

SABBATH BIBLE LESSONS
Senior Division



*The Plan of
Redemption*
&
the Sanctuary Service

Vol. 87, No. 1

January–March, 2011

Contents

- 5 God
- 10 The Origin of Evil
- 15 The Creation and Fall of Humanity
- 21 The Plan of Redemption
- 26 The Atonement in symbols
- 32 Deliverance From Egypt
- 38 God's Kingdom on Earth
- 43 A Copy of the Heavenly Sanctuary
- 48 Two Apartments
- 54 The Court
- 59 The Priesthood
- 64 The Gospel in the Sanctuary Service
- 70 Christ's Preexistence

Sabbath Bible Lessons, a daily study program, is based solely on the Bible and Spirit of Prophecy without additional comments. The quotations are as brief as possible to provide concise, direct thoughts. Brackets [] are supplied in some cases to ensure clarity, proper context, and smooth readability. Further study in the source materials is strongly recommended.

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Foreword

As members of the Seventh Day Adventist Reform Movement we are among the few who are seriously interested in the fact that “we have a hell to shun and a heaven to win” (*The Desire of Ages*, p. 636).

“There are not many ways to heaven. Each one may not choose his own way. Christ says, ‘I am the way: . . . no man cometh unto to the Father, but by Me’ (John 14:6). Since the first gospel sermon was preached, when in Eden it was declared that the seed of the woman should bruise the serpent’s head, Christ had been uplifted as the way, the truth, and the life. . . . He is the way by which alone we can have access to God.”—*Ibid.*, p. 663.

Although the world will not receive Christ “because it seeth him not, neither knoweth him” (John 14:17), we know Him since we welcomed Him when He knocked at the door of our heart (Revelation 3:20). He prayed to the Father:

“This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3).

According to John the apostle, the same title, “true God,” belongs to both the Father and the Son.

“And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life” (1 John 5:20).

In the interest of our salvation it is not enough to know about Him; we must *know Him*, see Him by faith, and follow Him “whithersoever he goeth” (Revelation 14:4).

He is our High Priest in the heavenly sanctuary, where He entered “to appear . . . for us.” “Wherefore he is able also to save them to the uttermost that come unto God by him” (Hebrews 7:25; 8:1, 2; 9:24).

So that we may be able to follow Him by faith and understand the work that He is doing in the heavenly sanctuary in these last days, the most Holy Place in the heavenly sanctuary has been opened before the eyes of our understanding (Revelation 11:19).

During the whole year of 2011, we will, by the grace of God, study the plan of redemption in connection with the sanctuary.

Starting with this first quarterly, *The Plan of Redemption and the Sanctuary Service*, we pray that the whole series of lessons will prove to be a blessing. May these lessons bring us closer to the Lord and assist us in preparing us for His soon coming.

The General Conference Sabbath School Department

First Sabbath Offering Trieste Headquarters Renovation

Italy, with Rome as its capital city and the Vatican State nestled within its geographic area, is a country well known around the world for its millenary history, culture, arts, and natural heritage. With an estimated population of about 60 million, this is the 23rd largest country in the world and the 5th largest country in Europe (as of 2009).



The Seventh Day Adventist Reform Movement started in Italy around 1939/40 when A. Brugger, escaping from Austria, took the Reformation message to Trieste, and A. Mueller with Lucia Luescher contacted some Adventist people in Milan.

When the East European countries were under Communism, for many of our brethren who were escaping and in search of religious freedom and liberty, Trieste—with its group of believers—was a city of refuge that symbolized the beginning of a life of freedom.

Now after more than 70 years of struggle to spread the Glad Tidings in this country, and thanks to many brethren who decided to emigrate to Italy over these last 18 years—coming from Argentina, Brazil, Ecuador, Kazakhstan, Moldova, Peru, Romania, and Ukraine—it has been possible to open some meeting places in different cities to be a light for the truth. And since September 2009 we have also an organized group in Rome.

In Trieste we were able to buy a place which is the headquarters of the Italian Field and also serves as a meeting place for the local believers. The renovation of this property was possible thanks to the financial help and hard work of the Trieste believers. So far, only the meeting place has been completed. The renovation of the headquarters is something we alone are not able to accomplish it by ourselves.

This is the first time that we in Italy have ever appealed to you through a First Sabbath Offering. Being sure of your liberal offering to assist in the development of the Lord's work here, we thank you in advance, and ask you also to pray for the many souls in this country that still need to hear the last message of mercy.

Your brethren and sisters from the Italian Field

God

“Before the mountains were brought forth, or ever thou hast formed the earth and the world, even from everlasting to everlasting, thou art God” (Psalm 90:2).

“God always has been. He is the great I AM. . . . He is infinite and omnipresent. No words of ours can describe His greatness and majesty.”—*Medical Ministry*, p. 92.

Suggested Reading: *Testimonies*, vol. 8, pp. 255–289.

Sunday

December 26

1. A PRACTICAL REVELATION OF GOD

a. How close is God to us? Acts 17:24–27; Jeremiah 23:24.

b. After the Exodus, how did God dwell among humanity in a way that people could see His glory and character? Exodus 25:8; Psalm 63:2. What was the name of the mountain where God’s sanctuary stood? Psalms 9:11; 76:2.

c. What did the sanctuary service teach about God and the plan of redemption? Psalms 77:13; 68:24.

“The solemn service of sacrifice and worship at the sanctuary and the utterances of the prophets were a revelation of God.”—*Patriarchs and Prophets*, p. 592.

“The great truths set forth by the types in the service of the sanctuary were brought to view, and faith grasped the central object of all that system—the Lamb of God, that was to take away the sin of the world.”—*Education*, p. 47.

d. What comfort did King David receive when he looked up to the place of the sanctuary in Jerusalem? Psalms 122:1; 134:3.

2. THE SANCTUARY'S PURPOSE

- a. In giving Israel the sanctuary, whom and what was God hoping they would find? Psalms 27:4, 5; 84:1–5, 10.

“From a race of slaves the Israelites had been exalted above all peoples to be the peculiar treasure of the King of kings. God had separated them from the world, that He might commit to them a sacred trust. He had made them the depositaries of His law, and He purposed, through them, to preserve among men the knowledge of Himself. Thus the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living God.”—*Patriarchs and Prophets*, p. 314.

“God commanded Moses for Israel, ‘Let them make Me a sanctuary; that I may dwell among them’ (Exodus 25:8), and He abode in the sanctuary, in the midst of His people. Through all their weary wandering in the desert, the symbol of His presence was with them.”—*The Desire of Ages*, p. 23.

- b. On what condition could God’s people dwell, by faith, in His sanctuary? Psalm 15:1–5. What assurance was theirs? Psalm 91:1–9. What assurance do we have as a steadfast anchor for the soul? Hebrews 6:19, 20; 10:19, 20.

“To Israel, whom [God] desired to make His dwelling place, He revealed His glorious ideal of character. The pattern was shown them in the mount when the law was given from Sinai. . . .

“But this ideal they were, in themselves, powerless to attain. The revelation at Sinai could only impress them with their need and helplessness. Another lesson the tabernacle, through its service of sacrifice, was to teach—the lesson of pardon of sin, and power through the Saviour for obedience unto life.”—*Education*, pp. 35, 36.

“God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. . . . The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. In cleansing the temple from the world’s buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul.”—*The Desire of Ages*, p. 161.

3. GOD'S OMNIPRESENCE

- a. **Through whom does God dwell with each one of His servants? Isaiah 57:15; 66:1, 2; John 14:16, 17, 23. What is His condition for dwelling in us?**

“The Holy Spirit is Christ’s representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high.”—*The Desire of Ages*, p. 669.

“If we know God, and Jesus Christ whom He has sent, unspeakable gladness will come to the soul. Oh, how we need the divine presence! For the baptism of the Holy Spirit every worker should be breathing out his prayer to God. Companies should be gathered together to call upon God for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work.”—*Testimonies to Ministers*, p. 170.

- b. **How do the apostles Paul and John present the condition on which we may have the presence of God with us? 1 Corinthians 3:16, 17; 1 John 3:24.**

“In the human heart cleansed from all moral impurity dwells the precious Saviour, ennobling, sanctifying the whole nature, and making the man a temple for the Holy Spirit.”—*Ibid.*, pp. 387, 388.

“This is the test; the proof of our love is that faith that works by love and purifies the soul. ‘He that loveth Me not keepeth not My sayings.’ John 14:24. ‘He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.’ John 14:21. Here is a promise on condition. Shall we not rationally conclude that why the church has so little of the realizing sense of the presence of God, is their indifference to do the things He has specified, and they are giving to the world a misrepresentation of the character of Christ.”—*The Ellen G. White 1888 Materials*, p. 1037.

4. GOD'S MANIFESTATIONS

- a. **Since no human being has ever seen God the Father, what are we to realize about our need of Christ's revelation? John 1:18.**
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"What speech is to thought, so is Christ to the invisible Father. He is the manifestation of the Father, and is called the Word of God. God sent His Son into the world, His divinity clothed with humanity, that man might bear the image of the invisible God. He made known in His words, His character, His power and majesty, the nature and attributes of God. Divinity flashed through humanity in softening, subduing light. He was the embodiment of the law of God, which is the transcript of His character."—*The SDA Bible Commentary* [E. G. White Comments], vol. 5, p. 1131.

- b. **What did Christ mean when He said that the pure in heart shall see God? Matthew 5:8. How should this affect our life in a practical way?**
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"The pure in heart discern the Creator in the works of His mighty hand, in the things of beauty that comprise the universe. In His written word they read in clearer lines the revelation of His mercy, His goodness, and His grace. The truths that are hidden from the wise and prudent are revealed to babes. The beauty and preciousness of truth, which are undiscerned by the worldly-wise, are constantly unfolding to those who have a trusting, childlike desire to know and to do the will of God. We discern the truth by becoming, ourselves, partakers of the divine nature."—*Thoughts From the Mount of Blessing*, pp. 26, 27.

"The pure in heart shall see God. His presence can be revealed; comprehended it cannot be. This knowledge is too wonderful for us. There are feelings that cannot be communicated. Some things one cannot say. Words are tame, and our thoughts come far short of taking all in; for there is an infinity beyond our thoughts.

"If we are to be colaborers with God, we must hold direct communion with Him: we must ask His guidance in everything we undertake."—*Manuscript Releases*, vol. 6, p. 381.

5. WHAT IS GOD LIKE?

- a. What is the character of God like? Deuteronomy 32:4; 1 Peter 1:16.

- b. What other qualities belong to God's character? Exodus 34:6; 1 John 4:8.

- c. Upon what principles is the throne of God established? Psalm 89:14. What is round about God's throne? Revelation 4:3. Explain how justice and mercy go together in the plan of God. Psalm 85:10.

"It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow of promise above the throne; men could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. It is the mingling of judgment and mercy that makes salvation complete. It is the blending of the two that leads us, as we view the world's Redeemer and the law of Jehovah, to exclaim, 'Thy greatness hath made me great' (2 Samuel 22:36)." —*God's Amazing Grace*, p. 70.

- d. What is the evidence that God created not only angels but also humans with free will? Deuteronomy 30:19; Joshua 24:15.

"[God] takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service." —*Patriarchs and Prophets*, p. 34.

PERSONAL REVIEW QUESTIONS

1. Where does God want to dwell right now?
2. What condition does God require in His "temple" before He will dwell there?
3. Do we reflect the characteristics of God revealed in the sanctuary?
4. How can we see God?
5. Describe the character of God. How can you prove from the Bible that men and women were created free moral agents?

The Origin of Evil

“[The Lord said unto the seventy:] I beheld Satan as lightning fall from heaven” (Luke 10:18).

“Sin originated with him who, next to Christ, had been most honored of God and who stood highest in power and glory among the inhabitants of heaven.”—*The Great Controversy*, p. 493.

Suggested Readings: *Patriarchs and Prophets*, pp. 33–43.
The Story of Redemption, pp. 13–19.

Sunday

January 2

1. THE ORIGIN OF SIN

a. Who was the originator of sin? John 8:44; 1 John 3:8.

“Sin originated with him who, next to Christ, had been most honored of God and was highest in power and glory among the inhabitants of heaven. Lucifer, ‘son of the morning,’ was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him.”—*Patriarchs and Prophets*, p. 35.

b. How does the Bible describe the original character of Lucifer and the sinful thoughts that arose in his mind? Ezekiel 28:15, 17.

c. In what sense did Lucifer exalt himself? Isaiah 14:13, 14. Using the symbol of the prince of Tyrus, how does Ezekiel describe Lucifer’s self-exaltation? Ezekiel 28:2.

“Lucifer allowed his jealousy of Christ to prevail, and became the more determined. To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels.”—*Ibid.*, p. 36.

2. WAR IN HEAVEN

- a. **Who sided with Lucifer against God's sovereignty? Jude 6; 2 Peter 2:4.**
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“Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide. They were not beings that could bring dishonor to God; all their thoughts were holy; it was no more possible for them than for God Himself to err.”—*Patriarchs and Prophets*, p. 37.

- b. **Describe the result of Lucifer's rebellion and the warning we should take from it. Revelation 12:7–9.**
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“All the heavenly host were summoned to appear before the Father, to have each case determined. Satan unblushingly made known his dissatisfaction that Christ should be preferred before Him. He stood up proudly and urged that he should be equal with God and should be taken into conference with the Father and understand His purposes. God informed Satan, that to His Son alone He would reveal His secret purposes, and He required all the family in heaven, even Satan, to yield Him implicit, unquestioned obedience; but that he (Satan) had proved himself unworthy of a place in heaven. Then Satan exultingly pointed to his sympathizers, comprising nearly one half of all the angels, and exclaimed, ‘These are with me! Will you expel these also and make such a void in heaven?’ He then declared that he was prepared to resist the authority of Christ and to defend his place in heaven by force of might, strength against strength.”—*The Story of Redemption*, p. 18.

“Rebellion and apostasy are in the very air we breathe. We shall be affected by them unless we by faith hang our helpless souls upon Christ.”—*Selected Messages*, bk. 2, p. 394.

3. THE LAW OF GOD UNDER ATTACK

- a. **In that war of arguments, what was Lucifer's false claim about God and His law? John 8:44 (last part).**

"[Lucifer] had sought to falsify the word of God and had misrepresented His plan of government, claiming that God was not just in imposing laws upon the angels; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself."—*Patriarchs and Prophets*, p. 42.

