiving grace to win them back to the purity of God's ideal for their happiness. His grace was saving grace; it did not confirm the believer in his or her sins. He said in effect, "God loves you. He accepts your repentance and freely forgives you. Go and sin no more." (See John 8:11; compare Luke 7:47-50.)

Persons who practice homosexual life styles often argue that their sexual orientation is natural. They want Christians to accept their form of behavior as a normal option to heterosexual marriage.

- WED** 12. What is the Lord's answer to this current viewpoint? Can divine power change the lives of His children who have forsaken the Lord's design? 1 Cor. 6:9, 11; compare Gal. 5:16-25.

God does not speak in such strong language because He wishes to deny His children genuine happiness. Debasing habits ruin lives. Sin always breaks down and destroys. The divine counsel given in love is, "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye" (Ezek. 18:30, 32).

Many students of the modern scene have concluded that homosexuality is a learned behavior. The real issue is that handicaps, whether acquired from inheritance, environment, or accident, cannot be made excuses for sinning. A person may by inheritance or accident be incapable of a normal marriage relationship. But such handicaps do not provide a license to live an impure life. The good news of the gospel is: "And such *were* some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God" (1 Cor. 6:11, RSV). An alcoholic may never lose his disposition to drink until he receives an immortal body at Christ's return. Yet by God's grace he can live soberly now. A homosexual may feel that he can never escape his deep-seated propensities, but by God's grace he too can live a morally pure life.

13. The unnatural sins of the ancients—incest, adultery, homosexuality, and prostitution—are prominent in modern society, as well. Sometimes even Christians succumb to their appeal. What should such widespread, brazen, and open conduct tell us about the times in which we live? Luke 17:26-30.

Separate from sin. "The world is fast becoming ripe for destruction. Soon the judgments of God are to be poured out, and sin and sinners are to be consumed. . . .

"There was a coming out, a decided separation from the wicked, an escape for life. So it was in the days of Noah; so with Lot; so with the disciples prior to the destruction of Jerusalem; and so it will be in the last days. Again the voice of God is heard in a message of warning, bidding His people separate themselves from the prevailing iniquity."—*Patriarchs and Prophets*, p. 166.

- THU** 14. With what words did Jesus describe the Creator's ideal for human beings created as sexual persons? Can persons live happy, useful lives as singles? Matt. 19:3-6; 1 Cor. 7:6-9.

Jesus reaffirms God's ideal of monogamous marriage. The sexual powers are sacred to this union and intended by the Creator to function only in this hallowed, intimate marital relationship. The entrance of sin into our world has altered human relationships to a large degree. While marriage may not now be possible for each person, this in no wise permits promiscuity on the part of single persons. By God's grace the sexual drives can be sublimated. Worthwhile interests can be pursued leading to a rich and rewarding life. Christian singles, as well as marrieds, are privileged to live under the control and direction of the Holy Spirit, who indwells every believer.

15. In what ways did Jesus honor the marriage institution when here on earth? John 2:1-11.

“In both the Old and the New Testament, the marriage relation is employed to represent the tender and sacred union that exists between Christ and His people. To the mind of Jesus the gladness of the wedding festivities pointed forward to the rejoicing of that day when He shall bring home His bride to the Father's house, and the redeemed with the Redeemer shall sit down to the marriage supper of the Lamb.”—*The Desire of Ages*, p. 151.



APPLYING THIS LESSON TO MY LIFE:

- God's holiness calls me to live in moral purity before Him. Are there practices in my life that He is asking me to put away through His grace?
- How does knowing that I am a temple for the Holy Spirit assist me in controlling my physical desires?
- What practical steps can I take to develop a life of moral purity in thought and action when I am surrounded by sex-saturated media that continually appeal to my physical passions?

FURTHER STUDY AND MEDITATION: Read “Marital Duties and Privileges,” *The Adventist Home*, pages 121-128; “The Builders of the Home,” *The Ministry of Healing*, pages 356-362.

SUMMARY: God's holiness extends to the hallowed precincts of the marriage bed. “Marriage is honourable in all, and the bed undefiled” (Heb. 13:4). God's plan—when followed—will make the Christian home a little heaven in which to go to heaven.

Holiness and Commitment

THIS WEEK'S STUDY: Leviticus 26, 27. A study of the significance of God's covenant promises and Israel's practice of making vows.



MEMORY TEXT: "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people" (Psalm 116:12-14).

OUR HOLY GOD KEEPS HIS WORD. His promises never fail. In like manner His holy people are challenged to stand by their commitments.

OVERVIEW: HOLINESS AND COMMITMENT

Leviticus 26	Leviticus 27
Divine vows: Covenant promises/curses	Human vows: Dedication/tithe

SACRED VOWS TO GOD AND MAN. To a great extent the stability of human society depends upon our truthfulness with one another. A man's word should be as good as his bond. A promise is a sacred matter and should be kept inviolate if at all possible. Our communities would soon be in chaos if we could no longer depend upon one another's commitments.

