

Christ's ministry lasted only three years, but a great work was done in that short period. *In these last days there is a great work to be done in a short time.*

While many are getting ready to do something, souls will perish for lack of light and knowledge.
{GW 376.3}





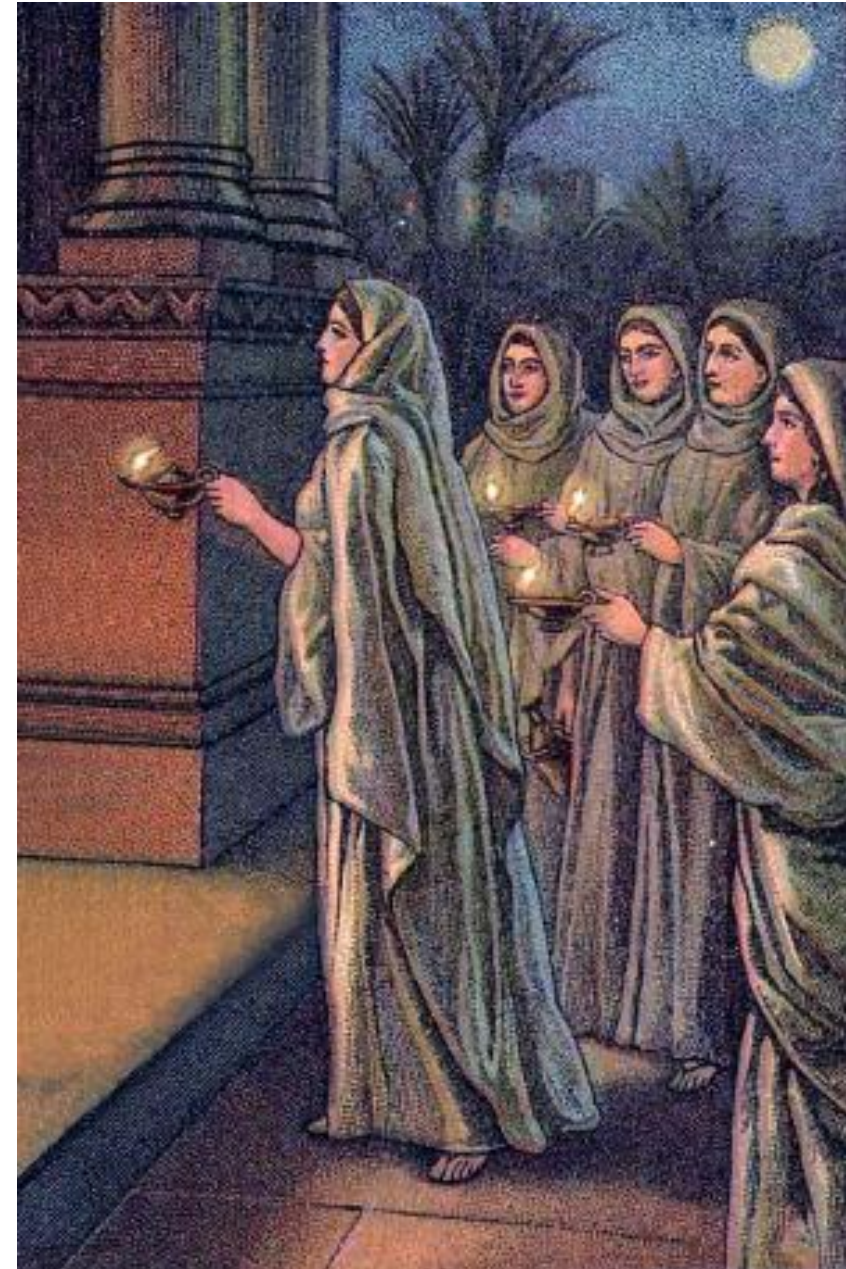
TRIM
YOUR
LAMPS

Then all those virgins arose,
and *trimmed their lamps*.

Matt. 25:7

Trim [trim] *verb (used with object), trimmed, trim·ing*
to put into a neat or orderly condition by
clipping, paring, pruning, etc.:

Proof [proof] *noun*
evidence sufficient to establish a thing as
true, or to produce belief in its truth.