"Before he was expelled from heaven, Satan had an acquaintance with God. He knew His character; but ever since then, his effort has been to misrepresent that character. It is at his suggestion that religion has been made a series of penances and mortifications, or of splendid sights and pageantries. There are many forms of religion instituted by the enemy of God, that are as Christless as was the offering of Cain."—*The Signs of the Times*, March 3, 1898.

- b. **What other sins were manifest in Lucifer's early rebellion? Isaiah 14:13. Besides using self-exaltation and covetousness, what other transgression did Lucifer commit from the early phase of his rebellion? John 8:44 (first part).**

"[Lucifer] had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great. By disguising himself in a cloak of falsehood, he had gained an advantage. All his acts were so clothed with mystery that it was difficult to disclose to the angels the true nature of his work."—*Patriarchs and Prophets*, p. 41.

- c. **Explain why we need not be deceived by Satan's charges against God's law and character. Psalm 119:7–12, 18.**

"The law of God is the only true standard of moral perfection. That law was practically exemplified in the life of Christ. He says of Himself, 'I have kept my Father's commandments' (John 15:10). Nothing short of this obedience will meet the requirements of God's word. 'He that saith he abideth in him ought himself also so to walk, even as he walked' (1 John 2:6). We cannot plead that we are unable to do this, for we have the assurance, 'My grace is sufficient for thee' (2 Corinthians 12:9)."—*The Sanctified Life*, pp. 80, 81.

4. EXPELLED FROM HEAVEN

- a. **When Satan and his angels were expelled from heaven, where were they exiled? Isaiah 14:12; Revelation 12:9. Why was Satan exiled and not destroyed?**
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“Even when it was decided that he could no longer remain in heaven, Infinite Wisdom did not destroy Satan. Since the service of love can alone be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice and mercy of God in the destruction of Satan. Had he been immediately blotted from existence, they would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. Evil must be permitted to come to maturity. For the good of the entire universe through ceaseless ages Satan must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of His law might forever be placed beyond all question.

“Satan’s rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan’s rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God’s government and His law is bound up the well-being of all the creatures He has made.”—*The Great Controversy*, pp. 498, 499.

- b. **What claim and what title has Satan falsely maintained ever since he was thrown to the earth? Luke 4:6; John 14:30.**
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“When Satan declared to Christ, The kingdom and glory of the world are delivered unto me, and to whomsoever I will I give it, he stated what was true only in part, and he declared it to serve his own purpose of deception. Satan’s dominion was that wrested from Adam, but Adam was the vicegerent of the Creator. His was not an independent rule. The earth is God’s, and He has committed all things to His Son. Adam was to reign subject to Christ. When Adam betrayed his sovereignty into Satan’s hands, Christ still remained the rightful King.”—*The Desire of Ages*, p. 129.

5. SATAN'S INFLUENCE IN THIS WORLD

- a. What name does the Bible use to depict the spiritual and social atmosphere of Satan's domain? Matthew 16:18; 23:15; 2 Peter 2:4 (first part).
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- b. What is the main occupation of Satan and his angels which has been ever since they were hurled down to the earth? Revelation 12:9. Give an example showing how the powers of hell operate. Luke 11:24–26.
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“Ever since his fall, Satan has worked by means of deception.”—*Thoughts From the Mount of Blessing*, p. 31.

“[Satan's] spirit now reigns in the children of disobedience. Like him they seek to break down the restraints of the law of God and promise men liberty through transgression of its precepts.”—*The Great Controversy*, p. 500.

- c. What will be the outcome of the war between light and darkness? Revelation 17:14; 19:11–16.
-

“The warfare against God's law, which was begun in heaven, will be continued until the end of time. Every man will be tested. Obedience or disobedience is the question to be decided by the whole world. All will be called to choose between the law of God and the laws of men. . . .

“Then the end will come. God will vindicate His law and deliver His people. Satan and all who have joined him in rebellion will be cut off.”—*The Desire of Ages*, p. 763.

PERSONAL REVIEW QUESTIONS

1. How did Lucifer “light bearer” become Satan “adversary”?
2. How did he sow discontentment among the angels?
3. With what sins did he begin his rebellion against God?
4. Why would it have been too early to destroy Satan when he had to be expelled from heaven?
5. How has he continued his rebellion after he was confined to this earth?

The Creation and Fall of Humanity

“As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Romans 5:12).

“Satan exulted in his success. He had now tempted the woman to distrust God, to question His wisdom, and to seek to penetrate His all-wise plans. And through her he had also caused the overthrow of Adam.”—*The Story of Redemption*, p. 38.

Suggested Reading: *Patriarchs and Prophets*, pp. 44–62.

Sunday

January 9

1. THE CREATION OF HUMANITY

- a. What was God’s purpose in creating the human family? Genesis 1:26–28; John 14:3.
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“God created man for His own glory, that after test and trial the human family might become one with the heavenly family. It was God’s purpose to repopulate heaven with the human family, if they would show themselves obedient to His every word.”—*God’s Amazing Grace*, p. 344.

- b. Even though our first parents were created in God’s image, why did they have to be tested? Genesis 1:27; Isaiah 43:7.
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“Adam was to be tested to see whether he would be obedient, as the loyal angels, or disobedient. If he stood the test, his instruction to his children would have been only of loyalty. His mind and thoughts would have been as the mind and thoughts of God.”—*Ibid*.

2. THE TEMPTATION AND FALL

- a. **What simple test did God give to Adam and Eve to see whom they would believe—God the Creator or Satan the deceiver? Genesis 2:16, 17; 3:1–5.**
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“Like the angels, the dwellers in Eden had been placed upon probation; their happy estate could be retained only on condition of fidelity to the Creator’s law. They could obey and live, or disobey and perish. God had made them the recipients of rich blessings; but should they disregard His will, He who spared not the angels that sinned, could not spare them; transgression would forfeit His gifts and bring upon them misery and ruin.

“The angels warned them to be on their guard against the devices of Satan, for his efforts to ensnare them would be unwearied. While they were obedient to God the evil one could not harm them; for, if need be, every angel in heaven would be sent to their help. If they steadfastly repelled his first insinuations, they would be as secure as the heavenly messengers. But should they once yield to temptation, their nature would become so depraved that in themselves they would have no power and no disposition to resist Satan.”—*Patriarchs and Prophets*, p. 53.

- b. **Which commandment of God’s law did Adam and Eve transgress by believing and obeying Satan? Exodus 20:3. How did their transgression affect all their descendants? Romans 3:23; 5:12, 19.**
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“How attentively the angels listened to the words of Satan, the originator of sin, as he placed his own ideas above the commands of God and sought to make of none effect the law of God through his deceptive reasoning! How anxiously they waited to see if the holy pair would be deluded by the tempter and yield to his arts. They asked themselves, Will the holy pair transfer their faith and love from the Father and Son to Satan?”—*The Signs of the Times*, May 12, 1890.

“Adam was endowed with a nature pure and sinless, but he fell because he listened to the suggestions of the enemy. His posterity became depraved; by one man’s disobedience many were made sinners.”—*The Youth’s Instructor*, June 2, 1898.

3. WORTHLESS ARTIFICIAL COVERING

- a. As soon as their eyes were opened, what did Adam and Eve realize? And what did they do? Genesis 3:7.
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“The love and peace which had been theirs was gone, and in its place they felt a sense of sin, a dread of the future, a nakedness of soul. The robe of light which had enshrouded them, now disappeared, and to supply its place they endeavored to fashion for themselves a covering; for they could not, while unclothed, meet the eye of God and holy angels.”—*Patriarchs and Prophets*, p. 57.

- b. Describe the spiritual condition of humanity since the Fall. Ecclesiastes 7:20; Romans 3:10–18.
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“Through sin the whole human organism is deranged, the mind is perverted, the imagination corrupted. Sin has degraded the faculties of the soul. Temptations from without find an answering chord within the heart, and the feet turn imperceptibly toward evil.”—*Maranatha*, p. 91.

- c. Nevertheless, how are many still trying to cover their spiritual nakedness? Proverbs 30:12; Luke 18:9–12.
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“The white robe of innocence was worn by our first parents when they were placed by God in holy Eden. . . . This robe of light was a symbol of their spiritual garments of heavenly innocence. Had they remained true to God it would ever have continued to enshroud them. But when sin entered, they severed their connection with God, and the light that had encircled them departed. Naked and ashamed, they tried to supply the place of the heavenly garments by sewing together fig leaves for a covering.

“This is what the transgressors of God’s law have done ever since the day of Adam and Eve’s disobedience. They have sewed together fig leaves to cover the nakedness caused by transgression. They have worn the garments of their own devising, by works of their own they have tried to cover their sins and make themselves acceptable with God.”—*Christ’s Object Lessons*, pp. 310, 311.

4. SELF-JUSTIFICATION

- a. What questions did God ask Adam before pronouncing the death sentence upon him? Genesis 3:9–11.
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- b. How did Adam and Eve try to justify themselves? Genesis 3:12, 13.
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“Adam could neither deny nor excuse his sin; but instead of manifesting penitence, he endeavored to cast the blame upon his wife, and thus upon God Himself: ‘The woman whom *Thou gavest* to be with me, she gave me of the tree, and I did eat.’ He who, from love to Eve, had deliberately chosen to forfeit the approval of God, his home in Paradise, and an eternal life of joy, could now, after his fall, endeavor to make his companion, and even the Creator Himself, responsible for the transgression. So terrible is the power of sin.

“When the woman was asked, ‘What is this that thou hast done?’ she answered, ‘The serpent beguiled me, and I did eat.’ ‘Why didst Thou create the serpent? Why didst Thou suffer him to enter Eden?’—these were the questions implied in her excuse for her sin. Thus, like Adam, she charged God with the responsibility of their fall.”—*Patriarchs and Prophets*, pp. 57, 58.

- c. What is the tendency of sinful men and women when their eyes are opened to their guilt? Romans 2:1–3.
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“The spirit of self-justification originated in the father of lies; it was indulged by our first parents as soon as they yielded to the influence of Satan, and has been exhibited by all the sons and daughters of Adam. Instead of humbly confessing their sins, they try to shield themselves by casting the blame upon others, upon circumstances, or upon God-making even His blessings an occasion of murmuring against Him.”—*Ibid.*, p. 58.

5. THE SENTENCE

- a. What sentence did God pronounce upon our first parents and upon the earth? Genesis 3:16–19.
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“So long as Adam remained loyal to Heaven, all nature was in subjection to him. But when he rebelled against the divine law, the inferior creatures were in rebellion against his rule. Thus the Lord, in His great mercy, would show men the sacredness of His law, and lead them, by their own experience, to see the danger of setting it aside, even in the slightest degree. . . .

“The warning given to our first parents—‘In the day that thou eatest thereof thou shalt surely die’ (Genesis 2:17)—did not imply that they were to die on the very day when they partook of the forbidden fruit. But on that day the irrevocable sentence would be pronounced. Immortality was promised them on condition of obedience; by transgression they would forfeit eternal life. That very day they would be doomed to death.”—*Patriarchs and Prophets*, pp. 59, 60.

- b. What did humanity lose by the fall? Genesis 3:22–24.
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“Had man after his fall been allowed free access to the tree of life, he would have lived forever, and thus sin would have been immortalized. But cherubim and a flaming sword kept ‘the way of the tree of life’ (Genesis 3:24), and not one of the family of Adam has been permitted to pass that barrier and partake of the life-giving fruit. Therefore there is not an immortal sinner.”—*The Great Controversy*, pp. 533, 534.

PERSONAL REVIEW QUESTIONS

1. On what condition do we have the privilege of taking the place of those who were expelled from heaven?
2. How were our first parents put to the test?
3. What have men and women tried to do over a period of 6000 years?
4. Why is self-justification in wrongdoing a greater sin than disbelief and disobedience?
5. What were the immediate results of Adam’s transgression?

SELF-LOVE, SELF-DECEPTION, AND SELF-JUSTIFICATION

“Those whom Christ warns have some excellent qualifications, but they are neutralized by all who have a diseased self-love, self-deception, self-justification for gross neglect to help brethren in the service of God by encouraging words and deeds. There is a dead fly in the ointment. They are being weighed by One who never makes a mistake. He tells the result of actions which demonstrate that the love of Christ is not an abiding principle in the soul. God calls upon you all to learn from Christ His meekness. Put away your faculty for seeing the mistakes of others. Turn your attention to your own defects. Your self-righteousness is nauseating to the Lord Jesus Christ. [Revelation 3:15–18 quoted.] These words apply to the churches and to many of those in positions of trust in the work of God.

“There are a large number of professing Christians who do not really follow Jesus. They do not bear the cross by proper self-denial and self-sacrifice. Although making a great profession of being earnest Christians, they weave into the fabric of their character so many of the threads of their own imperfections that the beautiful pattern is spoiled. Of them Christ says: ‘You boast of being rich and increased with supposed spiritual attainments. In reality you are neither cold nor hot, but are filled with vain conceit. Unless converted, you cannot be saved; for you would mar heaven with your unsanctified wisdom. I cannot endorse your spirit and your work. You do not act according to the divine Example. You are following a pattern merely of your own invention. Because you are lukewarm, I must spew you out of My mouth.’ . . .

“Those who are in this condition are willfully ignorant. They do not discern the real character of sin. By their wrongdoing they constantly misrepresent the character of Christ and put Him to open shame. Professing to have a knowledge of the truth, they act in spirit as novices. They do not seem to understand the truth that must be expressed in word and deed to show a decided difference between him that serveth God and him that serveth Him not. They are false claimants of every Christian blessing and privilege, when, as Christ's representatives, they are not rich in spiritual grace or in good works. They are wretched, poor, blind, maimed. What a position to be in! They stand in their own light. But notwithstanding their willful ignorance, they are not left by the Lord without added warning and counsel.”—*The SDA Bible Commentary*, [E. G. White Comments], vol. 7, pp. 962, 963.

The Plan of Redemption

“The Son of man came . . . to give his life a ransom for many” (Mark 10:45).

“As soon as there was sin, there was a Saviour. . . . As soon as Adam sinned, the Son of God presented Himself as surety for the human race.”—*The Faith I Live By*, p. 75.

Suggested Readings: *Early Writings*, pp. 149–153.
Patriarchs and Prophets, pp. 63–70.