God is dependable. The same is true in the spiritual realm. How uncertain human existence would be if we could no longer rely upon God's promises! He assures us through the prophet Malachi, "I am the Lord, I change not" (Mal. 3:6). The apostle James characterizes our heavenly Father as One "with whom there is no variableness, neither shadow of turning" (James 1:17). The testimony of Scripture regarding Jesus is: "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8). Our God is dependable.

Taking God seriously. The religion of the Bible is placed in the form of a covenant. The covenant is a committed relationship between God and His people. It involves His promises, our obligations of obedience, and the saving means to carry out those obligations. This week's study will focus first on the divine promises made to Israel in the covenant. The Leviticus 26 record will be studied under the heading of Divine Vows.

God takes us seriously. Strictly speaking Leviticus 26 and 27 stand outside the literary structure of Leviticus, but they serve to cap and bind

together both halves. Chapters 1-16 deal with the sacrificial rites, and chapters 17-25 deal with holy living. Leviticus 26 emphasizes God's vows to His people (blessings/curses), while Leviticus 27 emphasizes Israel's vows to God. A vow is a sacred promise made to the Creator. It is not to be taken lightly. Christians may learn from Israel's example.

"The people need to be impressed with the sacredness of their vows and pledges to the cause of God. Such pledges are not generally held to be as obligatory as a promissory note from man to man. But is a promise less sacred and binding because it is made to God? Because it lacks some technical terms, and cannot be enforced by law, will the Christian disregard the obligation to which he has given his word? No legal note or bond is more obligatory than a pledge made to the cause of God."—Ellen G. White Comments, *SDA Bible Commentary*, vol. 6, p. 1056.



I. DIVINE VOWS: COVENANT PROMISES AND CURSES (Leviticus 26).

The Covenant blessings and curses recorded in Leviticus 26 are similar in some respects to those recorded in Deuteronomy 28.

1. In Leviticus 26 what major blessings are promised by the holy God to the people of Israel who are called to mirror His character?

● Verses 3-5 _____

● Verses 6-8 _____

● Verses 9-10 _____

2. Besides receiving the natural results of living in harmony with God's physical and moral laws, what was the basis of Israel's prosperity? Isa. 60:1-6; compare Matt. 5:14-16.

"God desired to make of His people Israel a praise and a glory. Every spiritual advantage was given them. God withheld from them nothing favorable to the formation of character that would make them representatives of Himself.

"Their obedience to the law of God would make them marvels of prosperity before the nations of the world. He who could give them wisdom and skill in all cunning work would continue to be their teacher, and would ennoble and elevate them through obedience to His laws. If obedient, they would be preserved from the diseases that afflicted other nations, and would be blessed with vigor of intellect. The glory of God, His majesty and power, were to be revealed in all their prosperity. They were to be a kingdom of priests and princes. God furnished them with every facility for becoming the greatest nation on the earth."—*Christ's Object Lessons*, p. 288.

3. Spiritual Israel is not restricted to a certain land area but is scattered throughout the world. To what degree is spiritual Israel the inheritor of the material promises made to literal Israel? Rom. 9:6, 7, 23-26; Gal. 3:27-29; compare Heb. 11:10, 16.

4. What was the greatest promise made in the covenant? What did it foreshadow? Lev. 26:11-13; compare Matt. 1:23; John 1:14; Rev. 21:3.

5. If Israel should turn from her allegiance to God and break covenant with Him, what curses or judgments would fall upon them? Study the following verses in Leviticus 26:

First curse, verses 14-1 _____

Second curse, verses 18-20 _____

Third curse, verses 21, 22 _____

Fourth curse, verses 23-26 _____

Fifth curse, verses 27-39 _____

Terrible as these scourges were, they were designed to save, not merely to punish. God desired to lead His people to repentance and confession. (See Lev. 26:40-43.)

Relevance for me. The children of Israel were promised a blessing if they obeyed God and a curse if they did not. Does the promise of a blessing or a curse hold true today? What can I do to assure myself and my church a blessing?

II. HUMAN VOWS: DEDICATIONS (Leviticus 27:1-25).

Vows stand outside the requirements of the covenant relationship. God does not demand them. But if a commitment is made, a word of promise spoken, then it becomes a serious matter to violate the vow. Vows are often made in a crisis situation. If God will heal me from this disease, will deliver me from my enemies, will grant me a child, will bring me home again—then I will dedicate my life, or my property to Him. On the other hand, vows may be made under the prompting of the Spirit when appeals are made to sustain God's cause. In gratitude to God individuals respond with sacrificial pledges. When the initial conviction has passed, misgivings sometimes arise and the temptation presents itself to disregard the vow. The legislation of Leviticus 27 is designed to protect against this human tendency.

6. What kinds of things could be vowed or dedicated to God?

- Lev. 27:1-8 _____
- Lev. 27:9-13 _____
- Lev. 27:14-25 _____

7. Often in Israel a person would make a vow to dedicate himself or herself to God. What was the nature of Absalom's vow made during his self-imposed exile in Syria? 2 Sam. 15:8.

