



SDCR SABBATH SCHOOL

STUDY GUIDE

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CHRIST OUR ADVOCATE

PART 1

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Christ's Preparation for Priesthood

QUESTIONS

1. What was Christ's original position? John 1:1, 2; Phi. 2:5, 6

2. What great work did He perform? John 1:3; Col. 1:16, 17

3. To what extent did He humble Himself? John 1:14; Phil. 2:7, 8. (Heb. 2:9; Rom. 8:3; Gal. 4:4; 2Co. 5:21) *"Desire of Ages," pp. 49, 754, 755*

Note 1. "He, the Sin-bearer, endures the wrath of divine justice, and for thy sake becomes sin itself." — *Desire of Ages, p. 755.* "Into the world where Satan claimed dominion, God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss." — *p. 49*

4. What led the Father to give His Son for such a work? John 3:16; Heb. 2:10; *"Desire of Ages," p. 49*

Note 2. "The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God

gave His only-begotten Son, that the path of life might be made sure for our little ones." — *Id.*, p. 49

5. How closely does Christ connect Himself with humanity? Heb. 2:11, 12. (Eph. 2:13-16.) "*Desire of Ages*," pp. 25, 26

6. With what feelings did He enter upon His great work? Psa. 40:7-10

Note 3. "This was a voluntary sacrifice. Jesus might have remained at the Father's side. . . . But He chose to give back the scepter into his Father's hands, and to step down from the throne of the universe, that He might bring light to the benighted and life to the perishing." — *Id.*, p. 21

7. What was necessary before Christ could enter upon His priestly work? Heb. 2:14-18

8. What must He learn before He could be a perfect high priest? Heb. 5:8-10. By what means? Heb. 2:10

9. Why was Jesus tempted in all points as we are? Heb. 2:18; 4:15; "*Desire of Ages*," p. 22

Note 4. "If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was in all points tempted like as we are. He endured every trial to

which we are subject. And He exercised in His own behalf no power that is not freely offered to us." — *Id.*, p. 22

10. How severe were His temptations? Heb. 12:3, 4; 2:7, 8. (Psa. 69:20.)

11. When did Christ have such an experience? Luke 22:44. Of what was it a pledge? "*Desire of Ages*," p. 734

Note 5. "The blood-drops of agony that from His wounded temples flowed down His face and beard, were the pledge of His anointing with the oil of gladness as our great high priest." — *Id.*, p. 734

12. Why was Jesus treated so shamefully? Isa. 53:5

Note 6. Having taken man's place, Jesus was treated as sinful man deserved. Spurrell's Translation of 2Sa. 7:14 reads: "Even in His suffering for iniquity, I will chasten Him with the rod of men and with the stripes of the children of men." By this treatment He was earning the right to become man's advocate. See "*Desire of Ages*," pp. 25, 744. These experiences of suffering were to fit Him to be a merciful High Priest. Heb. 5:1, 2; 2:17; "*Desire of Ages*," p. 742; Heb. 7:28, *margin*

Our Great High Priest

QUESTIONS

1. Whom are we exhorted to consider? Heb. 3:1
2. What statements show that this subject requires study and divine enlightenment? Heb. 5:9-14
3. For what purpose is a high priest ordained? Heb. 8:3; 5:1
4. What gift did Christ offer? Eph. 5:2; Heb. 9:14
Note. "None but the Son of God could accomplish our redemption; for only He who was in the bosom of the Father could declare Him. Only He who knew the height and depth of the love of God could make it manifest. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to fallen humanity." — *Steps to Christ, p. 13*
5. By whom and how was Christ made high priest? Heb. 7:20, 21