Recipe For Studying God's Word



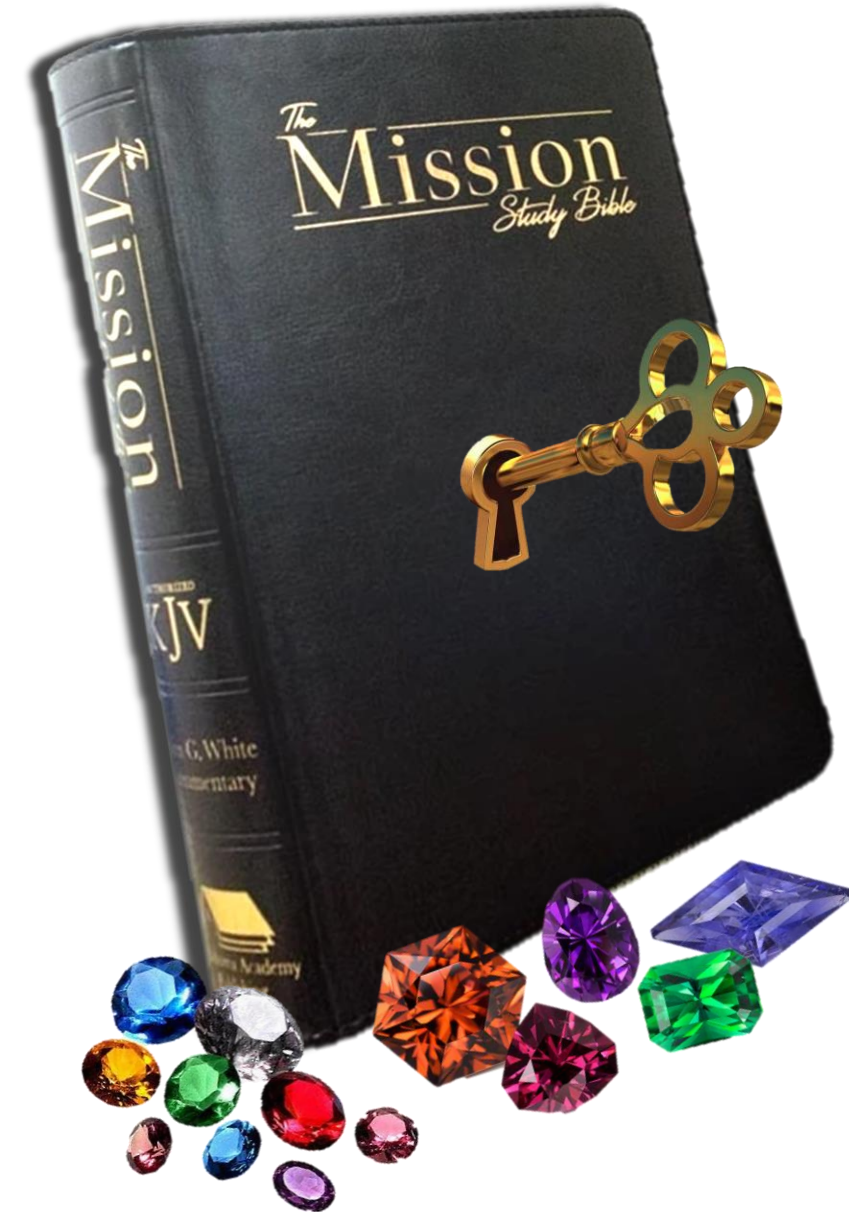
Isa. 28:9, 10, & 13

We must give this message quickly,
line upon line, precept upon precept.
Men will soon be forced to great
decisions, and it is our duty to see that
they are given an opportunity to
understand the truth, that they may
take their stand intelligently on the
right side. The Lord calls upon His
people to labor—labor earnestly and
wisely—while probation lingers.
{Testimonies for the Church 9:126, 127}



It is too late in the day to feed with milk. If souls a month or two old in the truth, who are about to enter the time of trouble such as never was, cannot hear all the straight truth, or endure the strong meat of the straightness of the way, how will they stand in the day of battle? Truths that we have been years learning must be learned in a few months by those who now embrace the Third Angel's Message. We had to search and wait the opening of truth, receiving a ray of light here and a ray there, laboring and pleading for God to reveal truth to us. But now the truth is plain; its rays are brought together. The blazing light of truth when it is presented as it should be can be now seen and brought to bear upon the heart.

Gems of Truth

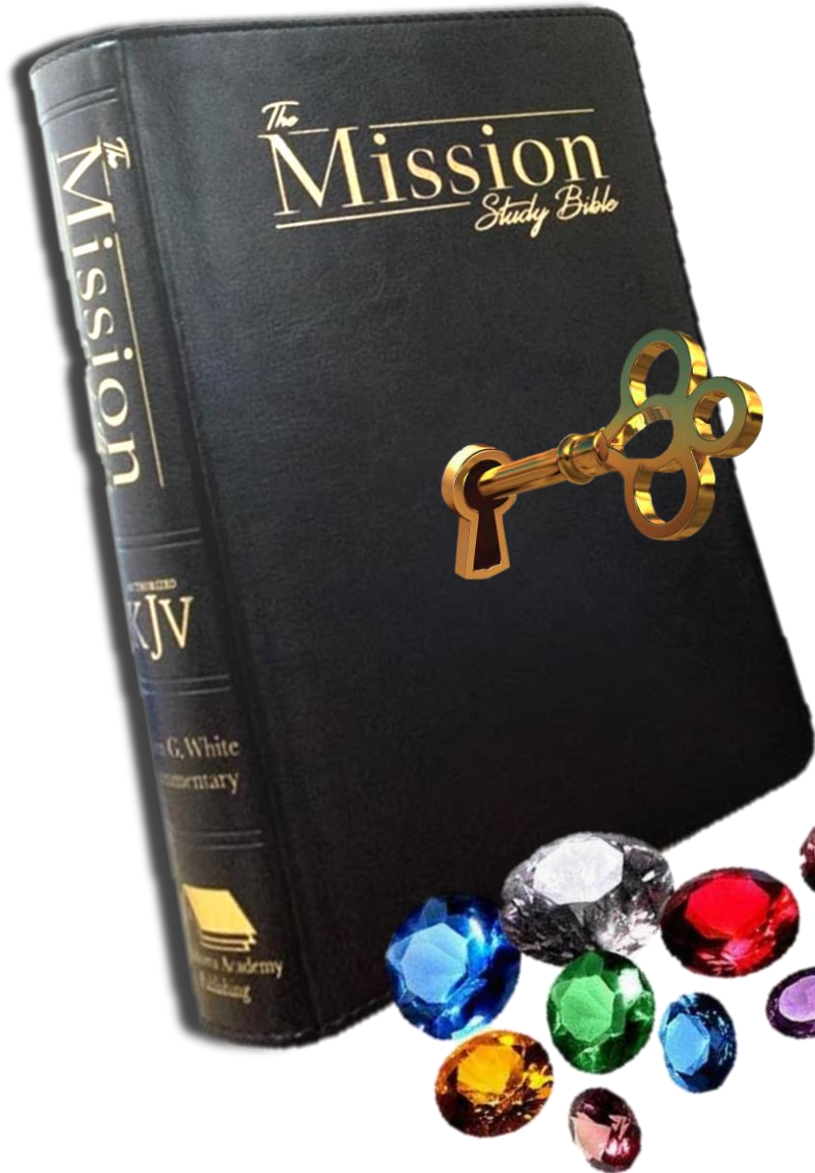


The *central theme of the Bible*, the theme about which every other in the whole book clusters, *is the redemption plan, the RESToration in the human soul of the image of God*. From the first intimation of hope in the sentence pronounced in Eden to that last glorious promise of the Revelation, “They shall see His face; and His name shall be in their foreheads” (Revelation 22:4), *the burden of every book and every passage of the Bible is the unfolding of this wondrous theme*,—man's uplifting,—the power of God, “which giveth us the victory through our Lord Jesus Christ.” 1 Corinthians 15:57.