While Absalom's later actions demonstrated the insincerity of his vow, the story provides an insight into how Israel made vows of this kind. In this instance, Absalom promised that he would *serve the Lord*, if He would bring him home again. Had the regulations permitted it, he would have given the rest of his life to service in the sanctuary. But since this was not possible, according to the specifications of Leviticus 27:1-8 he could substitute a money gift. The divine instruction provided a scale of values based on sex and age. The highest price was set for men at their peak of strength. The valuations are high in view of the fact that in Biblical times the average wage of a worker was about one shekel per month. But the priest was given the responsibility of applying the scale. (See Lev. 27:8.)

TRUE 8. People's vows could be made in regard to little children. What vow did the childless Hannah make and with what results? Why was no money substituted for Samuel? 1 Sam. 1:11, 22, 25-28.

Hannah's vow arose out of the great bitterness of her lot. In Biblical times a childless wife often had to bear a good deal of reproach. Children were earnestly desired. Hannah was faithful to her promise to give Samuel to the service of the Lord at the sanctuary and to place on him the vow of a lifelong Nazarite. (See 1 Sam. 1:11; Num. 6:1-21.) Hannah's vow brought a spiritual revival to Israel through the long ministry of her priest-son, Samuel.

Hannah fulfilled her vow. "Hannah's prayer was granted; she received the gift for which she had so earnestly entreated. As she looked upon the child, she called him Samuel—'asked of God.' As soon as the little one was old enough to be separated from his mother, she fulfilled her vow. She loved her child with all the devotion of a mother's heart; day by day, as she watched his expanding powers and listened to his childish prattle, her affections entwined about him more closely. He was her only son, the special gift of Heaven; but she had received him as a treasure consecrated to God, and she would not withhold from the Giver His own."—*Patriarchs and Prophets*, pp. 570, 571.

9. If an Israelite had second thoughts about his vow of giving to the Lord an animal used for sacrifice, could he “redeem” it by substituting another for it? What if he had dedicated an animal that could not be sacrificed, or had dedicated his house? What was the procedure for exchange in these cases? Lev. 27:9-15.

10. There are no examples in the Old Testament of persons who vowed to give their property to God—in part or in whole. But one striking example is recorded in the New Testament. What was the result? Acts 5:1-11.

They broke their vow. “Deep conviction had rested upon all present, and under the direct influence of the Spirit of God, Ananias and Sapphira had made a pledge to give to the Lord the proceeds from the sale of certain property.

“Afterward, Ananias and Sapphira grieved the Holy Spirit by yielding to feelings of covetousness. They began to regret their promise and soon lost the sweet influence of the blessing that had warmed their hearts with a desire to do large things in behalf of the cause of Christ. They thought they had been too hasty, that they ought to reconsider their decision.”—*The Acts of the Apostles*, pp. 71, 72.

11. If vows were not required, why was the failure to keep them regarded as such a serious matter? Deut. 23:21-23; Eccl. 5:4-6.

“This is an age in which many consider their word as of little weight, and have small respect for their promises. While this may be expected of the world, there can be no excuse for any who bear the name of Christ to repudiate their promise. Yet how many unpaid pledges there are, how many broken vows!”—M. L. Andreasen, *The Sanctuary Service*, 2nd rev. (Washington, D. C.: Review and Herald Publishing Association, 1947), p. 121.

Ponder this: When He returns will Christ find faith in me?

WED III. HUMAN VOWS: TITHE (Lev. 27:30-33).

12. In his distress as a fugitive from home and in response to the dream God gave him at Bethel, what vow did Jacob solemnly make? Gen. 28:20-22.

What shall we render unto the Lord? “Jacob was not here seeking to make terms with God. The Lord had already promised him prosperity, and this vow was the outflow of a heart filled with gratitude for the assurance of God’s love and mercy. Jacob felt that God had claims upon him which he must acknowledge, and that the special tokens of divine favor granted him demanded a return. So does every blessing bestowed upon us call for a response to the Author of all our mercies.”—*Patriarchs and Prophets*, p. 187.

13. How is the tithe described? What does that mean? Do these verses suggest that a person could borrow the Lord’s tithes as long as they were repaid with an additional 20 percent? Lev. 27:30, 31.


Just as holy people are separated from the world and dedicated to God, so also is the tithe. It is intended to be separated from our increase and dedicated to God. It is hallowed for His intended purposes.

Withholding tithe. “The question has been raised whether it is legitimate now to withhold the tithe if later a fifth is added to it. This question reveals a misunderstanding of the words of Scripture. It was not a matter of withholding tithe that demanded a fifth to be added. It was a question of paying the tithe in kind, in wheat, barley, or whatever produce was tithed. There might be cases in which a man needed wheat for sowing, and would rather pay in money than in wheat. Under these conditions he might redeem the tithe by having the wheat appraised and paying this sum plus one fifth. The withholding of tithe was never contemplated. . . . Only grain and garden produce . . . could thus be redeemed. Cattle could not be redeemed or exchanged.”—*SDA Bible Commentary*, vol. 1, p. 818.