LESSON 02

Jan 08 - Jan 14

6. To what order of priesthood was Christ. appointed? Heb. 6:20

7. Why was He not made a priest after the order of Aaron? Heb. 7:11, 18, 19; 10:1

8. What is said of the nature of Christ's work as priest? Heb. 10:11-14 (Heb. 7:23, 24)

9. What is He able to do? Heb. 7:25.

Position of our High Priest

QUESTIONS

1. What is the position of our High Priest? Heb. 8:12. (Col 3:1; Heb. 10:12; 12:2; Eph. 1:19-21.)

2. Who placed Him in this position? When? Eph. 1:19, 20 (Phi. 2:9-11; Heb. 1:3, 5; Isa. 2:6, 7; Acts 13:33; Rom. 1:3, 4)

Note 1. Just at the time when men could endure Christ no longer, and took counsel together and put Him to death, declaring they had no king but Caesar, God, by the power of the resurrection, declares Him to be His Son and His King, and places Him at His own right hand, giving Him all power and dominion. And for what purpose? "Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, All these are for man. Use these gifts to convince him that there is no greater love than Mine in earth or heaven. His greatest happiness will be found in loving Me." — *Desire of Ages*, p. 57

3. Of what is He the head? Eph. 1:22, 23

4. Where does this place the church? Eph. 2:4-6; 1:5, 6

Note 2. "God has adopted human nature in the person of His Son, and has carried this same into the highest heaven. It is the Son of man who shares the throne of the universe. . . .

LESSON 03

Jan 15 - Jan 21

Heaven is enshrined in humanity, and humanity is enfolded in the bosom of infinite love." — *Desire of Ages*, p. 25

5. How long will Christ occupy this position? Psa. 110:1; 1Co. 15:23-25

6. What is one of Christ's greatest enemies? 1Jo. 2:15, 16; Jam. 4:1-4

Note 3. If we belong to Christ, our foes and Christ's foes are the same. They are the sins of our own heart.

7. What delays the time when Christ will conquer all His foes? Psa. 81:13, 14; Isa, 43:24

Note 4. While we cling to our sins, He cannot put them under His feet without putting us there with them, and so He waits for us to give them over into His hands. We are to sit where He sits, and in quietness and confidence give over all our enemies into His hands, and we have the promise that the God of peace shall "bruise Satan under your feet shortly."

8. What part have we to act in conquering our foes? 1Jo. 5:4; Isa. 30:15

9. Through whom is the victory gained? Rom. 8:35-37; 1Co. 15:57

Dwelling-place for the Lord

QUESTIONS

1. Where does our High Priest minister? Heb. 8:1, 2
2. What other sanctuary is mentioned in the Scriptures? Heb. 9:1-5. Where was it built?
3. What instruction did the Lord give Moses? Exo. 25:1-7
4. What were they to make? For what purpose? Verse 8

Note 1. The Lord invited His people to build Him a sanctuary. In so doing He expressed a desire to dwell among them. He has cherished this desire and expressed it in different ways from the beginning. By creating man and visiting him, He showed a desire for his companionship. When man departed so far from Him that his thoughts were only evil, God was grieved, but still showed His desire to dwell with him by preparing an ark for saving all who would enter it. Exo. 25:8 again reveals the same desire, also Mat. 1:23; John 1:14. It is again expressed in strong language in the Savior's prayer to His Father. John 17:24. It is also expressed by promise in John 14:3 and in 1Th. 4:16, 17. He will be satisfied when the New Jerusalem comes down from heaven, and the Father and Son come to dwell with us eternally. Rev. 21:2, 3. "I will dwell in them and walk in them" had also reference to God's dwelling in the sanctuary. See Exo. 29:43, 45; Lev.

LESSON 04

Jan 22 - Jan 28

26:11, 12. The Spirit of God quotes it as referring to the temple of our body, thus showing that the sanctuary was but an object lesson of the real dwelling-place of God.

5. Of what was the sanctuary an object lesson? 2Co. 6:16. (Isa. 57:15; Psa. 132:13, 14; Heb. 9:8, 9, 11, 23)

Note 2. God is not satisfied with heaven and earth as His dwelling-place, for His own hands made these; but He asks us to build Him an house and place of rest, and says He will look for it in the contrite heart. Isa. 57:15

6. How was Moses directed to build it? Exo. 25:9, 40; Heb. 8:5.

7. Who is our example, or pattern? 1Pe. 2:21, 22. (Rom. 8:9; Phi. 2:5)

8. Then what is our duty? Heb. 3:1; 12:2; 2Co. 3:18

Note 3. Moses was exhorted to “look” that he make all things after the pattern (Exo. 25:40), and he was careful to do so (Exo. 39:43). So in order for us to build after the Pattern, we must study the Pattern, look “unto Jesus.” “By beholding, we become changed.”