Gems of Truth

He who grasps this thought has before him an infinite field for study. He has the key that will unlock to him the whole treasure house of God's word. {Ed, p. 126}



LET'S DIG
INTO THIS
STUDY
GUIDE



Christ, the Representative Man

Aaron not only represented the people but was practically identified with them. What he did, they did. What they did, he did.

The high priest represented the whole people. All Israelites were reckoned as being in him. In him everything belonging to the priesthood gathered itself up and reached its culmination. When he sinned, the people sinned.

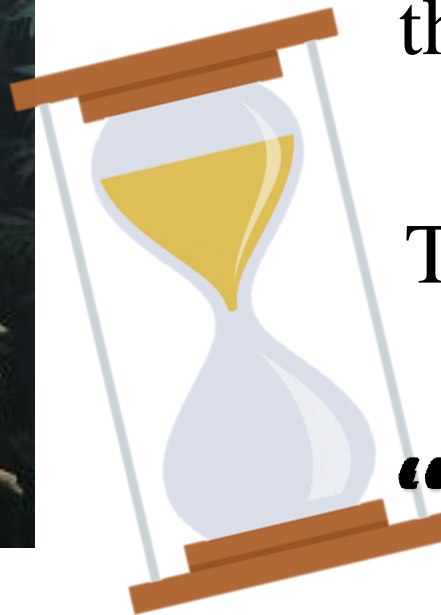




Adam was the representative man.
By him sin entered into the world
(Romans 5:12). By his disobedience
many were made sinners (Verse
19). And so by **one man's offence**
death reigned by one, and through
the offence of one many be dead
(Verses 17, 15).

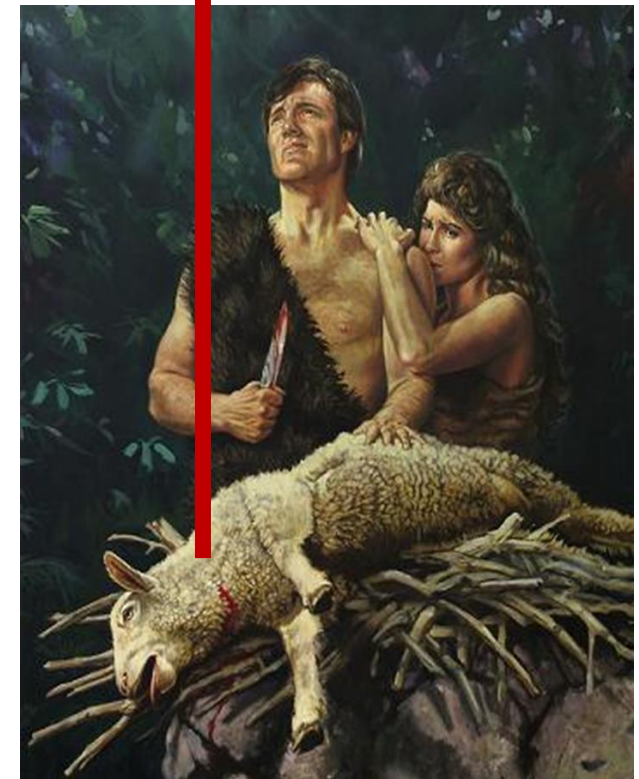
Time began when Adam partook
of the fruit. God set a limit to
SIN.

“6,000 yrs.”

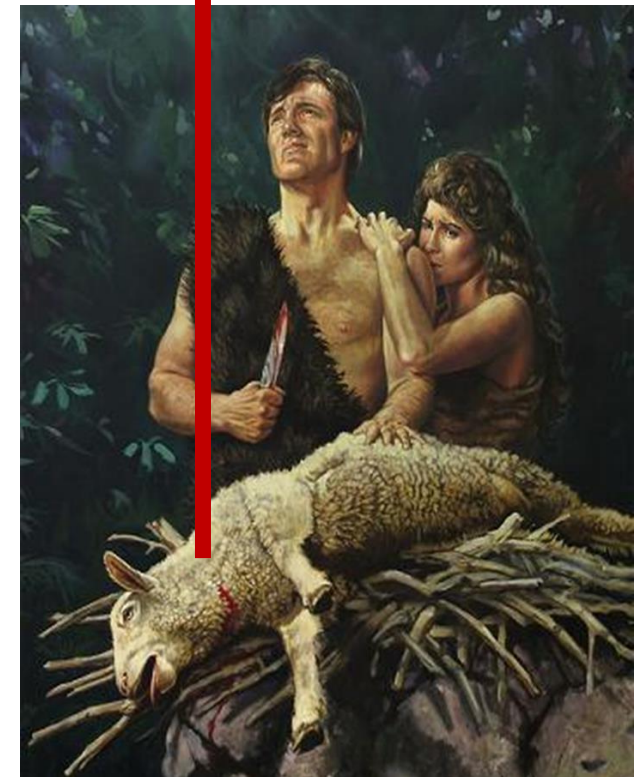


Christ also was the representative man. ***He was the second man and the last Adam.*** The first man is of the earth, earthy: the second man is the Lord from heaven (1 Corinthians 15:47). ***This second man, the Lord from heaven, undid all that the first man had done by his transgression.*** By the disobedience of the first man many were made sinners. By the obedience of the second man shall many be made righteous (Romans 5:19). By the offense of the first man, “Judgment came upon all men to condemnation.” By the righteousness of the second man, the free gift came upon all men unto justification of life (Verse 18). And so as in Adam all die, even so in Christ shall all be made alive (1 Corinthians 15:22).