14. How was the tithe figured on the lambs and calves of flocks and herds? Lev. 27:32, 33.

The tithe reserved to God. “This law [Lev. 27:30] was not to pass away with the ordinances and sacrificial offerings that typified Christ. As long as God has a people upon the earth, His claims upon them will be the same.

“A tithe of all our increase is the Lord’s. He has reserved it to Himself, to be employed for religious purposes. It is holy. Nothing less than this has He accepted in any dispensation. A neglect or postponement of this duty, will provoke the divine displeasure. If all professed Christians would faithfully bring their tithes to God, His treasury would be full.”—*Counsels on Stewardship*, p. 67.

-  15. In Israel how was the tithe used? Why? Num. 18:20, 21, 26-28; compare Heb. 7:5.

We should distinguish between a "first" and a "second" tithe in the economy of Israel. Every third year a tithe was taken that was used by the individual to provide a feast for Levites, foreigners, widows, and orphans in his home town. (See Deut. 14:28, 29; 26:12, 13.) Although some scholars believe that this was the same tithe that was given for the support of the Levites and priests, which was diverted each third year for the care of these other persons, it is doubtful that it should be thought of that way. The tribe of Levi did not inherit territory as the other tribes; the "first" tithe was their inheritance. Thus, those tithes that were used to relieve the poor from time to time should be designated a "second" tithe. (See *SDA Bible Commentary*, vol. 1, on Deut. 14:29; 26:12.)

16. How does the apostle Paul demonstrate that the tithing principle in support of the ancient priesthood is still valid to support the Gospel ministry in the Christian era? 1 Cor. 9:13, 14.

"How changed the order of things in our day! The Lord's requirements and claims, if they receive any attention, are left till the last. Yet our work needs tenfold more means now than was needed by the Jews.

"The great commission given to the apostles was to go throughout the world and preach the gospel. This shows the extension of the work, and the increased responsibility resting upon the followers of Christ in our day. If the law required tithes and offerings thousands of years ago, how much more essential are they now!"—*Counsels on Stewardship*, p. 68.

SEARCHING QUESTIONS FOR TODAY:

- Have I ever thought of Christianity as a covenant religion? What are my privileges and responsibilities as a believer in covenant relationship with God?
- Have I broken or forgotten solemn vows I have made to God in the past? What shall I do about these broken promises?

FURTHER STUDY AND MEDITATION: Read "Sacredness of Vows," *Testimonies*, vol. 4, pp. 462-476.

SUMMARY: Because our God is a covenant-keeping God, faithful in all His promises, His followers are called to be dependable people, absolutely trustworthy, faithful in keeping their promises both to God and to their fellow beings.

Reverence for God

THIS WEEK'S STUDY: Leviticus 10:1-11; 20:1-5; 24:10-16, 23; 26:2.



MEMORY TEXT: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire" (Hebrews 12:28, 29).

YOUR RELATIONSHIP WITH GOD IS OF FIRST IMPORTANCE. God's claim to reverence and worship is based upon the fact that He is the Creator and to Him all other beings owe their existence. To know how to come to God in reverence and how to serve Him with godly fear and love should take first place in the lives of His people.

OVERVIEW: REVERENCE FOR GOD

Lev. 10:1-11	Lev. 20:1-5; 26:2	Lev. 24:10-16, 23
Holy office	Spiritual worship Sabbath Sanctuary	Reverent speech

WITH ALL MY HEART, MY SOUL, MY MIND. When Jesus stated the two principles on which "the law and the prophets" are based (Matt. 22:40) He selected a statement from Deuteronomy (6:5) as the first principle and a statement from Leviticus (19:18) as the second. The statement in the book of Deuteronomy reads: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Although this particular statement does not appear in Leviticus, the same truth is taught there, as well.

Reverence for God and for things that pertain to Him was strikingly illustrated by two experiences that occurred during the Exodus. One of these experiences involved two priests in high office, Nadab and Abihu, the sons of Aaron. These men climbed Sinai with Moses, Aaron, and the seventy elders after God had spoken the Ten Commandments. They saw the glory of God and actually ate a covenant meal in His presence on the mountain. (See Ex. 24:1, 8-11.) Later these two men died for their irreverent actions in the sanctuary. God shows no partiality in His dealings with people.

The second experience involved an Israelite who was the son of a mixed marriage. We do not know his name. We are told that his father was

an Egyptian and his mother an Israelite. In a brawl he openly cursed and blasphemed the name of the Lord. The divine command was that he should be stoned to death.

While God is love, He also is holy. Created beings should manifest awe and respect in His presence. As God is holy, so also is everything that is connected to His service: His Sabbath, His house of worship, and the worship services of the church. Our lesson this week encourages us to show a deeper reverence and respect for God and for things that are sacred to Him.