9. What will compose the spiritual temple of which the earthly was an object lesson? 1Pe. 2:5

The Sanctuary & Its Coverings

QUESTIONS

1. Where do we find God's way revealed? Psa. 77:13

2. Of what were the sides of the tabernacle made? Exo. 26:15, 29

3. How many boards were used? What were their dimensions? Verses 16, 18, 20, 22, 23, 25

4. Of what was the ceiling or roof of the tabernacle made? Exo. 26:1-6

Note 1. The linen curtain which formed the ceiling of the sanctuary was a beautiful symbol of the fine linen which is said to be the righteousness of saints. Rev. 19:8. This is obtained by faith in Christ, the antitype of the goat that was slain for a sin-offering, of which the goats'-hair curtain would be a constant reminder.

5. What was used to cover the tabernacle? Verses 7-13

Note 2. The first covering was of goats' hair. The goat in the type was the sin-offering whose blood cleansed the people and the sanctuary. It was a type of Christ, the true sin-offering, whose blood actually takes away sin.

LESSON 05

Jan 29 - Feb 04

6. What other coverings were made for the tabernacle? Verse 14

Note 3. The second covering was made of rams' skins dyed red. Our sins are said to be "red like crimson." Isa. 1:18. The wages of sin is death. Sin forfeits the life, it demands the shedding of blood, for "without shedding of blood is no remission" (Heb. 9:22), that is, no remission of sin. The blood is the life. The rams' skins "dyed red" would be emblematic of the sinner, whose sins require the shedding of blood. The outer covering was made of badger skins or sealskins, as most Bible expositors teach. The words in the original seem to indicate that they were sealskins or something similar. From this we conclude that this outer curtain was for the purpose of protection from the elements.

The Court, Brazen Altar, & Laver

QUESTIONS

1. In what was the sanctuary enclosed? By what was it surrounded? What was its size? Exo. 27:9-18

2. Of what was the gate or door composed? Where was it placed? Exo. 27:14-16

Note 1. By carefully comparing the statements in verses 9-18, it will be seen that the gate of the court was on the east end. This corresponded, of course, to the door of the tabernacle, which was at the east end in both the sanctuary which Moses built and the temple which Solomon built. See Eze. 8:16, and "*Christ Our Advocate*," pp. 20, 21. 12

3. On entering through the door into the court what would be reached first? Exo. 40:6

4. What offerings were slain there? Lev. 1:10, 11; 6:25; 7:2

5. What was done with the blood? Lev. 4:7, 18, 30

LESSON 06

Feb 05 - Feb 11

6. What is the blood declared to be? Lev. 17:11, 12, 14. (Gen. 9:4)

7. For what purpose did Christ shed His blood or give His life? 1Co. 15:3; 1Jo. 1:7. (1Pe. 1:18, 19; 2:24; 3:18)

8. Where was the laver placed? What was its use? Exo. 30:18-21

9. How are we washed and cleansed? John 13:8-11; 15:3. "Desire of Ages," p. 646

Note 2. The people came to the sanctuary, where God dwelt between the cherubim, through the gate or door of the court, by the altar of burnt-offering and the laver. So we come to the heavenly sanctuary, where God dwells, through Christ, who is the door (John 10:7, 9), the sin-offering (Heb. 9:13, 14; 10:10-14), that was slain at the altar of burnt-offering, and the living Word by which we are cleansed from sin (John 1:1; 15:3; 1Co. 10:4; Eph. 5:25, 26). Christ was symbolized by the smitten rock which gave water to the people in the wilderness. When Aaron and his sons were chosen, for the priesthood, they were washed all over by Moses, who was a representative of Christ. The new birth is spoken of as the washing of regeneration. Titus 3:5. Psa. 119:9, 11 shows how we are cleansed by the Word.