Sunday

January 16

1. GOD’S PROVISION IN OUR BEHALF

- a. Since when has fallen humanity had a Saviour? Revelation 13:8. How is God able to consider Christ as having already died for them from the foundation of the world? Romans 4:17 (last part).

“The plan of salvation had been laid before the creation of the earth.”—*Patriarchs and Prophets*, p. 63.

- b. Why was no one except the Son of God able to redeem the fallen race? Isaiah 43:11; John 14:6; Acts 4:12.

“Only one equal with God could make atonement for [the law’s] transgression. None but Christ could redeem fallen man from the curse of the law and bring him again into harmony with Heaven.”—*Ibid.*

- c. Why did Christ have to die for us? Hebrews 9:22; Ephesians 1:7.

“To many it has been a mystery why so many sacrificial offerings were required in the old dispensation, why so many bleeding victims were led to the altar. . . . In every bleeding sacrifice was typified ‘the Lamb of God, which taketh away the sin of the world’ (John 1:29).”—*Our High Calling*, p. 47.

2. THE PLAN OF SALVATION ANNOUNCED

- a. **What did our first parents understand when they heard the sentence pronounced upon Satan? Genesis 3:15.**
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“God declares: ‘I will put enmity’ (Genesis 3:15). This enmity is not naturally entertained. When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan. There exists naturally no enmity between sinful man and the originator of sin. Both became evil through apostasy. The apostate is never at rest, except as he obtains sympathy and support by inducing others to follow his example. For this reason fallen angels and wicked men unite in desperate companionship.”—*The Great Controversy*, p. 505.

“[Genesis 3:15 quoted.] This sentence, uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adversary would finally be broken.”—*Patriarchs and Prophets*, pp. 65, 66.

- b. **Whereupon was the plan of salvation established? John 3:16.**
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“The time came that a change must be made, or the image of God would be wholly obliterated from the hearts of the beings He had created. All heaven watched the movements of God with intense interest. Would He once more manifest His wrath? Would He destroy the world by fire? The angels thought that the time had come to strike the blow of justice, when, lo, to their wondering vision was unveiled the plan of salvation. Wonder, O heavens, and be astonished, O earth! God sent His only begotten Son into the world to save the world! Amazing grace! ‘Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins’ (1 John 4:10).

“God sent not His Son into the world to condemn the world, but that the world through Him might be saved. Outraged justice might have passed speedy sentence upon man. But in love and mercy God gave him another opportunity.”—*The Ellen G. White 1888 Materials*, pp. 569, 570.

- c. **To how many is the plan of salvation made available? 1 John 2:2; Revelation 22:17; 2 Peter 3:9.**
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3. GOD'S FOREKNOWLEDGE

a. How does the psalmist convey the reality of God's foreknowledge of every human being? Psalm 139:1–4.

b. What does the apostle Paul mean when he says, "The Lord knoweth them that are his" (2 Timothy 2:19)? Give examples: Jeremiah 1:5; Galatians 1:15.

c. How did God reveal His foreknowledge concerning Esau and Jacob? Genesis 25:23.

"God knows the end from the beginning. He knew, before the birth of Jacob and Esau, just what characters they would both develop. He knew that Esau would not have a heart to obey Him. He answered the troubled prayer of Rebekah and informed her that she would have two children, and the elder should serve the younger. He presented the future history of her two sons before her, that they would be two nations, the one greater than the other, and the elder should serve the younger. The firstborn was entitled to peculiar advantages and special privileges, which belonged to no other members of the family."—*The Story of Redemption*, p. 87.

d. In what sense is everyone predestined for salvation? Ephesians 1:3–6, 11, 12. Why, then, will anyone be lost? John 3:18, 36; 6:37.

"God wills that all men should be saved; for ample provision has been made, in giving His only begotten Son to pay man's ransom. Those who perish will perish because they refuse to be adopted as children of God through Christ Jesus. The pride of man hinders him from accepting the provisions of salvation. But human merit will not admit a soul into the presence of God. That which will make a man acceptable to God is the imparted grace of Christ through faith in His name. No dependence can be placed in works or in happy flights of feelings as evidence that men are chosen of God; for the elect are chosen through Christ. . . .

"When the repenting sinner comes to Christ, conscious of his guilt and unworthiness, realizing that he is deserving of punishment, but relying on the mercy and love of Christ, he will not be turned away."—*Our High Calling*, p. 78.

4. ONGOING ACCOUNTABILITY

- a. **Where are our names written when we turn from the kingdom of Satan to the kingdom of God? Luke 10:20. Where are our actions recorded? Philippians 4:3.**
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“All who choose Christ’s kingdom of love and righteousness and peace, making its interest paramount to all other, are linked to the world above, and every blessing needed for this life is theirs. In the book of God’s providence, the volume of life, we are each given a page. That page contains every particular of our history; even the hairs of the head are numbered. God’s children are never absent from His mind.”—*The Desire of Ages*, p. 313.

- b. **Explain why the doctrine “once-saved-always-saved” is in conflict with the Bible. 1 Corinthians 9:27; Hebrews 6:4–6; Revelation 3:5.**
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“When we become children of God, our names are written in the Lamb’s book of life, and they remain there until the time of the investigative judgment. Then the name of every individual will be called and his record examined by Him who declares, ‘I know thy works.’ If in that day it shall appear that all our wicked deeds have not been fully repented of, our names will be blotted from the book of life, and our sins will stand against us.”—*The Signs of the Times*, August 6, 1885.

- c. **What is required of those who have been called and elected? Matthew 24:13; 2 Peter 1:1–11.**
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“Every soul is to strive with ‘all diligence’ to add constantly to his spiritual attainments, strengthening every grace, increasing in efficiency that he may grow in usefulness and holiness, as a fruit-bearing tree in the Lord’s garden. He is to be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. True religion leads to the cultivation of the gifts that make a man more precious in God’s sight than the gold of Ophir.”—*The SDA Bible Commentary*, [E. G. White Comments], vol. 7, p. 943.

5. THE ETERNAL PURPOSES OF GOD

- a. By what name is the plan of redemption called in the Bible? Romans 16:25, 26; Colossians 1:26, 27.

“God had a knowledge of the events of the future, even before the creation of the world. He did not make his purposes to fit circumstances, but He allowed matters to develop and work out. He did not work to bring about a certain condition of things, but He knew that such a condition would exist. The plan that should be carried out upon the defection of any of the high intelligences of heaven—this is the secret, the mystery which has been hid from ages.”—*The SDA Bible Commentary*, [E. G. White Comments], vol. 6, p. 1082.

- b. How do we know that the door of probation will not remain open forever, and that there will be no second chance for unrepentant sinners? Revelation 10:6, 7 (compare Luke 13:23–25; 17:28–30).

“The gospel dispensation is the last period of probation that will ever be granted to men. Those who live under this dispensation of test and trial and yet are not led to repent and obey will perish with the disloyal. There is no second trial.”—*Ibid.*, vol. 7, pp. 971, 972.

PERSONAL REVIEW QUESTIONS

1. Since redemption is through the blood of Jesus Christ (Ephesians 1:7; Colossians 1:14), how were God’s faithful servants saved before the cross of Calvary?
2. What was the first gospel message preached to Adam and Eve?
3. Give examples revealing the foreknowledge of God.
4. What do you know about the book of life?
5. What is “the mystery which hath been hid from ages” (Colossians 1:26)?

The Atonement in Symbols

“Without shedding of blood is no remission” (Hebrews 9:22).

“As [Adam’s] transgression had brought death and wretchedness, the sacrifice of Jesus Christ life and immortality would be brought to light through.”—*The Story of Redemption*, p. 48.

Suggested Reading: *Patriarchs and Prophets*, pp. 71–74.

Sunday

January 23

1. SACRIFICIAL OFFERINGS

- a. What service did God institute in order to keep the death of Christ ever before humanity? Genesis 4:4. What was its symbolic meaning?

“The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin and a confession of his faith in the promised Redeemer.”—*Patriarchs and Prophets*, p. 68.

- b. How was Satan able to pervert, in the mind of Cain, the understanding of the plan of salvation? Genesis 4:3–7.

“Cain came before God with murmuring and infidelity in his heart in regard to the promised sacrifice and the necessity of the sacrificial offerings. His gift expressed no penitence for sin. He felt, as many now feel, that it would be an acknowledgment of weakness to follow the exact plan marked out by God, of trusting his salvation wholly to the atonement of the promised Saviour. He chose the course of self-dependence. He would come in his own merits. He would not bring the lamb, and mingle its blood with his offering, but would present *his* fruits, the products of *his* labor. He presented his offering as a favor done to God, through which he expected to secure the divine approval. Cain obeyed in building an altar, obeyed in bringing a sacrifice; but he rendered only a partial obedience. The essential part, the recognition of the need of a Redeemer, was left out.”—*Ibid.*, p. 72.

2. A FUNDAMENTAL DIFFERENCE

- a. **What was the difference between Cain and Abel regarding the atonement? Hebrews 11:4. Explain the disagreement between the two brothers.**
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“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.

“Cain had the same opportunity of learning and accepting these truths as had Abel. He was not the victim of an arbitrary purpose. One brother was not elected to be accepted of God, and the other to be rejected. Abel chose faith and obedience; Cain, unbelief and rebellion. Here the whole matter rested.”—*Patriarchs and Prophets*, p. 72.

- b. **What was the consequence of Cain’s unbelief? Genesis 4:8–12.**
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“Instead of acknowledging his sin, Cain continued to complain of the injustice of God and to cherish jealousy and hatred of Abel. He angrily reproached his brother and attempted to draw him into controversy concerning God’s dealings with them. In meekness, yet fearlessly and firmly, Abel defended the justice and goodness of God. He pointed out Cain’s error and tried to convince him that the wrong was in himself. He pointed to the compassion of God in sparing the life of their parents when He might have punished them with instant death and urged that God loved them, or He would not have given His Son, innocent and holy, to suffer the penalty which they had incurred. All this caused Cain’s anger to burn the hotter. Reason and conscience told him that Abel was in the right; but he was enraged that one who had been wont to heed his counsel should now presume to disagree with him, and that he could gain no sympathy in his rebellion. In the fury of his passion he slew his brother.”—*Ibid.*, p. 74.

3. TWO CLASSES OF WORSHIPPERS

- a. Describe the two classes of worshippers that have existed from the beginning of the world. Give a more detailed description of the class represented by Cain. Ezekiel 33:31; Luke 18:9–14.
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“Cain and Abel represent two classes that will exist in the world till the close of time. One class avail themselves of the appointed sacrifice for sin; the other venture to depend upon their own merits; theirs is a sacrifice without the virtue of divine mediation, and thus it is not able to bring man into favor with God. It is only through the merits of Jesus that our transgressions can be pardoned. Those who feel no need of the blood of Christ, who feel that without divine grace they can by their own works secure the approval of God, are making the same mistake as did Cain. If they do not accept the cleansing blood, they are under condemnation. There is no other provision made whereby they can be released from the thralldom of sin.

“The class of worshippers who follow the example of Cain includes by far the greater portion of the world; for nearly every false religion has been based on the same principle—that man can depend upon his own efforts for salvation.”—*Patriarchs and Prophets*, pp. 72, 73.

- b. How does history show the difference between the two classes in the light of two conflicting principles—love and tolerance vs. hatred and persecution? 1 John 3:11, 12, 15, 16. What warning should we heed in light of this?
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“Jesus bears with the perversity of the children of men and pities them in their wrong course. If He felt as some who claim to be His followers feel, He would be filled with continual disgust and hatred as He looks upon those who are abusing His mercy, despising His grace, refusing to obey His commandments, and trampling upon His authority. He has bought them soul and body, and though they give their allegiance to Satan, His bitterest enemy, He loves them still.

“No one can hate his brother, or even his enemy, without placing himself under condemnation. We ever receive from the hand of our Maker and Judge a reward in harmony with the nature of our conduct toward Him and His creatures.”—*The Youth's Instructor*, January 13, 1898.

4. WORSHIP IN PATRIARCHAL TIMES

- a. What system of worship was conducted, among the people of God, in the days of the patriarchs? Give an example. Genesis 8:20.

“By the act of sacrifice the sinner acknowledged his guilt and manifested his faith, looking forward to the great and perfect sacrifice of the Son of God, which the offering of beasts prefigured. Without the atonement of the Son of God there could be no communication of blessing or salvation from God to man.”—*The Story of Redemption*, p. 51.

- b. What is written of Abraham’s devotion to God and of his influence among his neighbors? Genesis 12:7, 8. What can we learn from the anxiety that he felt for the impenitent inhabitants of Sodom? Genesis 18:23–32.

“Abraham, ‘the friend of God,’ set us a worthy example. His was a life of prayer. Wherever he pitched his tent, close beside it was set up his altar, calling all within his encampment to the morning and evening sacrifice. When his tent was removed, the altar remained. In following years, there were those among the roving Canaanites who received instruction from Abraham; and whenever one of these came to that altar, he knew who had been there before him; and when he had pitched his tent, he repaired the altar, and there worshiped the living God.”—*Patriarchs and Prophets*, p. 128.

“Himself a sinner, he pleaded in the sinner’s behalf. Such a spirit all who approach God should possess. Yet Abraham manifested the confidence of a child pleading with a loved father. He came close to the heavenly Messenger, and fervently urged his petition. . . .

“Love for perishing souls inspired Abraham’s prayer. While he loathed the sins of that corrupt city, he desired that the sinners might be saved. His deep interest for Sodom shows the anxiety that we should feel for the impenitent. We should cherish hatred of sin, but pity and love for the sinner. All around us are souls going down to ruin as hopeless, as terrible, as that which befell Sodom. Every day the probation of some is closing.”—*Ibid.*, pp. 139, 140.

5. RIGHT AND WRONG IDEAS ABOUT WORSHIP

a. **How was Satan able to deceive many with the thought that the blood of bulls and goats was actually sufficient to take away their sins? Isaiah 1:11.**

b. **What does God say about any religion that degenerates into a round of formalities? Isaiah 1:15; Proverbs 28:9.**

“If Satan sees that the Lord is blessing His people and preparing them to discern his delusions, he will work with his masterly power to bring in fanaticism on the one hand and cold formalism on the other, that he may gather in a harvest of souls.”—*Selected Messages*, vol. 2, p. 19.

c. **What is God’s real requirement? Hosea 6:6; Isaiah 1:16–18; 55:6, 7.**

“That which is called praying morning and evening, according to custom, is not always fervent and effectual. It is with many a sleepy, dull, and heartless repetition of words, and does not reach the ear of the Lord. God does not need or require your ceremonial compliments, but He will respect the broken heart, the confession of sins, the contrition of the soul. The cry of the humble, broken heart He will not despise. . . .