Behold the lamb which taketh away the sin of the world (John 1:29)



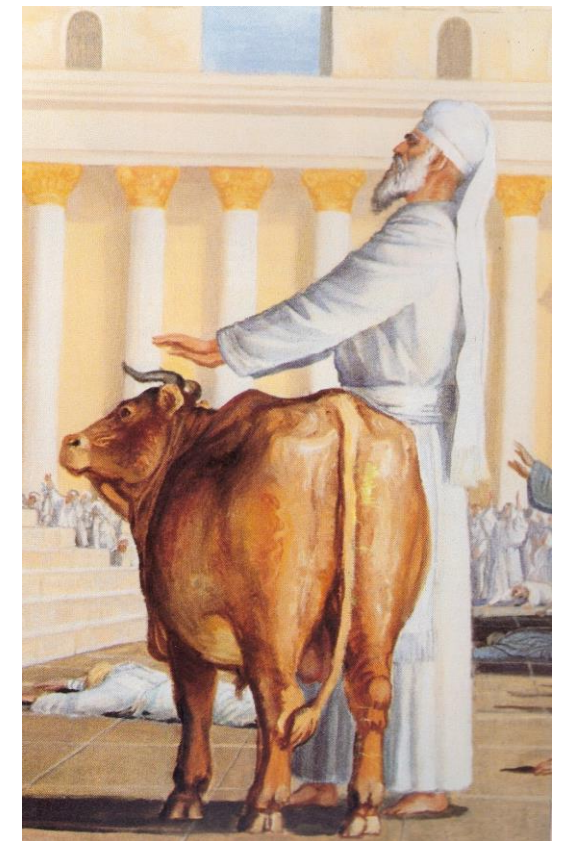
*The victory gained at His death on Calvary
broke forever the accusing power of Satan
over the universe and silenced his charges
that self-denial was impossible with God and
therefore not essential in the human family.
{1SM, p.341}*



The high priest was a type of Christ and a representative of the nation. As a representative of the nation, he was identified with their sins and was worthy of death. As a type of Christ, he was, their mediator and savior. In either case he transacted with God for the people. In this sense he was the people. If God accepted him, He accepted the people in him. For this reason the people were anxious to hear the sound of the bells on his robe on the Day of Atonement. When at last the atonement had been effected and the reconciliation was complete, the sound of the bells as the high priest resumed his high priestly garments was the sign that God had accepted the substitute. As he stepped outside and the sound was clearly heard by all, their joy and thankfulness were profound. *God had once more accepted them in the person of the high priest.*

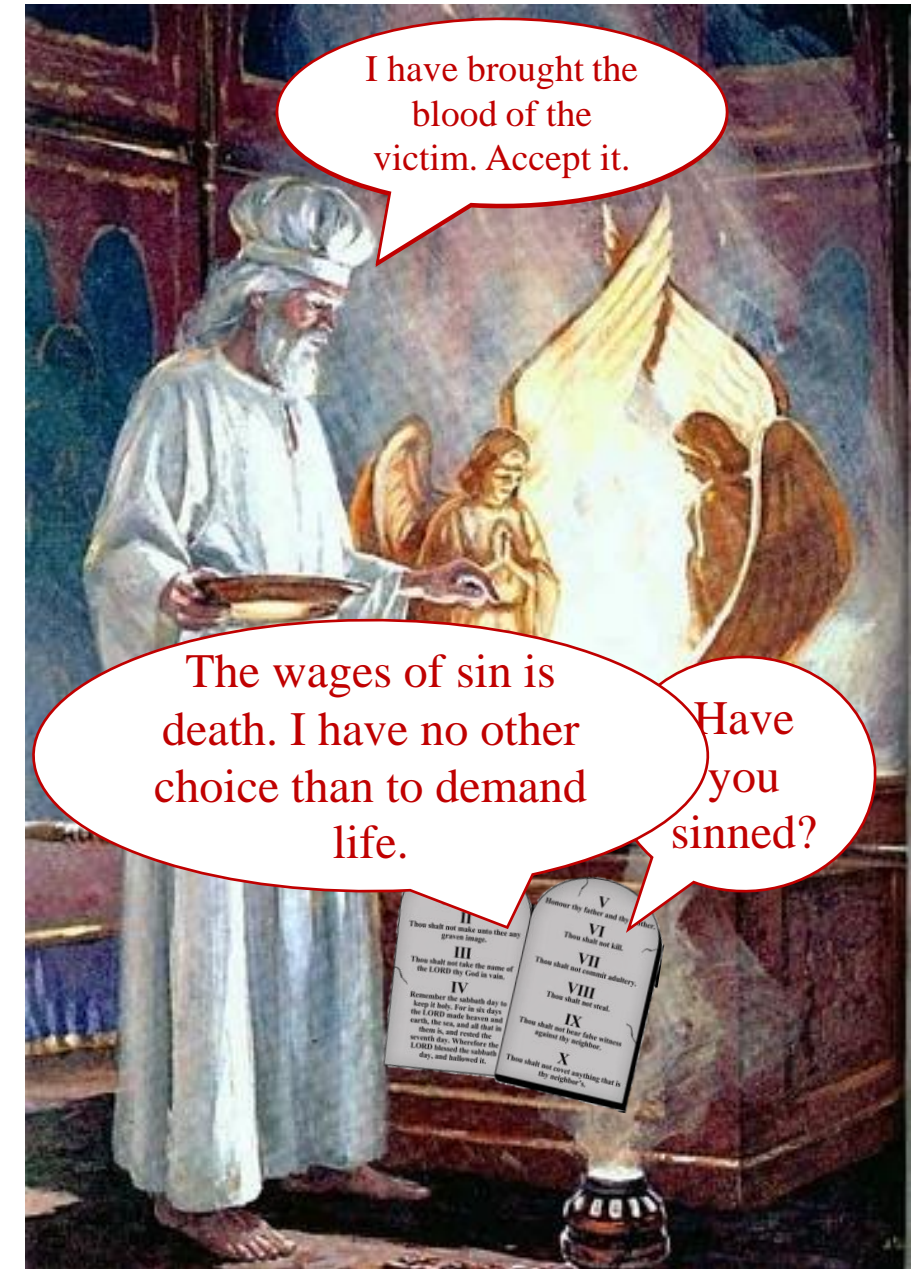


When the high priest went into the most holy on the Day of Atonement, he went in as the representative of the people. In him Israel appeared before the Lord to give account of the sins of the year. The record of these sins appeared in blood on the altar of burnt offering and in the holy place. With the Day of Atonement the day of reckoning had come, the day of judgment when all sins were to come in review before God the high priest appeared in God's presence, shielded by the veil of incense. **For the first time that year sin was brought before God in the most holy.** The high priest sprinkled the blood of the bullock upon the mercy seat eastward; and before the mercy seat he sprinkled of the blood with his finger seven times, and received atonement for himself, and for his house (Leviticus 16:14,11). **He was now clean.** Whatever sins he was identified with, whatever sins he was responsible for, they have in figure been transferred to the sanctuary. He was clean, but the sanctuary was not.