SUN

I. HOLY OFFICE (LEV. 10:1-11).

The book of Leviticus records just two historical experiences, one in each half of the book. The first records the tragedy that befell the newly consecrated priestly family on their first day in holy office.

1. What did Nadab and Abihu, the eldest sons of Aaron, do that brought an immediate response from God? Why was this judgment so sudden and apparently so harsh? Lev. 10:1, 2.

Nadab and Abihu together with Aaron and their two brothers held the highest spiritual office in the nation. They functioned as mediators between a holy God and His people. They were to represent to the nation the kind of people God wanted them to be. Like Cain they chose to act contrary to God's instructions. They offered incense over coals from a common fire rather than from the consecrated fire on the altar of burnt offering. (See Lev. 16:12.) They also may have attempted to enter the Most Holy Place. (See Lev. 16:1, 2.)

2. As God's spokesman, what explanation did Moses give for the direct divine judgment upon these priests? What significance does this have today for those who minister in holy office? Lev. 10:3.

God's chosen should know better. "Moses' words may be loosely paraphrased, 'the closer a man is to God, the more attention he must pay to holiness and the glory of God.' The unspoken implication is that the sons of the high priest ought to have known better than to act so presumptuously. . . . The greatest of all Israel's leaders, Moses, was denied the fulfilment of his lifelong ambition for slightly deviating from God's commands (Num. 20), 'because you did not believe in me, to sanctify me in the eyes of the Israelites' (Num. 20:12)." —G. J. Wenham, *The Book of Leviticus* (Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1979), p. 156.

"There are men working in the capacity of teachers of the truth who need to learn their first lessons in the school of Christ. The con-

verting power of God must come upon the hearts of the ministers, or they should seek some other calling. If Christ's ambassadors realize the solemnity of presenting the truth to the people, they will be sober, thoughtful men, workers together with God. If they have a true sense of the commission which Christ gave to His disciples, they will with reverence open the word of God and listen for instruction from the Lord, asking for wisdom from heaven that, as they stand between the living and the dead, they may realize that they must render an account to God for the work coming forth from their hands."—*Testimonies to Ministers*, p. 142.



3. What evidently was the physical condition of the two priests when they carelessly began to minister at the hour of worship? Lev. 10:8-11.

Rabbinic tradition indicates that Nadab and Abihu committed their sacrilege under the influence of alcohol.

"Nadab and Abihu would never have committed that fatal sin had they not first become partially intoxicated by the free use of wine. They understood that the most careful and solemn preparation was necessary before presenting themselves in the sanctuary, where the divine Presence was manifested; but by intemperance they were disqualified for their holy office. Their minds became confused and their moral perceptions dulled so that they could not discern the difference between the sacred and the common."—*Patriarchs and Prophets*, pp. 361, 362.

4. Why were Aaron and his two remaining sons not permitted to show any signs of grief over the deaths of these members of their family? Lev. 10:6, 7.

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5. When persons must be disciplined or reprimanded for wrongdoing, how do we injure them if we sympathize with their complaints?

"The Lord would teach His people to acknowledge the justice of His corrections, that others may fear. . . . The divine rebuke is upon that false sympathy for the sinner which endeavors to excuse his sin. It is the effect of sin to deaden the moral perceptions, so that the wrongdoer does not realize the enormity of transgression, and without the convicting power of the Holy Spirit he remains in partial blindness to his sin. It is the duty of Christ's servants to show these erring ones their peril. Those who destroy the effect of the warning by blinding the eyes of sinners to the real character and results of sin often flatter themselves that they thus give evidence of their charity; but they are working directly to oppose and hinder the work of God's Holy Spirit; they are lulling the sinner to rest on the brink of

destruction; they are making themselves partakers in his guilt and incurring a fearful responsibility for his impenitence. Many, many, have gone down to ruin as the result of this false and deceptive sympathy.”—*Patriarchs and Prophets*, p. 361.

Stop and think: God punished Israel with death for taking lightly His laws and commands. What punishment can we expect if we fail to honor His laws today?



II. SPIRITUAL WORSHIP (Lev. 20:1-5; 26:2).

6. What temptation constantly confronted Israel throughout most of its history in Canaan? Does the temptation still bother Christians in the church today? Lev. 18:21; 20:1-5; compare 1 John 5:21.

The practice of idolatry, even in its most brutal and degrading forms, was a constant enticement to Israel throughout the centuries from Sinai to the close of the Babylonian exile. The idolatry of the heart (see Eze. 14:3) has presented a temptation to every believer from Adam's time until now. The first commandment constantly calls for commitment and reaffirmation on the part of every believer: "Thou shalt have no other gods before me" (Ex. 20:3).

First place in our affections. "Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god. . . .

"'I the Lord thy God am a jealous God.' The close and sacred relation of God to His people is represented under the figure of marriage. Idolatry being spiritual adultery, the displeasure of God against it is fitly called jealousy."—*Patriarchs and Prophets*, pp. 305, 306.