“We must have such love for Jesus that we will consider it a privilege to suffer and even die for His sake. We may tell the Lord all our trials, tell Him all our weaknesses, tell Him all our dependence upon His might and His power. This is true prayer. If ever there was a time when the Spirit of grace and supplication was needed to be poured out upon us, God Himself inditing our prayers, it is now.”—*In Heavenly Places*, p. 87.

PERSONAL REVIEW QUESTIONS

1. **Why were sacrificial offerings required as soon as sin entered the world?**
2. **What was the main difference between Cain’s and Abel’s offerings?**
3. **Explain how Cain and Abel represent two classes of worshippers.**
4. **How was the hope of salvation kept alive in the time of the patriarchs?**
5. **What are some important aspects in the practice of true religion?**

First Sabbath Offering World Disaster Relief Fund

Earthquakes, hurricanes, flooding, draught. All around us we can see devastation, poverty, homelessness, famine. Since 2007 the World Disaster Relief Fund has had to answer more calls for assistance than in the previous ten years combined! Do we have a duty to help those in need?



“Whatever may be the sum of our talents, whether one, two, or five, not a farthing of our money is to be squandered upon vanity, pride, or selfishness. Every dollar of our accumulation is stamped with the image and superscription of God. As long as there are hungry ones in God's world to be fed, naked ones to be clothed, souls perishing for the bread and water of salvation, every unnecessary indulgence, every overplus of capital, pleads for the poor and the naked.”—*The Signs of the Times*, June 20, 1892.

The World Disaster Relief Fund has the responsibility of coordinating this aid. And as a completely volunteer operation, with no employees and no overhead expenses, 100% of every dedication goes directly and totally into welfare ministry. All administrative expenses of the World Disaster Relief Fund are met through regular church offerings. This allows the World Disaster Relief Fund to dedicate every penny collected to those who are in the greatest need.

From earthquake relief in Chile, Haiti, Peru, and to food assistance programs in Central Africa, the World Disaster Relief Fund has been dispatched around the globe. This Sabbath you have a chance to also assist in welfare ministry. “The money that God has entrusted to men is to be used in blessing humanity, in relieving the necessities of the suffering and the needy. . . . In the wise providence of God there are constantly presented before them the very ones who need their help. They are to relieve the suffering, clothe the naked, and help many who are in hard and trying circumstances, who are wrestling with all their energies to keep themselves and their families from a pauper's home” (*The Review and Herald*, January 4, 1898).

David Zic, General Conference Welfare Department Secretary

Deliverance From Egypt

“This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever” (Exodus 12:14).

“The Passover was ordained as a commemoration of the deliverance of Israel (from Egyptian bondage). God had directed that, year by year, . . . the history should be repeated.”—*The Desire of the Ages*, p. 652.

Suggested Reading: *Patriarchs and Prophets*, pp. 273–280.

Sunday

January 30

1. THE PASSOVER INSTITUTED

- a. What was the last message given to Pharaoh, the rebellious monarch, before the departure of Israel from Egypt? What was the imminent sentence? Exodus 11:4–8.

- b. Before the execution of this sentence, what directions did God give the Israelites concerning their departure? Summarize Exodus 12:1–28.

“The Lord through Moses gave direction to the children of Israel concerning their departure from Egypt, and especially for their preservation from the coming judgment. Each family, alone or in connection with others, was to slay a lamb or a kid ‘without blemish,’ and with a bunch of hyssop sprinkle its blood on ‘the two side posts and on the upper doorpost’ of the house, that the destroying angel, coming at midnight, might not enter that dwelling. . . .

“In commemoration of this great deliverance a feast was to be observed yearly by the people of Israel in all future generations. . . . As they should keep the feast in future years, they were to repeat to their children the story of this great deliverance.”—*Patriarchs and Prophets*, p. 274.

“The first of these festivals, the Passover, the feast of unleavened bread, occurred in Abib, the first month of the Jewish year, corresponding to the last of March and the beginning of April. . . .

“The Passover was followed by the seven days’ feast of unleavened bread.”—*Ibid.*, pp. 537, 539.

2. THE TOKEN OF BLOOD

- a. **What was the meaning of the blood that was to be placed on the houses of the Israelites? Exodus 12:7, 13, 23.**

“Before obtaining freedom, the bondmen must show their faith in the great deliverance about to be accomplished. The token of blood must be placed upon their houses, and they must separate themselves and their families from the Egyptians, and gather within their own dwellings. Had the Israelites disregarded in any particular the directions given them, had they neglected to separate their children from the Egyptians, had they slain the lamb, but failed to strike the doorpost with blood, or had any gone out of their houses, they would not have been secure. They might have honestly believed that they had done all that was necessary, but their sincerity would not have saved them. All who failed to heed the Lord’s directions would lose their firstborn by the hand of the destroyer. . . .

“The sign of blood—the sign of a Saviour’s protection—was on their doors, and the destroyer entered not.”—*Patriarchs and Prophets*, pp. 278, 279.

- b. **What mark of protection do we need—and how only can we obtain it? Ezekiel 9:4; Revelation 7:1–3; 14:1.**

“What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels, but not human eyes, can read; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord’s adopted sons and daughters. The sin of the transgression of the law of God is taken away. They have on the wedding garment and are obedient and faithful to all God’s commands.”—*Maranatha*, p. 243.

“The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath, the Lord’s memorial of creation.”—*Testimonies*, vol. 8, p. 117.

“Those that overcome the world, the flesh, and the devil, will be the favored ones who shall receive the seal of the living God. Those whose hands are not clean, whose hearts are not pure, will not have the seal of the living God. Those who are planning sin and acting it will be passed by. Only those who, in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great anti-typical day of atonement, will be recognized and marked as worthy of God’s protection.”—*Testimonies to Ministers*, p. 445.

3. THE BITTER HERBS AND THE UNLEAVENED BREAD

- a. **With what were the Israelites instructed to eat the Passover lamb? Exodus 12:8. What was the meaning of the bitter herbs?**
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“The lamb was to be eaten with bitter herbs, as pointing back to the bitterness of the bondage in Egypt. So when we feed upon Christ, it should be with contrition of heart, because of our sins.”—*Patriarchs and Prophets*, p. 278.

- b. **Living in this last generation, what might the bitter herbs cause God’s people to consider? Hebrews 2:18; Revelation 1:9.**
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“It is through one who is a ‘brother, and companion in tribulation’ (Revelation 1:9) that Christ reveals to His people the fearful conflicts which they must meet before His second coming. Before the scenes of their bitter struggle are opened to them, they are reminded that their brethren also have drunk of the cup and been baptized with the baptism. He who sustained these early witnesses to the truth will not forsake His people in the final conflict.”—*The Home Missionary*, November 1, 1893.

- c. **What did the unleavened bread symbolize—and what does this mean for us today? Exodus 12:15; 1 Corinthians 5:6–8.**
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“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 action. By the power of Christ they must be changed into His likeness and reflect the divine attributes. They must eat the flesh and drink the blood of the Son of God, or there is no life in them. The spirit and work of Christ must become the spirit and work of His disciples. . . .

“The use of unleavened bread also was significant. It was expressly enjoined in the law of the Passover, and as strictly observed by the Jews in their practice, that no leaven should be found in their houses during the feast. In like manner the leaven of sin must be put away from all who would receive life and nourishment from Christ.”—*Patriarchs and Prophets*, p. 278.

4. A COMMEMORATIVE AND TYPICAL ORDINANCE

- a. **Who was not permitted to eat the Passover lamb? Exodus 12:43, 45. What requirement did a stranger have to meet before he or she was allowed to take part in the ordinance? Exodus 12:44, 48.**

“Christ made baptism the entrance to His spiritual kingdom.”—*God’s Amazing Grace*, p. 143.

- b. **What ordinance takes the place of the Passover feast under the new covenant? Luke 22:14–20. What requirement is necessary in order to partake of it?**

“When the Saviour yielded up His life on Calvary, the significance of the Passover ceased, and the ordinance of the Lord’s Supper was instituted as a memorial of the same event of which the Passover had been a type.”—*Patriarchs and Prophets*, p. 539.

“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.”—*Ibid.*, p. 277.

- c. **How does God view the attempt of some professed Christians today to continue the ancient Hebrew rites? Galatians 4:9–11. What was added to the New Testament version of the Passover service—and why? John 13:1–17.**

“In this ordinance [of humility], Christ discharged His disciples from the cares and burdens of the ancient Jewish obligations in rites and ceremonies. These no longer possessed any virtue; for type was meeting antitype in Himself, the authority and foundation of all Jewish ordinances that pointed to Him as the great and only efficacious offering for the sins of the world. . . .

“This ordinance does not speak so largely to man’s intellectual capacity as to his heart. His moral and spiritual nature needs it. . . . It was Christ’s desire to leave to His disciples an ordinance that would do for them the very thing they needed—that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. To continue these rites would be an insult to Jehovah.”—*The Review and Herald*, June 14, 1898.

5. THE FIRSTBORN

- a. What was the symbolical meaning of the dedication of the firstborn? Numbers 3:13.

“The dedication of the firstborn had its origin in the earliest times. God had promised to give the Firstborn of heaven to save the sinner. This gift was to be acknowledged in every household by the consecration of the firstborn son. He was to be devoted to the priesthood, as a representative of Christ among men.

“In the deliverance of Israel from Egypt, the dedication of the firstborn was again commanded.”—*The Desire of Ages*, p. 51.

“The firstborn of both man and beast were to be the Lord’s, to be bought back only by a ransom, in acknowledgment that when the firstborn in Egypt perished, that of Israel, though graciously preserved, had been justly exposed to the same doom but for the atoning sacrifice.”—*Patriarchs and Prophets*, p. 274.

“The law for the presentation of the firstborn was made particularly significant. While it was a memorial of the Lord’s wonderful deliverance of the children of Israel, it prefigured a greater deliverance, to be wrought out by the only begotten Son of God. As the blood sprinkled on the doorposts had saved the firstborn of Israel, so the blood of Christ has power to save the world.”—*The Desire of Ages*, p. 51.

- b. In what sense is Christ the Firstborn? Colossians 1:18; Revelation 1:5.

PERSONAL REVIEW QUESTIONS

1. What was the Passover feast, and when was it held?
2. When the Lord was about to deliver the Israelites from Egypt, how were they required to show their faith in the expected miracle?
3. What was symbolized by the unleavened bread and by the bitter herbs?
4. What event did the Passover commemorate as it pointed to the past? What event did it typify as it pointed to the future?
5. What did the presentation of the firstborn commemorate, and what did it prefigure?

COME OUT OF HER, MY PEOPLE

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Corinthians 6:14–18).

“The true followers of Christ will have sacrifices to make. They will shun places of worldly amusement because they find no Jesus there—no influence which will make them heavenly-minded and increase their growth in grace. Obedience to the word of God will lead them to come out from all these things and be separate.

“By their fruits ye shall know them’ (Matthew 7:20), the Saviour declared. All the true followers of Christ bear fruit to His glory. Their lives testify that a good work has been wrought in them by the Spirit of God, and their fruit is unto holiness. Their lives are elevated and pure. Right actions are the unmistakable fruit of true godliness, and those who bear no fruit of this kind reveal that they have no experience in the things of God. They are not in the Vine. . . .

“Those who would be worshipers of the true God must sacrifice every idol. Jesus said to the lawyer, ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment’ (Matthew 22:37, 38). The first four precepts of the Decalogue allow no separation of affections from God. Nor must anything share our supreme delight in Him. We cannot advance in Christian experience until we put away everything that separates us from God.

“The great Head of the church, who has chosen His people out of the world, requires them to be separate from the world. He designs that the spirit of His commandments, by drawing His followers to Himself, shall separate them from worldly elements. To love God and keep His commandments is far away from loving the world's pleasures and its friendship. There is no concord between Christ and Belial.”—*Counsels to Parents, Teachers, and Students*, pp. 328–330.

God's Kingdom on Earth

“Ye shall be unto me a kingdom of priests, and an holy nation” (Exodus 19:6).

“Through the chosen nation, God had purposed to bring blessing to all mankind.”—*Prophets and Kings*, p. 17.

Suggested Reading: *Patriarchs and Prophets*, pp. 303–314.

Sunday

February 6

1. GOD CHOOSES A PEOPLE

- a. In the song of deliverance composed by Moses after the crossing of the Red Sea, what did he say about God's plan to establish a kingdom on earth? Exodus 15:17, 18. What plan did the Lord have for the children of Abraham? Exodus 19:5, 6.

- b. What promise did that plan include? Exodus 29:45.

- c. Although God is not a respecter of persons (2 Chronicles 19:7; Acts 10:34), why did He choose the people of Israel? Deuteronomy 9:3–5; 10:15. Why does He choose us today as well? 1 Corinthians 4:9 (last part).

“God had chosen Israel. He had called them to preserve among men the knowledge of His law and of the symbols and prophecies that pointed to the Saviour. He desired them to be as wells of salvation to the world. What Abraham was in the land of his sojourn, what Joseph was in Egypt, and Daniel in the courts of Babylon, the Hebrew people were to be among the nations. They were to reveal God to men.”—*The Desire of Ages*, p. 27.

“By our words and our works we reveal to the world, to angels, and to men whether we believe in Christ as a personal Saviour.”—*The Youth's Instructor*, April 26, 1900.

2. GOD DEFINES HIS PURPOSE

- a. **What aim did God set before Israel? Deuteronomy 4:5–8. What was to be accomplished through them? Deuteronomy 28:12; Isaiah 2:2, 3.**
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“God had designed that His people should be the light of the world. From them was to shine forth the glory of His law as revealed in the life practice. For the carrying out of this design, He had caused the chosen nation to occupy a strategic position among the nations of earth.