Table of Showbread & Lampstand

QUESTIONS

1. Into how many apartments was the sanctuary divided? What was the size of each? Heb. 9:1-3; Exo. 26:31-33

Note 1. By comparing Exo. 25:15-25 with 1Ki. 6:2, 16-20, we learn that the tabernacle was ten cubits wide and thirty cubits long, that the temple proper was twice as large, viz., twenty cubits wide and sixty cubits long, and that the latter was composed of two apartments, one twice as large as the other. The oracle, or most holy place, was a perfect cube, twenty cubits on a side. Verses 16, 20. As both these structures were built after a pattern, we conclude that the most holy place of the tabernacle was also only half as large as the holy place, or first apartment. See *"Looking unto Jesus,"* pp. 61, 62.

2. What articles were placed in each apartment? Exo. 40:20-27 (Exo. 30:1-6; 27:34, 35)

3. Where was the table of showbread located? Exo. 40:22

4. For what purpose was it used? Exo. 40:23; 25:30

5. Of what was the showbread made? How many loaves were made each week? Lev. 24:5

6. How were they arranged on the table? Verse 6

7. What was done with the showbread? Verse 9

8. How often was it placed before the Lord? Verse 8

Note 2. "It was called showbread, or bread of the presence, because it was ever before the face of the Lord. Exo. 25:30. It was an acknowledgment of man's dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ. God had fed Israel in the wilderness with bread from heaven, and they were still dependent upon His bounty, both for temporal food and spiritual blessings. Both the manna and the showbread pointed to Christ, the living bread, who is ever in the presence of God for us" — *Patriarchs and Prophets*, p. 354. Fine flour is bread-corn, bruised until it is smooth and even. Christ is the bread-corn bruised. Isa. 53:5; John 6:48, 51

9. Where was the golden candlestick placed? Exo. 40:24

10. Of what was it made? Exo. 25:31, 36; Num. 8:4

Note 3. As the candlestick gave light in the sanctuary and temple of ancient times, so Jesus by His Spirit and Word

sheds light into our hearts. John 8:12; 1:1, 4, 9; Eph. 3:17; Psa. 119:105. Thus we as temples of God are lighted, and God's people are the light of the world. 1Co. 3:16, 17; 6:19; Mat. 5:14. So in Rev. 1:12, 13, 10, 20; 2:1, the seven golden candlesticks represented the seven churches, God's people, and Christ walked among them. In the heavenly sanctuary we have the seven lamps of fire burning before the throne (Rev. 4:5), the antitype of the candlestick with seven lamps in the worldly sanctuary.

11. What instruments were used in connection with the candlestick? Exo. 25:38

12. What care was to be taken of the lamps? Were they ever to be extinguished? Exo. 27:20, 21; 30:7, 8; Lev. 24:1-4

Note 4. "There being no windows in the tabernacle, the lamps were never all extinguished at one time, but shed their light by day and by night." — *Patriarchs and Prophets*, p. 348. We read about snuffers and snuff-dishes, but not a word is said about an extinguisher. When our High Priest walks among the golden candlesticks He has often to apply the snuffers, and cut off something which would hinder the lamp from sending forth its light. But when the high priest came with the snuffers, he brought the oil vessel at the same time. So when Christ removes something that we love, He gives us more of the oil of the Holy Spirit, that we may be brighter and better Christians.

13. What is said of Christ's work? Mat. 12:20; Psa. 18:28

The Altar of Incense, Vail, & Ark

QUESTIONS

1. Where was the altar of incense placed? Exo. 30:1, 6; 40:26
2. For what purpose was it used? When was it offered? Exo. 30:7, 8
3. With what was the offering of incense connected? Of what was it a symbol? Psa. 141:2; Rev. 8:3, 4
Note. “Day and night the holy incense diffused its fragrance throughout the sacred apartments, and without far around the tabernacle.” “The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ.” “In the offering of incense the priest was brought more directly into the presence of God than in any other act of daily ministration.” — *Patriarchs and Prophets*, pp. 348, 353. So in prayer we are brought nearer to God than in any other act of worship.
4. For what purpose was the second vail? Exo. 36:35, 36; 40:3, 21 (Deb. 9:4)
5. What was connected with the ark that needed to be veiled? Lev. 16:2