7. In addition to a repeated prohibition against idolatry, what two positive commands did God make that continue to have significance for Christians? Lev. 26:1, 2; compare 19:30.

The Sabbath constantly points the believer to God as his Creator. The sanctuary, like the preaching of the Gospel in the church today, constantly points the believer to God as his Redeemer. Decay in Sabbath observance and church attendance lead to forgetfulness of God.

8. What three important truths about the Sabbath does the Lord emphasize in Exodus 31:13-17 that are still true for spiritual Israel (the church)?

- Verses 13-14 _____
- Verses 15-16 _____
- Verse 17 _____

The Sabbath commandment a seal. The fourth commandment, the Sabbath command, closes the first table of the Ten Commandments. The first four commandments focus on our duty to the Creator. The fourth commandment functions like a seal to the ten precepts, inasmuch as it presents the Creator of the heavens and the earth as the authority behind the Decalogue.

Exodus 31 highlights three aspects of the Sabbath. The Sabbath is a sign of: (1) God's power to sanctify or redeem from sin; (2) God's power to create; and (3) the covenant relationship between God and His people. To sanctify sinners—to separate them from sin—requires divine power to re-create a new life. (See Psalm 51:10; 2 Cor. 5:17.) The observance of the Sabbath by the believer points him to his Redeemer, and to the origins of the human family by the hand of God. Finally, the Sabbath recalls the covenant relationship: "I will . . . be your God, and ye shall be my people" (Lev. 26:12). The believer's covenant relationship with God is like the marital bond. It involves the warm and special love of a close heart union. (See Jer. 31:32, last part.)

"The Sabbath is a sign of creative and redeeming power; it points to God as the source of life and knowledge; it recalls man's primeval glory, and thus witnesses to God's purpose to re-create us in His own image."

"The Sabbath and the family were alike instituted in Eden, and in God's purpose they are indissolubly linked together. . . . God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family opportunity for communion with Him; with nature, and with one another."—*Education*, pp. 250, 251.

 9. How was the sanctuary to be treated by Israel? Lev. 26:2.

10. Although a church building functions for Christians in a different manner from that of the Israelite sanctuary, why should Christians guard their conduct in church as Israel did in the sanctuary? What counsel does Solomon give regarding a believer's conduct before God? Eccl. 5:1, 2.

“To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ’s representatives, are God’s appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth. . . .

“Happy are those who have a sanctuary, be it high or low, in the city or among the rugged mountain caves, in the lowly cabin or in the wilderness. If it is the best they can secure for the Master, He will hallow the place with His presence, and it will be holy unto the Lord of hosts.”

“It is too true that reverence for the house of God has become almost extinct. Sacred things and places are not discerned; the holy and exalted are not appreciated. . . . Would it not be well for us often to read the directions given by God Himself to the Hebrews, that we who have the light of the glorious truth shining upon us may imitate their reverence for the house of God? . . . We have reason even to be more thoughtful and reverential in our worship than had the Jews.”—*Testimonies for the Church*, vol. 5, pp. 491, 492, 495, 496.

Examine: Is my life such that God can accept my worship, wherever I am? Can He accept my praise and prayers?

III. REVERENT SPEECH (Lev. 24:10-16, 23).

The second experience recorded in the book of Leviticus describes a brawl that took place between two men in the camp. One was a full-blooded Israelite. The other man was part of the “mixed multitude” (Ex. 12:38) who had cast in their lot with Israel when the nation made its exodus from slavery. The man’s father was an Egyptian. His mother was an Israelite of the tribe of Dan.

11. In the heat of the quarrel what did the man do? What was so serious about this sin that led the judges to seek direct counsel from God? Lev. 24:10-12.

12. What direction did God give? Explain why the judgment was so severe. Why were the witnesses to lay their hands on the head of the condemned man? Lev. 24:14-16, 23; 5:1.

Directions had been given previously on how to deal with a person who rebelled against his parents and cursed them. (See Ex. 21:17.) But no guidance had been given for a situation in which a person would rebel against God by blaspheming and cursing. Blasphemy is the act of insulting or showing contempt for God. The angry, irreverent speech that boiled up disclosed the man’s real attitude. The punishment seems severe to us who live in modern permissive societies. Yet the punishment of this man saved others from falling into a state of rebellion and defiance.

Love and justice require retribution. “There are those who will question God’s love and His justice in visiting so severe punishment for words spoken in the heat of passion. But both love and justice require it to be shown that utterances prompted by malice against God are a great sin. The retribution visited upon the first offender would be a warning to others, that God’s name is to be held in reverence. But had this man’s sin been permitted to pass unpunished, others would have been demoralized; and as the result many lives must eventually have been sacrificed.”—*Patriarchs and Prophets*, p. 408.

Blasphemy is a violation of the third commandment. “Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain” (Ex. 20:7). In the Bible the term *name* really denotes personhood and character.



13. What character attributes are implied by God’s name? Ex. 34:4-7.

14. How do God’s followers honor His “name”? How would they defame it? How is the name of God “hallowed” in answer to Jesus’ prayer? Matt. 6:9; compare 1 Tim. 6:1.