“In the days of Solomon the kingdom of Israel extended from Hamath on the north to Egypt on the south, and from the Mediterranean Sea to the river Euphrates. Through this territory ran many natural highways of the world’s commerce, and caravans from distant lands were constantly passing to and fro. Thus there was given to Solomon and his people opportunity to reveal to men of all nations the character of the King of kings, and to teach them to reverence and obey Him. To all the world this knowledge was to be given. Through the teaching of the sacrificial offerings, Christ was to be uplifted before the nations, that all who would might live.”—*Prophets and Kings*, pp. 70, 71.

- b. **What did the Lord remind His people, repeatedly, to take into serious consideration? Deuteronomy 7:6–9; 28:15, 16, 33.**
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- c. **What warning was given to the Jews when the kingdom was about to be taken from them? Matthew 8:11, 12. Why did they finally lose the kingdom? Matthew 21:43; Mark 12:6–9.**
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“The Jewish leaders thought themselves too wise to need instruction, too righteous to need salvation, too highly honored to need the honor that comes from Christ. The Saviour turned from them to entrust to others the privileges they had abused and the work they had slighted. God’s glory must be revealed, His word established. Christ’s kingdom must be set up in the world.”—*The Acts of the Apostles*, p. 16.

3. GOD'S PLAN FOR US TODAY

- a. Describe God's plan for those under the new covenant. Luke 12:32; 17:21.

"Day by day men are revealing whether the kingdom of God is within them. If Christ rules in their hearts, they are gaining strength of principle, power, ability to stand as faithful sentinels, true reformers; for there can be no reform unless there is thorough cooperation with Jesus Christ.

"Through the grace of Christ men are to use their God-given faculties to reform themselves. By this self-denying action, which the Lord of heaven looks upon with approval, they gain victories over their wrong hereditary and cultivated tendencies. Then like Daniel they make impressions upon other hearts that will never be effaced. The influence will be carried to all parts of the world."—*Manuscript Releases*, vol. 20, p. 113.

"Christianity . . . is not a creed. It is the word of Him who liveth and abideth forever. It is a living, animating principle that takes possession of mind, heart, motives, and the entire man."—*Ibid.*, p. 114.

- b. What victory does the Lord want to accomplish in and through His chosen ones? Matthew 5:14, 16; Philippians 2:15.

"Men are taking sides, according to their choice. These that are feeding on the Word of God will show this by their practice; they are on the Lord's side, seeking by precept and example to reform the world. . . .

"The question for us to consider is, Have we the attributes of Christ? Excuses are valueless. All circumstances, all appetites and passions, are to be servants to the God-fearing man, not rulers over him. The Christian is not to be enslaved by any hereditary or cultivated habits or tendencies. He is to rule the animal passions, rather than to be held in the bondage of habit. We are not to be the servants of circumstances, but to control circumstances, by an inwrought principle learned of the greatest Teacher the world ever knew. The solemn position in which we stand today toward the world, the solemn responsibilities and duties enjoined upon us by our Lord, are not to be ignored until our will and our circumstances are adjusted. The principle of self-denial and self-sacrifice, as revealed in the example of Christ, of John the Baptist, of Daniel and the three worthies, is to pass like a plowshare through hereditary and cultivated habits, through all circumstances and surroundings."—*Ibid.*, pp. 113, 114.

4. TWO CLASSES OF PEOPLE

- a. Today, as we approach the borders of heavenly Canaan, what warnings must we heed? Luke 21:34–36; Romans 13:11, 12.
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“Those who receive Christ by faith as their personal Saviour cannot be in harmony with the world. There are two distinct classes: One is loyal to God, keeping His commandments, while the other talks and acts like the world.”—*Testimonies to Ministers*, p. 139.

- b. What scene applies with special force today? Luke 17:26–30; Acts 2:40.
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“Everything in the world is in agitation. The signs of the times are ominous. . . .

“Men are still eating and drinking, planting and building, marrying, and giving in marriage. Merchants are still buying and selling. Men are jostling one against another, contending for the highest place. Pleasure lovers are still crowding to theaters, horse races, gambling hells. The highest excitement prevails, yet probation’s hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied and entranced, until the day of probation shall be ended, and the door of mercy be forever shut.”—*The Desire of Ages*, p. 636.

- c. Describe the two classes of people in this world. 1 Thessalonians 5:4, 5. What are the children of light doing? Luke 11:28. What makes many churchgoers children of darkness? Matthew 24:48–51.
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“All society is ranging into two great classes, the obedient and the disobedient. Among which class shall we be found?”—*The SDA Bible Commentary* [E. G. White Comments], vol. 7, p. 949.

“Men are taking sides, according to their choice. These that are feeding on the Word of God will show this by their practice; they are on the Lord’s side, seeking by precept and example to reform the world. All that have refused to be taught of God hold the traditions of men. They at last pass over on the side of the enemy, against God, and are written, Antichrist. The people of God, who understand our position in this world’s history, are, with ears open and hearts softened and subdued, pressing together in unity, one with Jesus Christ.”—*Manuscript Releases*, vol. 20, p. 113.

5. ETERNITY BEFORE US

- a. **Since each and every person, sooner or later, must make his or her choice in view of eternity extending before us all, what is written in 1 John 2:17?**

“Many who profess to be looking for the appearing of our Lord are anxious, burdened seekers for worldly gain. They are blind to their eternal interest. They labor for that which satisfieth not; they spend their money for that which is not bread. They strive to content themselves with the treasures they have laid up upon the earth, which must perish, and they neglect the preparation for eternity, which should be the first and only real work of their lives.”—*Testimonies*, vol. 2, p. 600.

“Make your decision for eternity.”—*Ibid.*, p. 495.

- b. **Because we must make provisions for eternity, what admonition should we bear in mind? 1 Peter 5:6–10.**

“Where is security? There is assurance in nothing that is human or earthly. Rapidly are men ranging themselves under the banner they have chosen. . . . There are those who are waiting and watching and working for our Lord’s appearing. Another class are falling into line under the generalship of the first great apostate. Few believe with heart and soul that we have a hell to shun and a heaven to win.”—*The Desire of Ages*, p. 636.

“Which will we choose—liberty in Christ, or bondage and tyranny in the service of Satan? Why should we reject the invitation of mercy, refuse the proffers of divine love? If we choose to live with Christ through the ceaseless ages of eternity, why not choose Him now as our most loved and trusted friend, our best and wisest counsellor?”—*The Bible Echo*, June 25, 1894.

PERSONAL REVIEW QUESTIONS

1. Why did God choose Israel?
2. Why was the kingdom taken from the Jewish nation and given to others?
3. What is God’s purpose for His people with reference to the world?
4. Explain the difference between true Christians and nominal Christians.
5. Why will many professed Christians be deceived and lose Heaven?

A Copy of the Heavenly Sanctuary

“Let [the children of Israel] make me a sanctuary; that I may dwell among them” (Exodus 25:8).

“[God] presented before Moses a miniature model of the heavenly sanctuary and commanded him to make all things according to the pattern shown him in the mount.”—*The Signs of the Times*, June 24, 1880.

Suggested Reading: *The Story of Redemption*, pp. 151–157.

Sunday

February 13

1. THE EARTHLY TABERNACLE

a. God delivered Israel from Egypt (Exodus 12:51). Then He organized them (Exodus 18:21–26). After that He gave them His law (Exodus 20:3–17). What was the next important event that took place in Israel? Exodus 25:8.

b. What building plan did the Lord present to Moses? Exodus 25:9, 40; Hebrews 8:5.

“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.

c. Where, on earth, did God promise to meet with the children of Israel? Exodus 29:42–46.

“God commanded Moses for Israel, ‘Let them make Me a sanctuary, that I may dwell among them’ (Exodus 25:8), and He abode in the sanctuary, in the midst of His people.”—*My Life Today*, p. 290.

2. GOD'S HABITATION

- a. Where, in heaven, is God's throne? Isaiah 6:1; Psalm 11:4.
 - b. Where, in heaven, does Christ share the Father's throne? Hebrews 8:1, 2.
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- c. Why is it especially significant that Christ stands in the courts of heaven as our Advocate? Hebrews 4:14–16.
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“Through all their weary wandering in the desert, the symbol of [God's] presence was with [Israel]. So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life. ‘The Word became flesh, and tabernacled among us (and we beheld His glory, glory as of the Only Begotten from the Father), full of grace and truth’ (John 1:14, RV, margin).

“Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour's life on earth, we see ‘God with us.’”—*The Desire of Ages*, pp. 23, 24.

- d. What additional description unveils more about the glorious scene of God's throne? Revelation 4:4; 7:13–15; 8:3.
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- e. In view of the awesome celestial picture presented, what should be our continual aim? Revelation 3:21; Colossians 3:1, 2.
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“How much better it is to seek those things which are above, than to seek the things of this world and to form our characters after a worldly similitude!”—*Sermons and Talks*, vol. 2, p. 228.

“The One who has stood as our intercessor; who hears all penitential prayers and confessions; who is represented with a rainbow, the symbol of grace and love, encircling His head, is soon to cease His work in the heavenly sanctuary. Grace and mercy will then descend from the throne, and justice will take their place. He for whom His people have looked will assume His right—the office of Supreme Judge.”—*The Review and Herald*, January 1, 1889.

3. THE CENTER OF THE WORK OF REDEMPTION

- a. **Where is the center of the work of Christ in our behalf? Hebrews 9:11, 12. Why is a knowledge of the sanctuary service a must? Psalm 77:13.**
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“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. It is of the utmost importance that all should thoroughly investigate these subjects and be able to give an answer to everyone that asketh them a reason of the hope that is in them.”—*The Great Controversy*, pp. 488, 489.

- b. **When did the Holy Spirit make manifest the way into the heavenly sanctuary? Hebrews 9:8; 6:18–20.**
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“Though the ministration was to be removed from the earthly to the heavenly temple; though the sanctuary and our great high priest would be invisible to human sight, yet the disciples were to suffer no loss thereby. They would realize no break in their communion, and no diminution of power because of the Saviour’s absence. While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth.”—*The Desire of Ages*, p. 166.

- c. **If Christ entered “into heaven itself” to minister in the true tabernacle not in the “figures of the true” (Hebrews 9:2, 24), how can we have access to Him? Hebrews 4:14–16.**
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“In the Father’s acceptance of Christ in man’s behalf, we are assured that through the merits of His Son, we may find access to God. We may be accepted in the Beloved. Jesus, the world’s Redeemer, has opened the way so that the most sinful, the most needy, the most oppressed and despised, may find access to God, may have a home in the mansions that Jesus has gone to prepare for those who love Him.”—*The Bible Echo*, February 1, 1893.

4. EXACTNESS AND PERFECTION

- a. **What lesson can we deduce from the fact that, in the building of the earthly tabernacle, God insisted, again and again, that everything be done “after their pattern”? Exodus 25:9, 40; Acts 7:44.**
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“In all our work, even in mechanical lines, God desires that the perfection of His character shall appear. The exactness, skill, tact, wisdom, and perfection which He required in the building of the earthly tabernacle, He desires to have brought into everything that shall be done in His service. Every transaction entered into by His servants is to be as pure and as precious in His sight as were the gold and frankincense and myrrh which in sincere, uncorrupted faith the Wise Men from the East brought to the infant Saviour.”—*Testimonies*, vol. 7, pp. 142, 143.

- b. **How does this lesson apply to the candidates for a place in the kingdom of glory? Matthew 5:48; Colossians 1:28; 4:12.**
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“Paul describes the work of God’s ambassadors as that by which every man shall be presented perfect in Christ Jesus. Those who embrace the truth of heavenly origin should be refined, ennobled, sanctified through it. It will require much painstaking effort to reach God’s standard of true manhood. The irregular stones hewed from the quarry must be chiseled, their rough sides must be polished. This is an age famous for surface work, for easy methods, for boasted holiness aside from the standard of character that God has erected. All short routes, all cutoff tracks, all teaching which fails to exalt the law of God as the standard of religious character, is spurious. Perfection of character is a lifelong work, unattainable by those who are not willing to strive for it in God’s appointed way, by slow and toilsome steps. We cannot afford to make any mistake in this matter, but we want day by day to be growing up into Christ, our living Head.”—*Ibid.*, vol. 5, p. 500.

“Every day that you live, you can be perfecting the blessed attributes fully revealed in the character of Christ; and when you do this, you will bring light, love, peace, and joy into your homes.”—*The Review and Herald*, July 29, 1890.

5. MATERIALS PROVIDED

- a. The Lord could have provided, miraculously, all the materials needed for the building of the sanctuary. Why did He require the people to bring only freewill offerings? Exodus 25:1–8.

“Great and expensive preparations were necessary. Precious and costly materials must be collected. But the Lord accepted only the freewill offerings. Devotion to the work of God and sacrifice from the heart were first required in preparing a place for God.”—*The Story of Redemption*, p. 152.

“God will accept only willing service.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 7, p. 977.

- b. As architects of our own character, how careful should we be in choosing the spiritual materials with which to build? 1 Corinthians 3:10–15.

“In our character building we must build on Christ. He is the sure foundation—a foundation which can never be moved. The tempest of temptation and trial cannot move the building which is riveted to the Eternal Rock.

“He who would grow into a beautiful building for the Lord must cultivate every power of the being. It is only by the right use of the talents that the character can develop harmoniously.”—*Child Guidance*, p. 166.

“The Word of God warns us to take heed how we build, to see that our building is founded upon the Eternal Rock.”—*Ibid*, p. 164.

PERSONAL REVIEW QUESTIONS

1. Why did God entrust Moses with setting up a copy of the heavenly sanctuary in the midst of Israel?
2. Where in heaven do the Father and Son have their throne?
3. How can Christ, while ministering in the heavenly sanctuary, be present with His people here on earth?
4. What is symbolized by the exactness and perfection that God demanded in the building of the sanctuary?
5. What does the careful selection of materials for the tabernacle typify?

Two Apartments

“The vail shall divide . . . between the holy place and the most holy” (Exodus 26:33).

“The [tabernacle] building was divided into two apartments by a rich and beautiful curtain, or veil, suspended from gold-plated pillars.”—*Patriarchs and Prophets*, p. 347.

Suggested Reading: *Patriarchs and Prophets*, pp. 343–349.

Sunday

February 20

1. THE HOLY AND THE MOST HOLY

- a. Describe the first apartment or holy place of the sanctuary. Hebrews 9:2.

“In the holy place was the candlestick, on the south, with its seven lamps giving light to the sanctuary both by day and by night; on the north stood the table of shewbread; and before the veil separating the holy from the most holy was the golden altar of incense, from which the cloud of fragrance, with the prayers of Israel, was daily ascending before God.”—*The Great Controversy*, p. 412.