LESSON 08

Feb 19 - Feb 25

6. What was represented by the veil? Into what place may we now come? Heb. 10:19, 20

7. What was placed within the ark? Exo. 25:16; Deu. 10:4, 5

8. With what was the law covered? Exo. 25:21

9. Where was the blood of the atonement sprinkled? Lev. 16:15

10. Where does our hope center? Heb. 6:19, 20

11. What confidence should this give us? Heb. 4:16

The Offering

THE SIN OFFERING

1. What offerings were made for the sin of ignorance, by the high priest? What offerings were made by the whole congregation? Describe the way in which these offerings were made. Lev. 4:2-21

2. What offering was made by a ruler or by any one of the common people for the same sin? In what way was it dealt with differently from the offering made by the priest and the whole congregation? Lev. 4:22-35; 6:25-30

3. For what purpose were some of the sin-offerings eaten? Lev. 10:16, 17. Notice that where the priest was concerned in the sin, he was not permitted to eat of the offering.

4. In what way are we privileged above those priests? Heb. 13:10-13

Note 1. There were two ways in which the priest bore the sins into the sanctuary, by the blood and by eating the flesh. See "Patriarchs and Prophets," p. 354. Those priests were not permitted to eat their own sin-offering, as the eating of the offering was for the purpose of conveying the sins to the priest, to teach us that Christ actually bore "our sins in His own body" — became "sinful flesh." We, however, can eat our sin-offering, and by so doing become righteous.

5. What offering has been provided for us? Eph. 5:2

6. What must we do with the offering? What will be the result? Isa. 53:10

THE TRESPASS-OFFERING

7. How many kinds of sins are mentioned in Lev. 5; 6:1-7; 7:1-7? How were the offerings made?

Note 2. The distinction between sin and trespass does not seem very clear, hence will bear much study. One writer has said: "In the sin-offering we see Christ offering Himself for us, for what we are in ourselves, sinful creatures. In the trespass-offering we see Jesus offering Himself for our sins, our trespasses, the fruits and effects of our sinful natures, what we do."

8. What offering has been provided for us? Eph. 5:2

9. What must we do with the offering? What will be the result? Isa. 53:10, 11

Note 3. There are two classes of offerings, the sweet savor and the non-sweet savor. The sin and trespass offerings belong to the non-sweet savor, as sin was upon them by imputation. Therefore they could not be burnt upon the brazen altar, which was God's table. Mal. 1:12. However, in order to teach us the preciousness of our giving up our sins, the fat, representing them, is consumed on God's altar, and is called

LESSON 09

Feb 26 - Mar 04

the bread of the Lord, a savor of His rest, as we can not enter into His rest except by ceasing from our own works of sin. Heb. 4:10. All the fat is the Lord's, so all our sins belong to Him, and we should fill Him with the fat of our sacrifices, and not cause Him to serve with our sins. Otherwise our bodies must be burned without the camp in the great burning day. See Psa. 37:20

10. To whom did the fat of all these offerings belong? Lev. 3:14-17

11. What were the fat and the parts burned with it called? Lev. 3:11; Eze. 44:7; Lev. 21:6, 8, 17; Num. 28:2, margin. See Note 3

12. For whom was the altar made? What was it called? Exo. 20:24, 25; Mal. 1:7, 12

13. What did the fat represent? Isa. 43:24; Psa. 37:20

14. To whom do our sins belong? Gal. 1:4. Why, then, is the fat the Lord's?

The Offerings (Cont.)

THE BURNT-OFFERING

1. What must the burnt-offering be? How must it be offered?
Lev. 1:3

2. How does the worshiper identify himself with this offering? What promise is connected with it? Verse 4

3. What is then done with the offering? How much of it is accepted? Verses 5-9

4. Were the daily offerings burnt-offerings or sin offerings? Exo. 29:38-42. What did they symbolize? Ans. "The daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ." — *Patriarchs and Prophets*, p. 352

5. How was the acceptance of this offering shown? Gen. 4:4; Heb. 11:4; Psa. 20:3, margin. Ans. "Fire flashed from heaven and consumed the sacrifice." — *Patriarchs and Prophets*, p. 71