What has thus far been accomplished is this: The high priest in his representative capacity has appeared before God and the law. He has acknowledged his sins and sprinkled the blood.

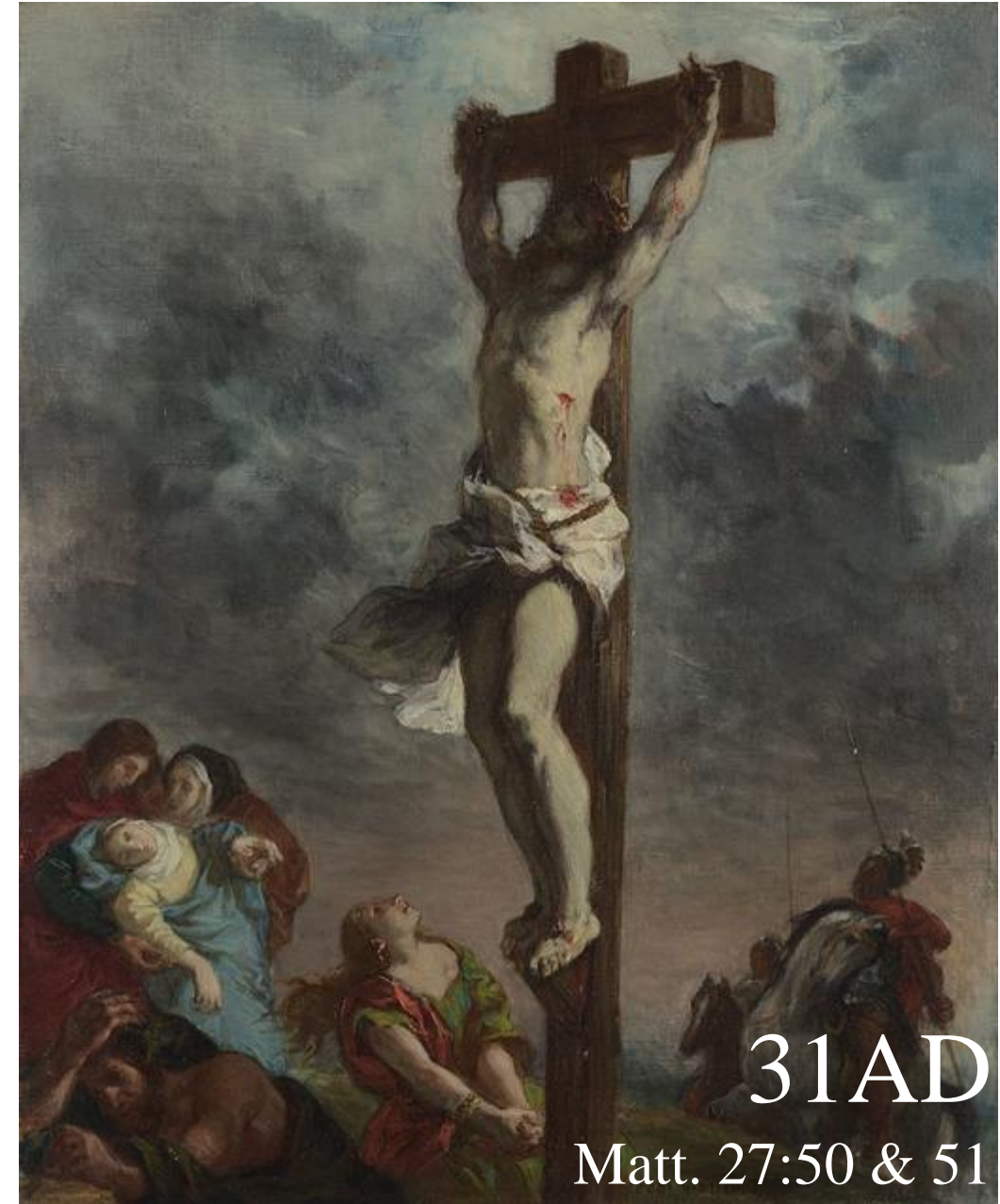
The law has in effect asked:
The high priest has answered:
The law says:
The high priest replies:





The blood is sprinkled on the mercy seat. A substitute has been accepted instead of the sinner. On this substitute the sin has been placed; it is made sin, and as such has died. It has paid the penalty of transgression. It has died in the sinner's place and for sin. It has paid the debt due because of sin. In our consideration of sacrifices for sin, stress was laid on the placing of the hand upon the victim's head, thus transferring sin to the victim. In each case the victim dies with guilt upon its head, dies for sin. **Thus Christ took our sins upon Himself and was made sin. Being made sin, He must die, for the wages of sin is death.**

Christ died not only as a substitute for the sinner but also as the Sinless One. Taking our sins upon Himself-we say it reverently-He ought to die; the law demanded it. But personally Christ had not sinned. He was sinless; yet He died. And the death of the Sinless One is a definite part of the plan of God. The death of the sinner satisfies the claim of the law. The death of the Sinless One provides the ransom and frees the sinner from death.