- b. Describe the second apartment or most holy place of the sanctuary. Hebrews 9:3–5.

“In the most holy place stood the ark, a chest of precious wood overlaid with gold, the depository of the two tables of stone upon which God had inscribed the law of Ten Commandments. Above the ark, and forming the cover to the sacred chest, was the mercy seat, a magnificent piece of workmanship, surmounted by two cherubim, one at each end, and all wrought of solid gold. In this apartment the divine presence was manifested in the cloud of glory between the cherubim.”—*Ibid.*

2. THE CANDLESTICK AND THE SHOWBREAD

- a. **Whom did the candlestick represent? Exodus 25:31, 32; John 8:12; Revelation 1:20.**

“No candlestick, no church, shines of itself. From Christ emanates all its light. The church in heaven today is only the complement of the church on earth; but it is higher, grander—perfect. The same divine illumination is to continue through eternal ages. The Lord God Almighty and the Lamb are the light thereof. No church can have light if it fails to diffuse the glory it receives from the throne of God.”—*God’s Amazing Grace*, p. 95.

- b. **Why is it that many prefer to close their eyes to the true Light and walk in their own sparks? Isaiah 50:11; John 3:19–21.**

“Bible truth, the religion of Christ, struggles against a strong current of moral impurity. Prejudice is even stronger in the hearts of men now than in Christ’s day. Christ did not fulfill men’s expectations; His life was a rebuke to their sins, and they rejected Him. So now the truth of God’s word does not harmonize with men’s practices and their natural inclination, and thousands reject its light.”—*The Desire of Ages*, p. 587.

- c. **To whom did the showbread point? Exodus 25:30; John 6:48–51.**

“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.

- d. **In what sense do all popular churches (represented by seven women) prefer to “eat [their] own bread”? Isaiah 4:1. What is the only thing they want to accept from Christ?**

“It is absence of religion that makes the path of so many professors of religion shadowy. There are those who may pass for Christians but who are unworthy the name. They have not Christian characters. When their Christianity is put to the test, its falsity is too evident. True religion is seen in the daily deportment. The life of the Christian is characterized by earnest, unselfish working to do others good and to glorify God.”—*Testimonies*, vol. 3, p. 377.

3. THE ALTAR OF INCENSE AND THE ARK OF THE COVENANT

- a. What was before the veil of the most holy place? Exodus 30:1, 7, 8; 40:5; Revelation 8:3, 4.

“All who come to Christ today are to remember that His merit is the incense that mingles with the prayers of those who repent of their sins and receive pardon and mercy and grace. . . . The humble heart needs to offer up prayers to which will be returned answers of grace and peace and joy.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 6, p. 1078.

- b. What spiritual attitude is not a sweet smell but rather a noisome smoke to the Lord? Isaiah 65:5; Luke 18:9–11.

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- c. Name the most important object in the holy of holies. Exodus 31:18; 40:20.

“In this [holy of holies] was the ark, a chest of acacia wood, overlaid within and without with gold, and having a crown of gold about the top. It was made as a depository for the tables of stone, upon which God Himself had inscribed the Ten Commandments. Hence it was called the ark of God’s testament, or the ark of the covenant, since the Ten Commandments were the basis of the covenant made between God and Israel.”—*Patriarchs and Prophets*, p. 348.

- d. Where do all true worshippers carry the law of God? Jeremiah 31:33.

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- e. What else did the ark of the covenant contain besides the law of God (the Testimony)? Numbers 17:10; Exodus 16:33–35; Hebrews 9:4.

“The manna, falling from heaven for the sustenance of Israel, was a type of Him who came from God to give life to the world.”—*Ibid.*, p. 297.

“The rod of Aaron for the house of Levi was budded’. . . .

“This miracle effectually settled the question of the priesthood. It was . . . fully established that Moses and Aaron had spoken by divine authority.”—*Ibid.*, p. 403.

4. THE MERCY SEAT WITH THE CHERUBIM

a. Give a description of the mercy seat. Exodus 25:17–21.

“The cover of the sacred chest [of the ark of the covenant] was called the mercy seat. This was wrought of one solid piece of gold, and was surmounted by golden cherubim, one standing on each end. One wing of each angel was stretched forth on high, while the other was folded over the body (see Ezekiel 1:11) in token of reverence and humility.”—*Patriarchs and Prophets*, p. 348.

b. What was represented by the two cherubim looking reverently toward the law of God? Psalm 103:20; Hebrews 1:14.

“The position of the cherubim, with their faces turned toward each other, and looking reverently downward toward the ark, represented the reverence with which the heavenly host regard the law of God and their interest in the plan of redemption.”—*Ibid.*, pp. 348, 349.

“One wing of each angel was stretched forth on high, while the other wing of each angel covered his form. The ark of the earthly sanctuary was the pattern of the true ark in heaven. There, beside the heavenly ark, stand living angels, at either end of the ark, each with one wing overshadowing the mercy seat.”—*The Story of Redemption*, pp. 153, 154.

c. How was God’s character revealed in the ark? Psalm 85:10.

“The law of God, enshrined within the ark, was the great rule of righteousness and judgment. That law pronounced death upon the transgressor; but above the law was the mercy seat, upon which the presence of God was revealed, and from which, by virtue of the atonement, pardon was granted to the repentant sinner.”—*Patriarchs and Prophets*, p. 349.

5. GOD'S PRESENCE MANIFESTED

- a. What was the Shekinah? Exodus 25:22. How can we describe the entire sanctuary scene?

“Above the ark [in the holiest of the Holy City], where the angels stood, was an exceeding bright glory.”—*Early Writings*, p. 32.

“The Shekinah [was] the manifestation of the divine Presence; and from between the cherubim, God made known His will. Divine messages were sometimes communicated to the high priest by a voice from the cloud. Sometimes a light fell upon the angel at the right, to signify approval or acceptance, or a shadow or cloud rested upon the one at the left to reveal disapproval or rejection. . . .

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

“The glory often so filled both apartments that the priest was unable to officiate and was obliged to stand at the door of the tabernacle. The priest in the holy place, directing his prayer by faith to the mercy seat, which he could not see, represents the people of God directing their prayers to Christ before the mercy seat in the heavenly sanctuary. They cannot behold their Mediator with the natural eye, but with the eye of faith they see Christ before the mercy seat and direct their prayers to Him, and with assurance claim the benefits of His mediation.”—*The Story of Redemption*, p. 155.

PERSONAL REVIEW QUESTIONS

1. Describe the two apartments of the sanctuary.
2. Explain the significance of the candlestick and the showbread.
3. What was the spiritual meaning of the golden altar of incense?
4. How does the true Christian's heart reflect the ark of the covenant?
5. How did God sometimes manifest His divine will in the most holy place?

First Sabbath Offering Mexican Union Special Projects

Mexico is composed of 31 states and a federal district. It extends to an area of 1,953,162 km², including 6,006 km² of islands, with an estimated population of 112 million. More than 50 indigenous languages are spoken, but Spanish is the official language. The religions are divided into: Roman Catholicism as the predominant one with a very large membership. Jehovah Witnesses, as well as Mormons claim more than one million adherents, Seventh-day Adventists number well over 600,000, and other religions have smaller number of members.

The Reform message came to Mexico in 1965 and from then on, thanks to God, the work is growing; however, the “eternal gospel” still needs to enter into 12 more states. To accomplish this, we are planning on:

- A medical-missionary school.
- Clinic Eden, an alternative medicine center.
- Facilities for printing.

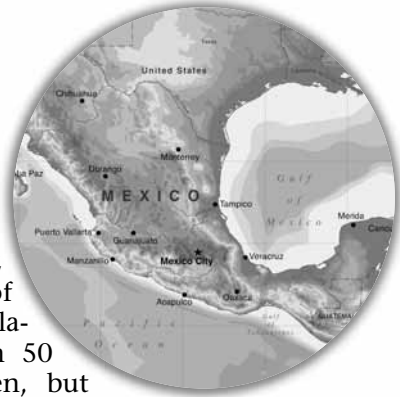
To sustain these projects financially, we need income. There is a great lack of material for evangelism that our colporteurs need that to be able to extend the work of the Lord. Besides, it will be a source of income. We have people that can help with writing the articles on health and gospel subjects, but we lack funds to print in great quantities to make the price affordable and to have a profit. The plan is that this profit will be divided for the three projects mentioned above.

With the missionary school we will be able to have more prepared workers to send to each state where the message has not yet reached. Also the colporteurs can spread the Word of God through the printed page, and Clinic Eden may be a center to help patients receive the gospel. We will thus fulfill the charge that God gave to His church—to be a shining light in whatever place we may find ourselves.

May this urgent appeal be carried everywhere and the world be warned in this time of crisis.

We thank you beforehand for your generous contribution to this worthy cause.

Your brethren and sisters in the Mexican Union



The Court

“Thou shalt make the court of the tabernacle” (Exodus 27:9).

“The sacred tent was enclosed in an open space called the court, which was surrounded by hangings.”—*Patriarchs and Prophets*, p. 347.

Suggested Readings: *Testimonies*, vol. 4, p. 159.
Patriarchs and Prophets, pp. 347, 348; 352, 353.

Sunday

February 27

1. THE COURTYARD

- a. What was set up round about the tent? Exodus 40:8, 33.

“The entrance to [the court’s open space] was at the eastern end. It was closed by curtains of costly material and beautiful workmanship.”—*Patriarchs and Prophets*, p. 347.

- b. How many doors did the court have? Leviticus 8:3, 4. Through how many doors do we have access to God the Father? John 10:9; 14:6.

“Every provision has been made to meet the needs of our spiritual and our moral nature. . . . Jesus has said that He has set before us an open door, and no man can shut it. The open door is before us, and through the grace of Christ, beams of merciful light stream forth.”—*Sons and Daughters of God*, p. 19.

- c. Who has always been the only door to the fold of God? John 10:1–8.

“Christ is the door to the fold of God. Through this door all His children, from the earliest times, have found entrance. . . . Many have come presenting other objects for the faith of the world; ceremonies and systems have been devised by which men hope to receive justification and peace with God, and thus find entrance to His fold. But the only door is Christ.”—*The Desire of Ages*, p. 477.

2. THE WAY IS OPEN

- a. What fact indicates that, in relation to the heavenly sanctuary, the earth is the outer court where “the Lamb of God, which taketh away the sin of the world” (John 1:29) was sacrificed? Hebrews 13:12, 13.

“Our great High Priest completed the sacrificial offering of Himself when He suffered without the gate. Then a perfect atonement was made for the sins of the people. Jesus is our Advocate, our High Priest, our Intercessor. Our present position therefore is like that of the Israelites, standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. . . . Type met antitype in the death of Christ, the Lamb slain for the sins of the world. The great High Priest has made the only sacrifice that will be of any value.”—*That I May Know Him* p. 73.

- b. How was the way to the heavenly sanctuary opened for us? Hebrews 9:8; 10:16–22. What should be our response to God’s merciful provision?

“At the moment when Christ breathed His last, there were witnesses in the temple who beheld the strong, heavy material rent by unseen hands from top to bottom. This act signified to the heavenly universe, and to a world corrupted by sin, that a new and living way had been opened to the fallen race.”—*The Faith I live By*, p. 201.

“Without the cross, man could have no connection with the Father. On it hangs our every hope. In view of it the Christian may advance with the steps of a conqueror; for from it streams the light of the Saviour’s love. When the sinner reaches the cross and looks up to the One who died to save him, he may rejoice with fullness of joy; for his sins are pardoned. Kneeling at the cross, he has reached the highest place to which man can attain. The light of the knowledge of the glory of God is revealed in the face of Jesus Christ; and the words of pardon are spoken: Live, O ye guilty sinners live. Your repentance is accepted; for I have found a ransom. . . .

“It is our privilege also to glory in the cross of Calvary, our privilege to give ourselves wholly to Him who gave Himself for us. Then with the light of love that shines from His face on ours, we shall go forth to reflect it to those in darkness.”—*The Review and Herald*, April 29, 1902.

3. THE BRAZEN ALTAR

- a. What stood in the courtyard close to the entrance? Exodus 40:29.

“In the court, and nearest the entrance, stood the brazen altar of burnt offering. Upon this altar were consumed all the sacrifices made by fire unto the Lord, and its horns were sprinkled with the atoning blood.”—*Patriarchs and Prophets*, p. 347.

- b. What was suggested by the fact that the altar of sacrifice had no steps? Exodus 20:26. In the spiritual sense, how can we apply this to ourselves personally? Revelation 3:17.

“You need, oh, so much you need at this time, to buy the gold of love and faith, that you may be rich, to buy the white robe of Christ’s righteousness that you may be clothed, that the shame of your nakedness may not appear at the tribunal of God.”—*Manuscript Releases*, vol. 20, p. 98.

- c. Explain the way we come before God—is it directly “without steps” or is it through intermediaries, such as priests and saints? John 6:37; 1 Timothy 2:5.

“Hold fast to your only hope—the precious privilege of access to God through Christ. Hang your helpless soul upon your Mediator. In and through Him, and Him alone, you can come to God. There is no atoning efficacy apart from the provision made. Human rites and methods are of no avail. Anything but Christ alone is nothingness.

“The Holy Spirit is your hope. As you lift the cross of Calvary, it lifts you. Bearing the cross after Jesus, following in His consecrated, self-denying footsteps—only thus can you find salvation. The Word of the living God is your guide and counsellor. Jesus Christ is the way into the holy of holies—the way without a screen. The sinner is humbled; the Saviour is exalted as all and in all. This is your refuge.”—*Ibid.*, vol. 2, pp. 24, 25.

“If we are doers of the Word, we can come to God with full assurance of faith, saying, ‘Remember the word unto thy servant, upon which thou hast caused me to hope’ (Psalm 119:49). . . .

“The call is not to a few, but to all.”—*The Review and Herald*, December 6, 1898.

4. THE LAVER

- a. **What was between the altar and the door of the tabernacle? Exodus 38:8.**

“Between the altar and the door of the tabernacle was the laver, which was also of brass, made from the mirrors that had been the freewill offering of the women of Israel. At the laver the priests were to wash their hands and their feet whenever they went into the sacred apartments, or approached the altar to offer a burnt offering unto the Lord.”—*Patriarchs and Prophets*, pp. 347, 348.