Taking the name of the Lord in vain relates not only to speech but to the whole of living. Christians are baptized “in the name” of the Father, and of the Son, and of the Holy Ghost. (See Matt. 28:19.) Consequently we honor or mar God’s holy name by the kind of lives we live, just as parents are “known” by the actions of their children. It is a privilege to be called by God’s name, to be a child in His family. It is also a serious responsibility that we cannot take lightly.

“This name is hallowed by the angels of heaven, by the inhabitants of unfallen worlds. When you pray, ‘Hallowed be thy name,’ you ask that it may be hallowed in this world, hallowed in you. God has acknowledged you before men and angels as His child; pray that you may do no dishonor to the ‘worthy name by which ye are called.’ James 2:7. God sends you into the world as His representative. In every act of life you are to make manifest the name of God. This petition calls upon you to possess His character. You cannot hallow His name, you cannot represent Him to the world, unless in life and character you represent the very life and character of God. This you can do only through the acceptance of the grace and righteousness of Christ.”—*Thoughts From the Mount of Blessing*, p. 107.

15. Where does the spirit of irreverence or blasphemy originate? Matt. 15:19.

16. Can a blasphemous person experience conversion and come to live a reverent life? 1 Tim. 1:12-15.
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“Humility and reverence should characterize the deportment of all who come into the presence of God. In the name of Jesus we may come before Him with confidence, but we must not approach Him with the boldness of presumption, as though He were on a level with ourselves. There are those who address the great and all-powerful and holy God, who dwelleth in light unapproachable, as they would address an equal, or even an inferior. There are those who conduct themselves in His house as they would not presume to do in the audience chamber of an earthly ruler. These should remember that they are in His sight whom seraphim adore, before whom angels veil their faces. God is greatly to be revered; all who truly realize His presence will bow in humility before Him.”—*My Life Today*, p. 281.



APPLY TO MY LIFE:

- What can I do to make the observance of the Sabbath in my home a greater spiritual benefit to me and the members of my family?
- Does my present conduct in the home and in the work place reflect reverence for God?
- How can I encourage others to love and reverence God?

FURTHER STUDY AND MEDITATION: Read “Behavior in the House of God,” *Testimonies for the Church*, vol. 5, pp. 491-500.

SUMMARY: The first table of the Ten Commandments defines our duty to God. The experiences and counsels recorded in the book of Leviticus clarify this aspect of the Decalogue by teaching us about the holiness and awesomeness of the God we serve. Cheerful observance of the Sabbath and faithful attendance at the services of the church will keep God at the center of our experience. His divine presence in our lives will enable us to serve Him reverently.

Lessons for Second Quarter, 1989

Sabbath School members who have not received a copy of the Adult Lessons for the second quarter of 1989 will be helped by the following outline in studying the first two lessons. The title of the series is "Christ for Time and Eternity." This quarter's lessons cover the first half of the book of Revelation.

First Lesson:

"BLESSED IS HE WHO READS"

MEMORY TEXT: Revelation 1:3.

THIS WEEK'S STUDY: Revelation 1:1-8.

WHY THIS LESSON IS IMPORTANT TO YOU: The message of the book of Revelation was given by God to enable you to prepare for the second coming of Jesus.

OUTLINE:

- I. The Divine Revelation (Revelation 1:1, 2).
- II. The Divine Blessing (Revelation 1:3).
- III. The Divine Source of the Message (Revelation 1:4, 5a).
- IV. The Divine Cleansing (Revelation 1:5b, 6).
- V. The Divine Promise (1:7, 8).

Second Lesson:

"CHRIST HOLDS THE KEYS"

MEMORY TEXT: Revelation 1:18.

THIS WEEK'S STUDY: Revelation 1:9-20.

CHRIST ASSURES YOUR FUTURE: Since Jesus lives and holds the keys of hell and of death, by trusting ourselves to His care you and I can face the past without regret and the future without fear.

OUTLINE:

- I. The Tribulation and the Kingdom (Revelation 1:9).
- II. The Voice and the Message (Revelation 1:10, 11).
- III. The Vision of the Heavenly High Priest (Revelation 1:12-16).
- IV. The Power of the Risen Christ (Revelation 1:17, 18).
- V. Christ Sustains His Church (Revelation 1:19, 20).