31AD

Matt. 27:50 & 51

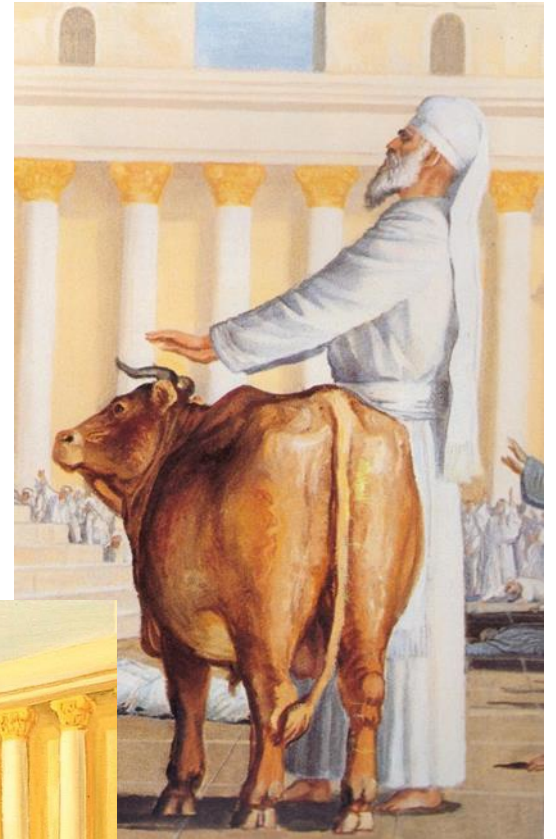
After the high priest had offered the bullock and sprinkled its blood upon the mercy seat and before the mercy seat, he was told to kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat. *And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel*, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remains among them in the midst of their uncleanness (Leviticus 16:15, 16).

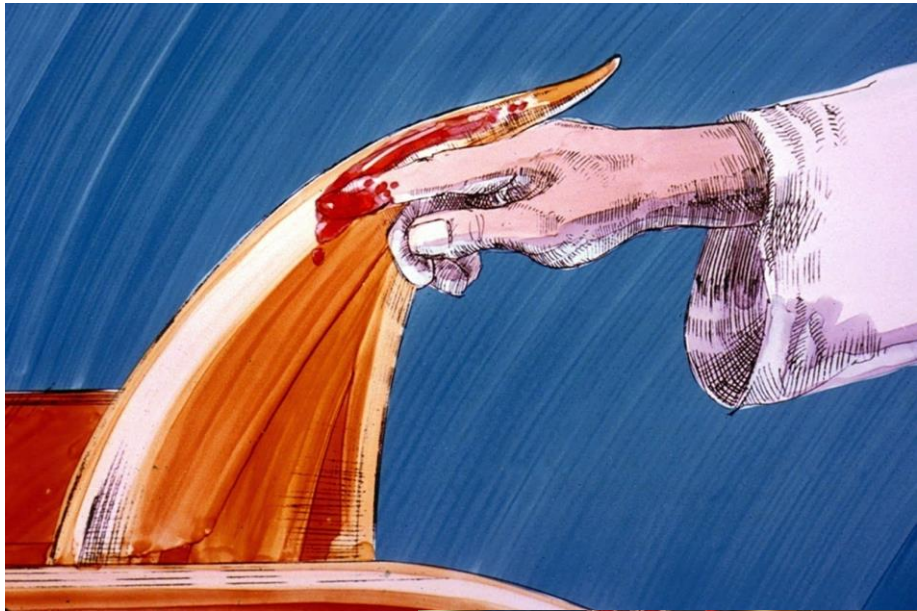


The Scape Goat

The Lord's Goat

It has before been noted, but should here be emphasized, that the blood of the bullock and that of the goat accomplished two different things. The first makes atonement for Aaron and his house. The second makes atonement for the people and the sanctuary (Verses 11, 15, 16). Nothing is said of the blood of the bullock making atonement for or cleansing the sanctuary, but this is definitely stated of the blood of the goat (Verses 15, 16). This may be accounted for on the following grounds.





In all cases in the daily service where forgiveness was obtained, the atonement was accomplished by means of blood and indicated a transfer of sins to the sanctuary. The sinner transferred his sins to the victim which was slain, and the blood was put on the horns of the altar of burnt offering, or on the horns of the altar of incense and sprinkled in the holy place. The blood which-because of sin's having been confessed on the victim-might be called sin-laden blood, typically and ceremonially defiles the place where it is applied. Thus the sanctuary is made unclean.

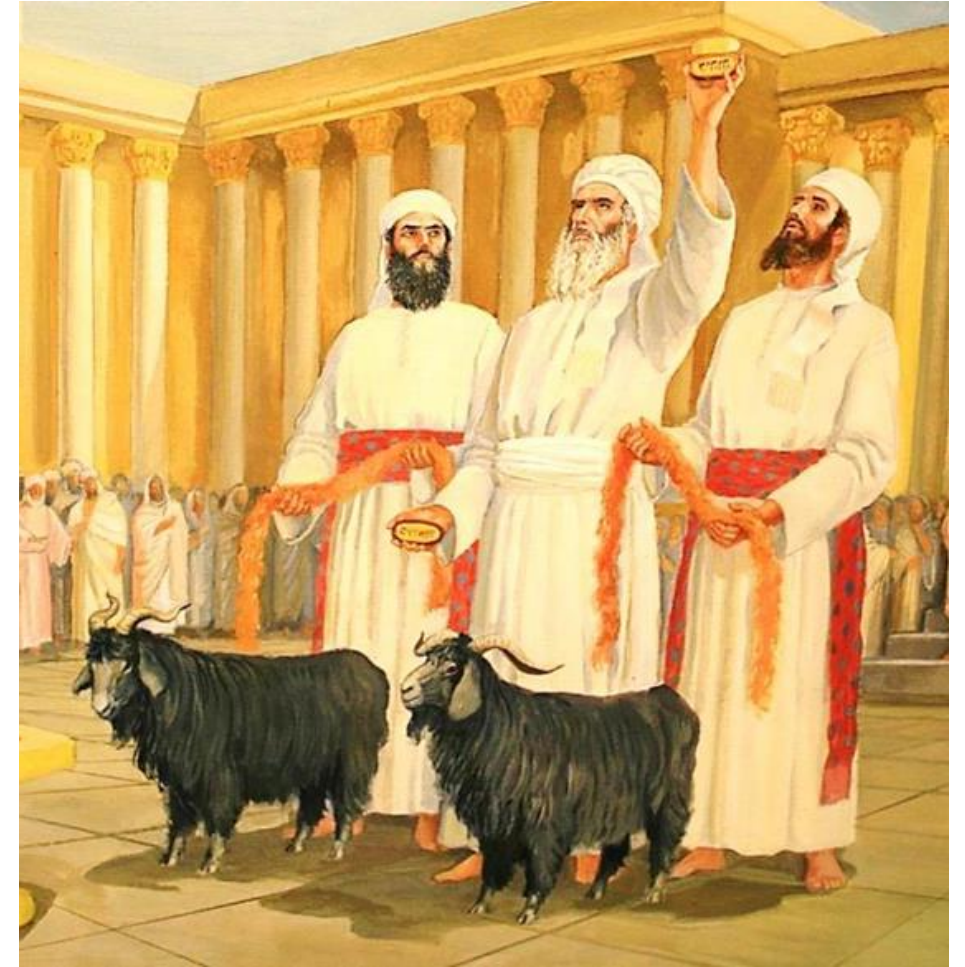
When the high priest comes out after sprinkling the blood of the bullock, he is cleansed. Whatever sins he carried for which he was responsible had been confessed and transferred to the sanctuary. When he steps out of the most holy, he is cleansed, free, holy, a type of Christ the Sinless One. He has confessed his sins, they have been forgiven him, and he has no further confession to make for himself.