- b. **What various lessons should we learn from the brazen laver which was made from the mirrors the women had surrendered to God? 2 Corinthians 13:5, 6; James 1:21–25.**

“Pride and vanity are manifested everywhere; but those who are inclined to look into the mirror to admire themselves, have little inclination to look into the law of God, the great moral mirror. . . . Idolatry of dress destroys all that is humble, meek, and lovely in the character. It consumes the precious hours that should be devoted to meditation, to searching the heart, to the prayerful study of God’s word.”—*Messages to Young People*, pp. 359, 360.

“The law of God is the standard of righteousness. It is the mirror into which we are to look to discern the defects in our character. When we look into a mirror, it reveals the defects of our dress or person; but it does not remove a single imperfection. These we must remedy ourselves.”—*The Signs of the Times*, May 5, 1887.

“What if we were to go out into the streets and soil our clothes with mud, and then come into the house and, beholding our filthy garments as we stand before the glass, we should say to the mirror, ‘Cleanse me from my filth,’ would it cleanse us from our filth? That is not the office of the looking glass [mirror]. All that it can do is to reveal that our garments are defiled; it cannot take the defilement away.

“So it is with the law of God. It points out the defects of character. It condemns us as sinners, but it offers no pardon to the transgressor. It cannot save him from his sins. But God has made a provision. Says John, ‘If any man sin, we have an advocate with the Father, Jesus Christ the righteous’ (1 John 2:1). So we come to Him and there we find the character of Jesus, and the righteousness of His character saves the transgressor—if we have done on our part all that we could.”—*Sermons and Talks*, vol. 1, p. 15.

5. SPECIAL MANIFESTATION OF GOD'S APPROVAL

- a. What happened when the building of the tabernacle with its court was completed? Exodus 40:34, 35.

“With eager interest the multitudes of Israel crowded around to look upon the sacred structure. While they were contemplating the scene with reverent satisfaction, the pillar of cloud floated over the sanctuary and, descending, enveloped it. . . . There was a revealing of the divine majesty, and for a time even Moses could not enter. With deep emotion the people beheld the token that the work of their hands was accepted. There were no loud demonstrations of rejoicing. A solemn awe rested upon all. But the gladness of their hearts welled up in tears of joy, and they murmured low, earnest words of gratitude that God had condescended to abide with them.”—*Patriarchs and Prophets*, pp. 349, 350.

- b. What assurance should fill our heart with joy and gladness? Romans 8:31; Hebrews 13:6.

“He who was the support of His servant then has been the dependence of His people in every age. In every crisis His people may confidently declare, ‘If God be for us, who can be against us?’ (Romans 8:31). However craftily the plots of Satan and his agents may be laid, God can detect them, and bring to nought all their counsels. The response of faith today will be the response made by Nehemiah, ‘Our God shall fight for us’ (Nehemiah 4:20); for God is in the work, and no man can prevent its ultimate success.”—*Prophets and Kings*, p. 645.

PERSONAL REVIEW QUESTIONS

1. Whom did the door of the court symbolize?
2. How was the door to the heavenly sanctuary opened before us?
3. What was suggested by the fact that the brazen altar of sacrifice was in the court, nearest the entrance?
4. What can we learn from considering the laver made from mirrors?
5. What assurance should fill our heart with joy?

The Priesthood

“Thou shalt appoint the Levites over the tabernacle of testimony” (Numbers 1:50).

“By divine direction the tribe of Levi was set apart for the service of the sanctuary.”—*The Faith I Live By*, p. 195.

Suggested Reading: *Patriarchs and Prophets*, pp. 350, 351.

Sunday

March 6

1. GOD CHOOSES

- a. Which tribe was charged with the care of the sanctuary? Numbers 1:50–53. For what reasons did God bypass the tribe of Reuben and choose Levi as His firstborn son? Genesis 49:3, 4.

“In the earliest times every man was the priest of his own household. In the days of Abraham the priesthood was regarded as the birthright of the eldest son. Now, instead of the firstborn of all Israel, the Lord accepted the tribe of Levi for the work of the sanctuary. By this signal honor He manifested His approval of their fidelity, both in adhering to His service and in executing His judgments when Israel apostatized in the worship of the golden calf.”—*Patriarchs and Prophets*, p. 350.

“[Jacob] pictured what should have been the position of Reuben as the firstborn son; but his grievous sin at Edar had made him unworthy of the birthright blessing.”—*Ibid.*, p. 235.

- b. Which Levi family was set apart for the priesthood? Exodus 28:1; Numbers 18:1, 6, 7.

“The priesthood, however, was restricted to the family of Aaron. Aaron and his sons alone were permitted to minister before the Lord; the rest of the tribe were entrusted with the charge of the tabernacle and its furniture, and they were to attend upon the priests in their ministrations, but they were not to sacrifice, to burn incense, or to see the holy things till they were covered.”—*Ibid.*, p. 350.

2. PRIESTLY GARMENTS – I

a. Specify the main parts of the high priest's dress. Exodus 28:2–4.

“The garments of the high priest were of costly material and beautiful workmanship, befitting his exalted station. In addition to the linen dress of the common priest, he wore a robe of blue, also woven in one piece. Around the skirt it was ornamented with golden bells, and pomegranates of blue, purple, and scarlet.”—*Patriarchs and Prophets*, pp. 350, 351.

b. The ephod: Exodus 28:6, 9, 10.

“Outside of [the robe of blue] was the ephod, a shorter garment of gold, blue, purple, scarlet, and white. It was confined by a girdle of the same colors, beautifully wrought. The ephod was sleeveless, and on its gold-embroidered shoulder pieces were set two onyx stones, bearing the names of the twelve tribes of Israel.”—*Ibid.*, p. 351.

c. The breastplate: Exodus 28:29.

“Over the ephod was the breastplate, the most sacred of the priestly vestments. This was of the same material as the ephod. It was in the form of a square, measuring a span, and was suspended from the shoulders by a cord of blue from golden rings. The border was formed of a variety of precious stones, the same that form the twelve foundations of the City of God. Within the border were twelve stones set in gold, arranged in rows of four, and, like those in the shoulder pieces, engraved with the names of the tribes. The Lord's direction was, ‘Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually’ (Exodus 28:29). So Christ, the great High Priest, pleading His blood before the Father in the sinner's behalf, bears upon His heart the name of every repentant, believing soul.”—*Ibid.*

3. PRIESTLY GARMENTS – II

- a. What were the Urim and Thummim? Exodus 28:30; Leviticus 8:8.
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“At the right and left of the breastplate were set two larger stones, which shone with great brilliancy. When difficult matters were brought to the judges, which they could not decide, they were referred to the priests, and they inquired of God, who answered them. If He favored, and if He would grant them success, a halo of light and glory especially rested upon the precious stone at the right. If he disapproved, a vapor or cloud seemed to settle upon the precious stone at the left hand. When they inquired of God in regard to going to battle, the precious stone at the right, when circled with light, said, Go, and prosper. The stone at the left, when shadowed with a cloud, said, Thou shalt not go; thou shalt not prosper.”—*The Story of Redemption*, pp. 183, 184.

- b. Describe the miter of the high priest. Exodus 28:39; 39:28.
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“The miter of the high priest consisted of the white linen turban, having attached to it by a lace of blue, a gold plate bearing the inscription, ‘Holiness to Jehovah.’”—*Patriarchs and Prophets*, p. 351.

- c. Describe the garments of the common priests. Leviticus 6:10.
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“The robe of the common priest was of white linen and woven in one piece. It extended nearly to the feet and was confined about the waist by a white linen girdle embroidered in blue, purple, and red. A linen turban, or miter, completed his outer costume. Moses at the burning bush was directed to put off his sandals, for the ground whereon he stood was holy. So the priests were not to enter the sanctuary with shoes upon their feet.”—*Ibid.*, p. 350.

- d. What effect was the dress of the priests and their deportment to have upon the people?

“Everything connected with the apparel and deportment of the priests was to be such as to impress the beholder with a sense of the holiness of God, the sacredness of His worship, and the purity required of those who came into His presence.”—*Ibid.*, p. 351.

4. ADEQUATE COVERING AND REVERENT ATTITUDE

- a. How careful were the priests to cover their nakedness when coming before the Lord? Exodus 20:26. What about the angels? Isaiah 6:1, 2.
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- b. What did Isaiah the prophet think of himself when he had a vision of God sitting upon His throne in the temple in heaven? Isaiah 6:5. How should we apply this insightful experience to ourselves?

“Isaiah had denounced the sin of others; but now he sees himself exposed to the same condemnation he had pronounced upon them. He had been satisfied with a cold, lifeless ceremony in his worship of God. He had not known this until the vision was given him of the Lord. How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary. How unworthy he was! how unfitted for sacred service! . . .

“The vision given to Isaiah represents the condition of God’s people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary. ‘And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament’ (Revelation 11:19). As they look by faith into the holy of holies and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips—a people whose lips have often spoken vanity and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will respond to the petitions coming from the contrite heart.”—*The Review and Herald*, December 22, 1896.

“Isaiah had a wonderful view of God’s glory. He saw the manifestation of God’s power, and after beholding His majesty, a message came to him to go and do a certain work. He felt wholly unworthy for the work. What made him esteem himself unworthy? Did he think himself unworthy before he had a view of God’s glory?—No; he imagined himself in a righteous state before God; but when the glory of the Lord of hosts was revealed to him, when he beheld the inexpressible majesty of God, he said, ‘I am undone; because I am a man of unclean lips’ (Isaiah 6:5).”—*Ibid.*, June 4, 1889.

5. ISAIAH'S MISSION—AND OURS

- a. How does the vision of Isaiah chapter 6 apply today? Romans 15:4. Where should our hope be anchored? Hebrews 6:11, 19 (compare Hebrews 9:3).

“As humanity, with its weakness and deformity, was brought out in contrast with the perfection of divine holiness and light and glory, [the prophet Isaiah] felt altogether inefficient and unworthy. How could he go and speak to the people the holy requirements of Jehovah, who was high and lifted up, and whose train filled the temple?”—*The SDA Bible Commentary* [E. G. White Comments], vol. 4, p. 1140.

- b. What comforting assurance given to a humbled Isaiah is likewise offered today to every believer? Isaiah 6:5–7.

“Pray that your lips may be touched with a live coal from the divine altar, that you may speak only pure, Christlike words, and that you may see that it is a sin to speak harshly and unadvisedly.”—*The Review and Herald*, January 14, 1904.

“When you place yourselves where you should be in order to hear the voice of God, you will come before Him every day, saying, ‘Speak, Lord; for thy servant heareth.’ ‘Lord, what wilt thou have me to do?’ (1 Samuel 3:9; Acts 9:6). And the Lord will give you a burden for souls and will touch your lips as He did those of Isaiah, with a live coal from off His altar.”—*General Conference Daily Bulletin*, March 20, 1891.

PERSONAL REVIEW QUESTIONS

1. Which of the twelve tribes was put in charge of the sanctuary? Why?
2. Describe the garments of the high priest.
3. Describe the garments of the common priests and explain what effect their dress, and especially their deportment, was to have upon the people.
4. What should we learn from the reverent attitude and adequate covering of priests and angels in the presence of the Lord?
5. In what sense does the vision of Isaiah (6:1–7) have a special application for us living in the era of self-righteous Laodicea?

The Gospel in the Sanctuary Service

“[The tribe of Levi] shall keep . . . the charge of the whole congregation . . . to do the service of the tabernacle” (Numbers 3:7).

“Not only the sanctuary itself, but the ministration of the priests, was to ‘serve unto the example and shadow of heavenly things’ (Hebrews 8:5).”—*The Faith I Live By*, p. 195.

Suggested Reading: *Patriarchs and Prophets*, pp. 352–358.

Sunday

March 13

1. THE DEDICATION

- a. Describe the dedication of the sanctuary and of the priests. Leviticus 8:10–12, 30, 33. What should we learn from this solemn procedure?

“The God of heaven, whose arm moves the world, who sustains us and gives us life and health, has given us evidence that He may be honored or dishonored by the apparel of those who officiate before Him. He gave special directions to Moses in regard to everything connected with His service. He gave instruction even in regard to the arrangement of their houses and specified the dress which those should wear who were to minister in His service. They were to maintain order in everything and especially to preserve cleanliness.”—*Testimonies*, vol. 2, pp. 610, 611.

- b. Explain the ministry in the sanctuary.

“The ministration of the sanctuary consisted of two divisions, a daily and a yearly service. The daily service was performed at the altar of burnt offering in the court of the tabernacle and in the holy place; while the yearly service was in the most holy.”—*Patriarchs and Prophets*, p. 352.

“Once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary.”—*The Great Controversy*, p. 418.

2. THE DAILY SERVICE

- a. Describe the regular daily services in behalf of the nation. Exodus 29:38–42; Numbers 28:3–6.
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“The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. . . .

“Every morning and evening a lamb of a year old was burned upon the altar . . . [symbolizing] their constant dependence upon the atoning blood of Christ.”—*Patriarchs and Prophets*, p. 352.

- b. How did the priests choose the animals to be sacrificed? Exodus 12:5. Who was symbolized by the offering “without blemish”? 1 Peter 1:19.
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“The priests were to examine all animals brought as a sacrifice and were to reject everyone in which a defect was discovered. Only an offering ‘without blemish’ could be a symbol of His perfect purity who was to offer Himself as ‘a lamb without blemish and without spot’ (1 Peter 1:19).”—*Ibid.*

- c. What else should the perfect offering cause us to consider? Romans 12:1.
-

“We are to give ourselves to the service of God, and we should seek to make the offering as nearly perfect as possible. God will not be pleased with anything less than the best we can offer. Those who love Him with all the heart will desire to give Him the best service of the life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will.”—*Ibid.*, pp. 352, 353.

“The realization of the sacrifice made in our behalf is ever to be fresh in our minds and is ever to exert an influence on our thoughts and plans. Christ is to be indeed as one crucified among us. . . .

“What a price has been paid for us! Behold the cross, and the Victim uplifted upon it. Look at those hands, pierced with the cruel nails. Look at His feet, fastened with spikes to the tree. Christ bore our sins in His own body. That suffering, that agony, is the price of your redemption.”—*Testimonies*, vol. 6, p. 479.