Note 1. When we see sin losing its hold upon us, being reduced as it were to ashes, by the fire of the Holy Spirit, we may know that God is accepting our consecration, and that we are serving the true God. 1Ki. 18:24, 36-39

LESSON 10

Mar 05 - Mar 11

6. The fire having once been kindled by the Lord, what command was given concerning it? Lev. 6:12, 13

Note 2. This fire kindled by God, represented one phase of the work of the Holy Spirit. Mat. 3:11; Isa. 4:4; Mal. 3:23. This fire must never be allowed to go out. John 14:16. So we are commanded not to quench the Holy Spirit, but should keep it burning, with the fat of our sin-offerings and our whole burnt-offerings.

7. How are we to present ourselves to the Lord? Rom. 12:1

8. How do we find acceptance? Eph. 1:6. The Meat-Offering

Note 3. In these different sacrifices we get so many different aspects of Christ's one sacrifice. All the sacrifices stood for the one who offered them. Christ gave Himself for us. Christ is our burnt-offering: we bring Him to God, and He accepts Him as a whole burnt-offering for us, and counts us just as worthy as the offering we bring. John 17:23

9. Of what materials was the meat-offering composed? Lev. 2:1, 13

Note 4. There was no life taken nor any blood shed in this offering, hence it did not represent Christ in His death, but Christ in His life. Rom. 5:10. In the meat or food-offering we have a shadow of the perfect Man.

10. What was represented by the flour? John 6:48

LESSON 10

Mar 05 - Mar 11

11. What was poured upon the flour? Lev. 2:1. What was poured upon Christ? John 3:34. What, then, is represented by the oil? Acts 10:38, 39; Rom. 8:9

Note 5. This offering was either baked, boiled, or fried in oil, showing how fully the Holy Spirit entered into the life and work of Christ (Heb. 9:14), and must not be separated from ours.

12. With what was the offering seasoned? Lev. 2:13. What are we exhorted to have? Mark 9:50; Col. 4:6. By thus using salt in their sacrifices the people were bound to Jehovah in most solemn covenant. Read Num. 18:19; 2Ch. 13:5

Note 6. The salt represented the saving qualities of the righteousness of Christ. By using salt in their sacrifices the people were bound to Jehovah in a most solemn covenant. When the Arabs make a covenant together they put salt on the blade of a sword, and every one puts a little in his mouth. This constitutes them blood relations, and they remain faithful to each other, even when life is in danger.

13. How much of the frankincense was to be burnt on God's altar? Lev. 2:16. Everything in Christ's outer and inner life was a sweet odor to God. Repeat 2Co. 2:14-16. How much of the oil and flour? Lev. 2:2. What was done with the rest of the offering? What kind of offering was it? Lev. 2:2, 3

14. In what different ways could it be prepared? Lev. 2:4, 5, 7, 11. What must be excluded from it? Exo. 12:18-20; Luke 12:1; 1Co. 5:6-8; Gal. 5:9. What is represented by leaven? Honey would not stand the fire, hence was excluded.

The Offerings (Cont.)

THE PEACE-OFFERING

1. Of what might the peace-offering consist? Lev. 3:1, 7, 12

Note 1. There must be a sin-offering and a burnt-offering before there could be a peace-offering. So now a man must first come to God as a sinner, to have his sin put away. He must come to God as a worshiper, laying all upon the altar, to be accepted in Christ, and must feed upon Christ as the food-offering. The result of this will be peace.

2. What must be its condition? Lev. 22:21-25; Mal. 1:13, 14

3. How was it offered? Lev. 3:2-5

4. What part was given to the priests? Lev. 7:29-34. Who could eat it with them? Num. 18:11. What was done with the remainder of the flesh? Lev. 7:15; Deu. 12:5-7, 12

Note 2. Notice that the sin-offering was given to the officiating priests alone. Lev. 6:26; 7:7. No one is to share our sin but Christ. The burnt-offering was wholly the Lord's. Lev. 1:9. Our consecration must be to God alone. The meat-offering was given to God—to Aaron and his sons (Lev. 2:9, 10) which was, to represent God and the church feeding on Christ. The peace-offering was extended to all, the Lord, the priests and their families, the offerer and his whole household, with his friends and the Levite, thus showing that the