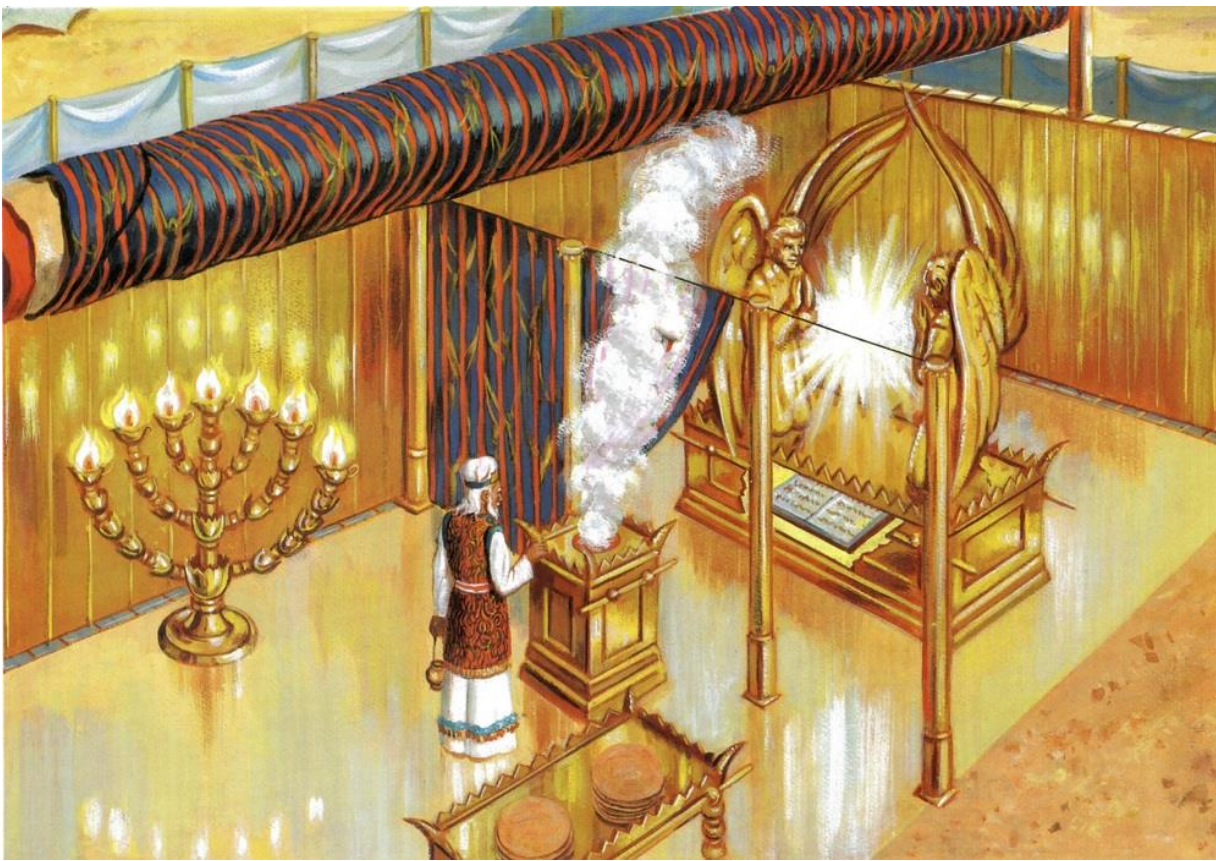




The Lord's goat, whose blood he is about to sprinkle, typifies the *Sinless One*. In all the offerings made during the year the death of Christ as the Sin Bearer was portrayed. He was made sin who knew no sin. In the goat on the Day of Atonement He is typified as the chosen of God, harmless, undefiled, sinless.

To emphasize: In the goat offered on the Day of Atonement we have symbolic reference to the death of the sinless Christ, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, (*Hebrews 7:26*). Because the blood of the goat is not sin laden, it has cleansing efficacy and makes possible the cleansing of the sanctuary.