3. INDIVIDUAL OFFERINGS

- a. In the ancient Hebrew system, when an individual sinned, what was he or she required to do? Leviticus 4:2, 3, 22, 23, 27–30.
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“The most important part of the daily ministrations was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim’s head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary.”—*Patriarchs and Prophets*, p. 354.

- b. Specify the five classes of offerings. What should these cause us to ponder?

- Burnt offerings (Leviticus 1:2, 3).
- Grain offerings (Leviticus 2:1–3).
- Peace offerings (Leviticus 3:1, 2).
- Sin offerings (Leviticus 4:2).
- Trespass offerings (Leviticus 5:1–6).

“Day by day the repentant sinner brought his offering to the door of the tabernacle and, placing his hand upon the victim’s head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. The animal was then slain. ‘Without shedding of blood’ (Hebrews 9:22), says the apostle, there is no remission of sin. ‘The life of the flesh is in the blood’ (Leviticus 17:11). The broken law of God demanded the life of the transgressor. The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed.”—*The Great Controversy*, p. 418.

“Will you not hate sin, and pray most earnestly that you may have a sense of its exceeding sinfulness? Will you not hate that which caused the death of the Majesty of heaven, the Son of God? Always bear in mind the fact that there is one thing which God hates with a perfect hatred, and that is sin.”—*Manuscript Releases*, vol. 14, p. 73.

4. THE OFFERING OF INCENSE

- a. Describe the offering of incense. Exodus 30:1, 6–8; 40:5.
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“In the offering of incense the priest was brought more directly into the presence of God than in any other act of the daily ministration. As the inner veil of the sanctuary did not extend to the top of the building, the glory of God, which was manifested above the mercy seat, was partially visible from the first apartment. When the priest offered incense before the Lord, he looked toward the ark; and as the cloud of incense arose, the divine glory descended upon the mercy seat and filled the most holy place, and often so filled both apartments that the priest was obliged to retire to the door of the tabernacle.”—*Patriarchs and Prophets*, p. 353.

- b. What did the offering of incense represent? Revelation 8:3, 4. How does this bless our religious experience in a practical way?
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“The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place was an altar of perpetual intercession, before the holy, an altar of continual atonement. By blood and by incense God was to be approached—symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul.”—*Ibid.*

“As we acknowledge before God our appreciation of Christ’s merits, fragrance is given to our intercessions. As we approach God through the virtue of the Redeemer’s merits, Christ places us close by His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite. He puts His merits, as sweet incense, in the censer in our hands, in order to encourage our petitions. He promises to hear and answer our supplications.

“Yes, Christ has become the medium of prayer between man and God. He has also become the medium of blessing between God and man. He has united divinity with humanity. Men are to cooperate with Him for the salvation of their own souls, and then make earnest, persevering efforts to save those who are ready to die.”—*Testimonies*, vol. 8, p. 178.

5. A TIME OF HEART-SEARCHING

- a. **What did the assembled worshippers do, morning and evening, at the time of daily sacrifice and offering of incense? Luke 1:10.**

“As the priests morning and evening entered the holy place at the time of incense, the daily sacrifice was ready to be offered upon the altar in the court without. This was a time of intense interest to the worshippers who assembled at the tabernacle. Before entering into the presence of God through the ministration of the priest, they were to engage in earnest searching of heart and confession of sin. They united in silent prayer, with their faces toward the holy place. Thus their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Saviour prefigured by the atoning sacrifice. The hours appointed for the morning and the evening sacrifice were regarded as sacred, and they came to be observed as the set time for worship throughout the Jewish nation.”—*Patriarchs and Prophets*, pp. 353, 354.

- b. **How should we imitate the worship of the pious Jews—especially before partaking of the Lord’s Supper? 2 Corinthians 13:5, 6; 1 Corinthians 11:28.**

“In this custom [of the Jewish hour of sacrifice] Christians have an example for morning and evening prayer. While God condemns a mere round of ceremonies, without the spirit of worship, He looks with great pleasure upon those who love Him, bowing morning and evening to seek pardon for sins committed and to present their requests for needed blessings.”—*Ibid.*, p. 354.

- c. **What should be our main concern today? Romans 13:11–14.**

PERSONAL REVIEW QUESTIONS

1. Describe the ministration of the sanctuary.
2. What was the significance of the offering “without blemish”?
3. Explain the key part of the daily ministration in the sanctuary.
4. What did the offering of incense represent?
5. What lessons should we learn from the morning and evening incense?

JESUS, OUR HIGH PRIEST

“As you near the cross of Calvary there is seen love that is without a parallel. As you by faith grasp the meaning of the sacrifice, you see yourself a sinner, condemned by a broken law. This is repentance. As you come with humble heart, you find pardon, for Christ Jesus is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world. He is a minister of the true tabernacle which the Lord pitched and not man. The typical shadows of the Jewish tabernacle no longer possess any virtue. A daily and yearly typical atonement is no longer to be made, but the atoning sacrifice through a mediator is essential because of the constant commission of sin. Jesus is officiating in the presence of God, offering up His shed blood, as it had been a lamb slain. Jesus presents the oblation offered for every offense and every shortcoming of the sinner.

“Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf, but the Spirit pleads not for us as does Christ, who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the Spirit's striking the cords of the soul in holy memories, awakening the music of the heart.

“The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor, who is at God's right hand, presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned.

“Oh, that all may see that everything in obedience, in penitence, in praise and thanksgiving, must be placed upon the glowing fire of the righteousness of Christ. The fragrance of this righteousness ascends like a cloud around the mercy seat.”—*Selected Messages*, bk. 1, pp. 343, 344.

Christ's Preexistence

“O Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (John 17:5).

“Christ was indeed glorified, even with the glory which He had with the Father from all eternity.”—*The Acts of the Apostles*, pp. 38, 39.

Suggested Readings: *Evangelism*, pp. 615, 616.
Selected Messages, vol. 1, p. 247.
The Acts of the Apostles, pp. 38, 39.

Sunday

March 20

1. HE WAS BEFORE ALL THINGS

- a. How does the Bible refute the claim that Christ did not exist before His birth in Bethlehem? John 8:58; 17:5, 24.

“While God’s Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His preexistence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father.”—*Lift Him Up*, p. 16.

- b. Who was the Creator of all things? John 1:1–3; Colossians 1:13–17; Hebrews 1:2, 8–10.

“If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.”—*Ibid.*

“Christ is the preexistent, self-existent Son of God. . . . In speaking of His preexistence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God.”—*The Faith I Live By*, p. 46.

2. HE WROUGHT THE DELIVERANCE FROM EGYPT

- a. **What deeply influential relationship did Christ have with Moses? Exodus 3:2–8; Hebrews 11:24–27.**

“The burning bush, in which God appeared to Moses, revealed Christ. There is living truth in this spectacle. In mercy God was about to deliver His people from Egyptian bondage; and He appeared to Moses, telling him that he had been selected as the visible leader of God’s people. . . .

“He who sees the end from the beginning, watched over and guarded His servant. God transferred Moses from the courts of luxury, where his every wish was gratified, to a more private school. Here the Lord could commune with Moses, and so educate him that he would obtain a knowledge of the hardships, trials, and perils of the wilderness. He gave him sheep to care for, that he might become qualified to be the shepherd of God’s people.”—*The Youth’s Instructor*, December 13, 1900.

- b. **Who was the Angel from whom Moses received the moral law (Exodus 20:3–17) to be given to the Hebrews and to us? Malachi 3:1; Acts 7:37, 38.**

“Christ was not only the leader of the Hebrews in the wilderness—the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host—but it was He who gave the law to Israel. Amid the awful glory of Sinai, Christ declared in the hearing of all the people the ten precepts of His Father’s law. It was He who gave to Moses the law engraved upon the tables of stone.”—*Patriarchs and Prophets*, p. 366.

“When the law was spoken, the Lord, the Creator of heaven and earth, stood by the side of His Son, enshrouded in the fire and the smoke on the mount. It was not here that the law was first given; but it was proclaimed, that the children of Israel, whose ideas had become confused in their association with idolaters in Egypt, might be reminded of its terms, and understand what constitutes the true worship of Jehovah.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 1, pp. 1103, 1104.

“The ten holy precepts spoken by Christ upon Sinai’s mount were the revelation of the character of God, and made known to the world the fact that He had jurisdiction over the whole human heritage.”—*Ibid*, p. 1105.

3. HE LED ISRAEL THROUGH THE DESERT

- a. How was Christ involved in leading the people of Israel through the desert? Exodus 23:20–23; 32:34; 1 Corinthians 10:4.
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“Shrouded in the pillar of cloud, the world’s Redeemer held communion with Israel. Let us not say, then, that they had not Christ. When the people thirsted in the wilderness and gave themselves up to murmuring and complaint, Christ was to them what He is to us—a Saviour full of tender compassion, the Mediator between them and God.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 6, p. 1061.

- b. Whom did the Israelites tempt and provoke during the wilderness pilgrimage? Psalm 78:18, 56; 1 Corinthians 10:9.
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“Moses smote the rock, but it was Christ who stood by him and caused the water to flow from the flinty rock. The people tempted the Lord in their thirst, and said, If God has brought us out here, why does He not give us water, as well as bread. That *if* showed criminal unbelief and made Moses afraid that God would punish them for their wicked murmurings. The Lord tested the faith of His people, but they did not endure the trial. They murmured for food and for water, and complained of Moses. Because of their unbelief, God suffered their enemies to make war with them, that He might manifest to His people from whence cometh their strength.”—*The Story of Redemption*, pp. 132, 133.

“One equal with God, His only begotten Son, carried out His Father’s mind in the deliverance of the Israelites. God had promised Moses, ‘My presence shall go with thee,’ and He fulfilled this promise by giving Christ to be the invisible Leader of His people, while Moses was chosen to be their visible general. Christ guided them in their travels through the wilderness, indicating where they should encamp. Through Moses He communicated His will and purpose to more than a million people. Through 40 years of wilderness-wandering He was their instructor.”—*Manuscript Releases*, vol. 13, pp. 185, 186.

4. HE SPOKE THROUGH THE PROPHETS

- a. Describe Christ's relationship with Noah, a mouthpiece who preached the Gospel to the "spirits in prison" that were "dead" in trespasses and sins. 1 Peter 3:18–20; 4:6.

" 'The Son of God was manifested, that He might destroy the works of the devil' (1 John 3:8). Christ was engaged in this warfare in Noah's day. It was His voice that spoke to the inhabitants of the old world in messages of warning, reproof, and invitation."—*The SDA Bible Commentary* [E. G. White Comments], vol. 1, pp. 1088, 1089.

- b. Describe Christ's relationship with other Old Testament prophets, such as David (Psalms 22:7, 8; 40:6–8; 110:1), Isaiah (chapter 53), and Jeremiah (31:33, 34). 1 Peter 1:9–11.

"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. It was the Son of God that gave to our first parents the promise of redemption. It was He who revealed Himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel. They looked for salvation through man's Substitute and Surety. These holy men of old held communion with the Saviour who was to come to our world in human flesh; and some of them talked with Christ and heavenly angels face to face. . . .

"It was Christ that spoke to His people through the prophets."—*Patriarchs and Prophets*, p. 366.

"The ceremonial law was given by Christ. . . .

"Jesus was the light of His people—the Light of the world—before He came to earth in the form of humanity. The first gleam of light that pierced the gloom in which sin had wrapped the world came from Christ. And from Him has come every ray of heaven's brightness that has fallen upon the inhabitants of the earth. In the plan of redemption Christ is the Alpha and the Omega—the First and the Last."—*Ibid.*, p. 367.

5. HE IS THE WAY, THE TRUTH, AND THE LIFE

- a. Describe the experience of Simeon as he held the infant Jesus in his arms. Luke 2:25–33.

“Simeon had lived in the atmosphere of heaven. The bright beams of the Sun of righteousness gave him spiritual discernment.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 5, p. 1116.

- b. Why were the other priests unable to recognize Jesus as the promised Saviour? John 9:40, 41.

“God could not manifest His glory and power to His people through a corrupt priesthood. The set time to favor His people had come. The faith of the Jews had become clouded, in consequence of their departure from God. Many of the leaders of the people brought in their own traditions, and enforced them upon the Jews, as the commandments of God.”—*Ibid.*

- c. How does the Bible describe the Son of God as the source of life? John 1:4; 10:10 (last part).

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- d. What assurance is given to all who die as faithful followers of Christ? John 11:25.

“In Christ is life, original, unborrowed, underived. . . . The divinity of Christ is the believer’s assurance of eternal life.”—*The Desire of Ages*, p. 530.

PERSONAL REVIEW QUESTIONS

1. Quote at least one verse saying that Christ made all things.
2. How can you show that the law of Ten Commandments, given “unto us” (Acts 7:38), was received from the hands of Christ?
3. Describe Christ’s leading the Israelites in the wilderness.
4. Give examples showing that Christ spoke through the prophets.
5. Why did only a few in number recognize Jesus as the promised Messiah?

ETERNAL PRE-EXISTENCE OF CHRIST

"The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by him as His right. This was no robbery of God."—*The Review and Herald*, April 5, 1906.

"In speaking of His preexistence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God."—*The Signs of the Times*, August 29, 1900.

Your father Abraham rejoiced to see My day: and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am' (John 8:56–58).

"Here Christ shows them that, although they might reckon His life to be less than fifty years, yet His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured by figures."—*Ibid.*, May 3, 1899.

"The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, 'whose goings forth have been from of old, from the days of eternity' (Micah 5:2, margin)."—*The Desire of Ages*, pp. 469, 470.

"From all eternity Christ was united with the Father, and when He took upon Himself human nature, He was still one with God."—*The Signs of the Times*, August 2, 1905.

"But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His preexistence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. 'The Word was with God, and the Word was God' (John 1:1). Before men or angels were created, the Word was with God, and was God."—*The Review and Herald*, April 5, 1906.

"From the days of eternity the Lord Jesus Christ was one with the Father; He was 'the image of God,' the image of His greatness and majesty, 'the outshining of His glory.'"—*The Desire of Ages*, p. 19.

"He was one with the Father before the angels were created."—*The Spirit of Prophecy*, vol. 1, p. 17.

First Sabbath Offerings



JANUARY 1
Trieste Headquarters
Renovation
(See p. 4.)

FEBRUARY 5
World Disaster
Relief Fund
(See p. 31.)



MARCH 5
Mexican
Union Special Projects
(See p. 53.)