Lessons in Braille:

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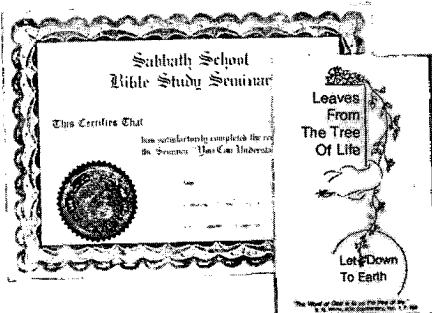
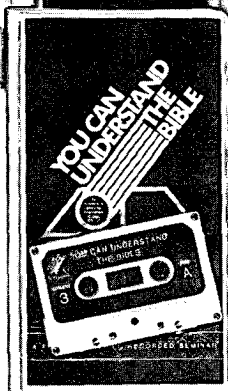
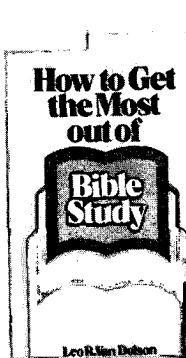
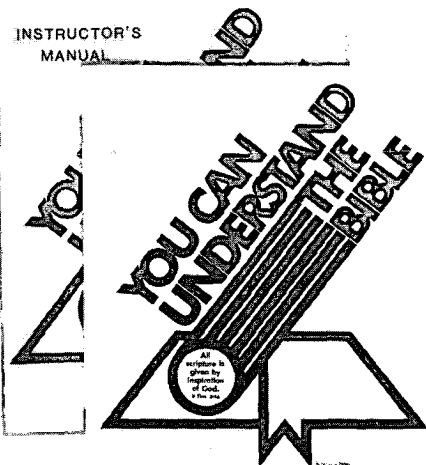
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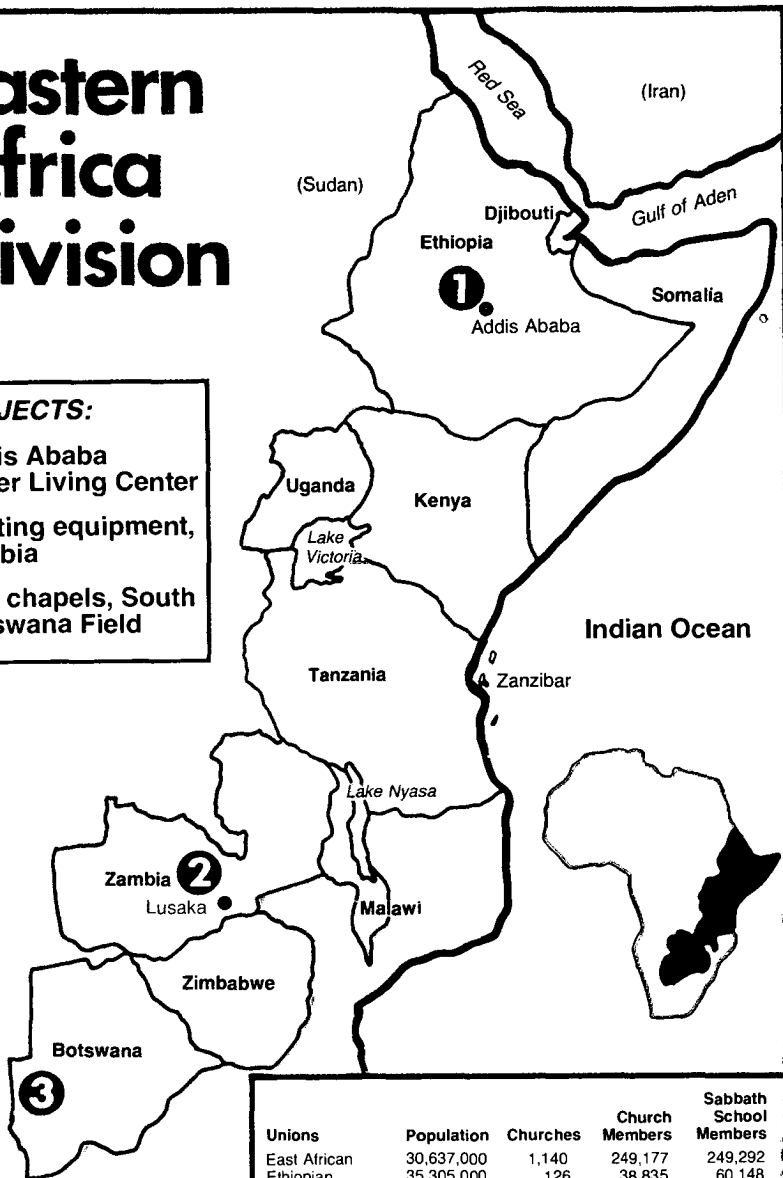
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Eastern Africa Division

PROJECTS:

- ① Addis Ababa Better Living Center
- ② Printing equipment, Zambia
- ③ Five chapels, South Botswana Field



Unions	Population	Churches	Church Members	Sabbath School Members
East African	30,637,000	1,140	249,177	249,292
Ethiopian	35,305,000	126	38,835	60,148
South-East Africa	7,058,800	436	68,592	132,568
Tanzania	20,392,642	345	72,449	98,788
Zambesi	8,345,650	310	85,857	114,930
Zambia	6,216,165	462	72,118	159,359
North Botswana	501,724	14	3,983	4,631
South Botswana	439,303	10	3,100	3,651
Division Totals	108,896,284	2,843	594,111	823,367

Statistics as of December 31, 1986