LESSON 11

Mar 12 - Mar 18

Lord desires us to offer His peace to all, as announced by the angels at the birth of Christ. "Peace on earth, good will toward men." "And preached peace to you which were afar off and to them that were nigh." Eph. 2:16, 17

5. What three classes of peace-offerings are specified? Lev. 7:15, 16

6. If it was a thanksgiving-offering, what should be offered with it? When must it be eaten? Verses 11-13

7. If the offering was a vow or a voluntary one, when could the flesh be eaten? Verses 16, 17

Note 3. The Lord does not ask any of us to live on past mercies and blessings. He "daily loadeth us with benefits." His mercies "are new every morning." Hence we should make fresh thanksgiving-offerings every day.

8. What should we do about our vows? Psa. 65:1; Ecc. 5:4-6; Psa. 61:8; 76:11. See note 3

9. When can we bring our peace-offering? Rom. 5:1, 2. How long should we continue to offer it? Heb. 13:15. Read the 107th psalm, and note the different reasons given for praising the Lord.

LESSON 11

Mar 12 - Mar 18

10. How much peace may we expect? Rom. 15:13

11. Where do we find it? John 16:33

12. How do we get it? John 14:27; Isa. 32:17-19; Psa. 119:165;
Isa. 26:3. Repeat Isa. 27:5: 2Th. 3:16

13. What will it do for us? Phi. 4:7

The Offerings (Concluded)

THE PURIFICATION-OFFERING

1. What command did the Lord give to Moses and Aaron?
Num. 19:1, 2

2. Who is represented by this red heifer? Ans. Christ. Why must the heifer be red? Isa. 63:1-3; Rev. 19:13

3. What is represented by a yoke? Lam. 1:14; Nah. 1:11, 13; Gal. 5:1

Note 1. The yoke represents the yoke of bondage and sin. Christ never came under this yoke. 2Pe. 2:22. He who was above the law, being the Author of the law, voluntarily became sin for us, suffering the penalty of the broken law in our stead. Yet having never committed sin, He never came under the yoke of bondage. His submission was wholly voluntary.

4. Did Christ ever come under this yoke? 2Co. 5:21; 1Pe. 2:21, 22

5. Who were to bring the red heifer to the priest? Who was to slay it? Where was it to suffer? Num. 19:2, 3

LESSON 12

Mar 19 - Mar 25

6. Who brought Christ to the priest? Who slew Him? Mat. 26:47, 57; 27:2, 26. Where did He suffer? Heb. 13:12

7. What was then done with the offering? What was burnt with it? Num. 19:4-6

8. What was done with the ashes? For what purpose were they kept? Verse 9

9. For whose benefit were they used? Verse 10

10. Who were to be benefited by the death of Christ? Heb. 2:9; Acts 2:39

11. For what was this offering made? What was the effect upon the tabernacle if the person was not cleansed? Num. 19:11, 13, 16

12. What was the effect upon everything the unclean person touched? Verse 22; Hag. 2:13, 14

13. What would befall the one who refused to purify himself? Num: 19:20

LESSON 12

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14. Who only will be cut off? Psa. 37:9

15. What, then, is represented by touching a dead body?

16. How did Paul feel when he came in contact with it? Rom. 7:23, 24, margin.

17. Describe the manner of purification. Num. 19:17-19

18. What does the water represent? Eph. 5:26

Note 2. This was called the water of separation, because when sprinkled upon a defiled person it separated him from his uncleanness, and admitted him to all the privileges which he for a time had lost. Num. 5:2. The ashes point to the suffering and death of Christ; the Holy Spirit uses the word (symbolized by the running water) to remind us of that suffering. Psa. 19:7, margin

19. How did David refer to this mode of cleansing? Psa. 51:7

20. If the touching of the dead body represented sin and death, what did the cleansing represent? Eph. 2:1, 4, 5. Repeat Heb. 9:13, 14.

The Cleansing of the Leper

QUESTIONS

1. Give a brief description of the leprosy. What was done with the leper? Lev. 13:44, 45; "Desire of Ages," pp. 262, 263
2. Give a brief description of the sinner. Isa. 1:5, 6. What, then, is represented by leprosy?
3. Was there human cure for it? 2Ki. 5:5-7
4. Is there any human cure for sin? Jer. 2:22; 13:23
5. What was the divine cure for leprosy? 2Ki. 5:10, 13, 14; Luke 5:12, 13
6. What provision has been made for the cure of sinners? Zec. 13:1; Isa. 1:16, 18
7. When Christ cleansed the leper, what did He tell him to do? Luke 5:14

LESSON 13

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8. What was the law commanded by Moses? Lev. 14:1-7

9. When the leper was to be cleansed, what was done with him? Where did the priest meet him? Lev. 14:2, 3

10. Who was represented by the priest? Where, then, does Christ go to find the sinner? Where must we go? Heb. 13:12, 13

Note 1. The leper was brought by some one to the priest, so we are to bring sinners to Christ. Christ suffered outside of Jerusalem, that He might save the world, so we are to go outside the church to bring sinners to Him, who sees them when they are “yet a great way off” and runs to meet them.

11. What did the leper bring for offerings? Lev. 14:10, 11

12. State the order in which they were offered. Verses 12-20, 53

Note 2. The blood being touched upon the right ear would indicate that our hearing should be consecrated to God. We must know no voice but His. John 10:4, 5. It being put upon the thumb and toe would indicate that the service of our hands and feet must be only for Him. Psa. 119:101. The oil was placed upon the blood. Wherever there is cleansing and consecration there is also the presence of the Holy Spirit. Notice that the same offerings and consecration were required of the leper that God required of the high priest. See Exodus

LESSON 13

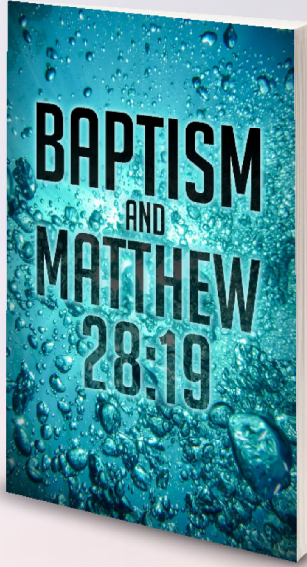
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29 So the humblest child of God must be as devoted and consecrated as was Christ. John 17:19

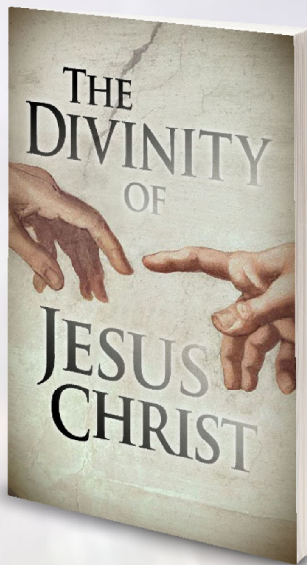
13. How many offerings do we have to bring to accomplish far more than was done for the leper? Heb. 10:10-14

Notes

Notes



Christ gave his followers a positive promise that after his ascension he would send them his Spirit. “Go ye therefore,” he said, “and teach all nations, baptizing them in the name of the Father [a personal God], and of the Son [a personal Prince and Saviour], and of the Holy Ghost [sent from heaven to represent Christ]: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world.” RH Oct. 26, 1897



Have you ever had a Trinitarian question your belief in the divinity of Christ? If so, it was likely for the following reason: You’ve dared to accept Jesus Christ as the literal Son of God, begotten in eternity past. Why would this disqualify you as believing in the divinity of Christ? Because of the faulty definition of divinity held by most all Trinitarians. That is, to insist that divinity requires an eternal past existence.

We will be examining a similar issue in this booklet. Some insist that Jesus was not significantly restricted in regard to His omnipotence, omniscience, and omnipresence during the incarnation. They would also say that, if Christ did not have active use of these abilities while here on earth, then He would have ceased to be divine. The definition of divinity will become important as to how we view our fully divine, fully human Saviour.



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