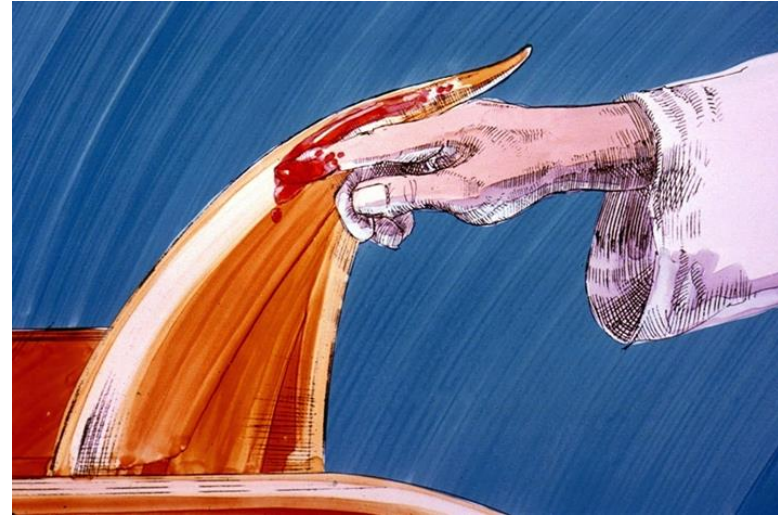


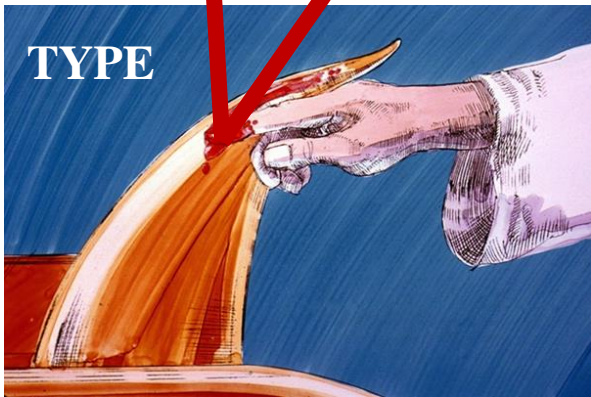
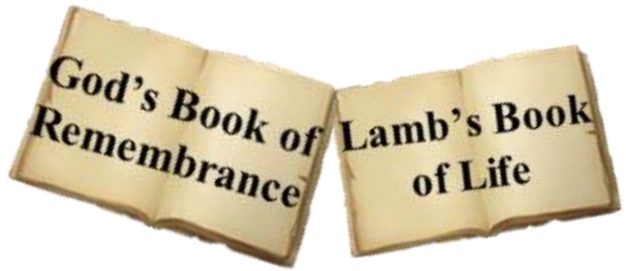
The sprinkling of the blood of the morning and evening sacrifices for the nation covered all sin done throughout Israel for that particular day. The daily sacrifice on the altar represented Christ, who died for us while we were yet sinners; who gave Himself for us an offering and a sacrifice to God for a sweet smelling savor; who is the propitiation for our sins: and not for ours only, but also for the sins of the whole world (Romans 5:8; Ephesians 5:2; 1 John 2:2).

The daily burnt offering is symbolic of Him who gave Himself for the sin of the world, dying for all men, thus making provision for all who will come to Him to be saved. The sprinkling of the blood “round about upon the altar” denotes the temporary or provisional atonement provided, and also constitutes a record of sins committed but not as yet individually atoned for.

The individual sin and trespass offerings constituted, in effect, a record of sins for which atonement was sought.

The sins had already been recorded in the daily morning and evening service. Now the individual offenders register their repentance by bringing the required offerings, and the blood is duly placed on the horns of the altar of burnt offering, or on the horns of the altar of incense and sprinkled before the veil. The blood thus ministered recorded confessed sins. It has already been noted that all confessed sins found their way eventually into the sanctuary, for in cases where the blood was not carried directly into the sanctuary, the flesh was eaten by the priests who thus carried sin; and when the priests offered sacrifices for themselves, these sins would, with their own, be carried into the holy place.





This earthly tabernacle service was typical of the work carried on in the sanctuary above, where a complete record is kept of sins committed and of sins confessed. When the Day of Atonement came in Israel, all were supposed to have confessed their sins and had that confession recorded in blood in the sanctuary. To complete the work it was now necessary to have the record removed, to have the sins blotted out, to cleanse the sanctuary of its blood defilement. Before this specific cleansing was done, the high priest went into the most holy with the blood of the bullock and made atonement for himself and for his house. This having been done, the work of cleansing began. The most holy was cleansed with the blood of the goat, and then the holy. Thus the record of sin was blotted out. After that the altar was cleansed.

He shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel (Leviticus 16:19). Thus he makes an end of reconciling the holy place, and the tabernacle of the congregation, and the altar (Verse 20). All is now cleansed, reconciled, and atoned for.

Thus far in the record nothing has been said of the people's cleansing. They had already confessed their sins. They were forgiven. Only the record of their sins remained, and on this day that was blotted out. The blotting out of the record was *the last act* in the cleansing of the people. They began the new year with a clean slate.



**First –
The High Priest**

**Second –
The
Sanctuary**



Third - The PEOPLE???



We would call attention to one more thing, namely, the putting of the bullock's blood on the horns of the altar (Verse 18). That the goat's blood was put on the altar needs no further explanation, for that was to cleanse it. But why the blood of the bullock?

There were doubtless those in Israel who delayed their confession until it was too late to bring an individual sin offering before the Day of Atonement. They were repentant, but they had been delayed in coming to the sanctuary.

Others were sick and could not come, or were on a journey in far lands.

None of these had brought their sin or trespass offerings. Were they to be left out? Their sins were recorded by and in the daily morning and evening sacrifice, but no confession had been recorded in the sanctuary, because they had brought no sacrifice. What is to be done?

The high priest on the Day of Atonement put some of the blood on the horns of the altar, and thus recorded confession and forgiveness for them. He did the work which they would have done had there been time or had they been able; and because of their repentance they were included in the atonement.

Of such are the thief on the cross and others (John 10:16).



Thus the work of the Day of Atonement was finished, as far as all confessed sins were concerned. Everyone who had confessed his sins and repented of them had the assurance of sins blotted out. He had heard the bells as the high priest resumed his high priestly garments, telling of the completed work. He was not only a pardoned sinner; he was not only forgiven; he was cleansed. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1:9).

The forgiveness had been accomplished in the daily service; the cleansing on the Day of Atonement. Even the record of sin was blotted out. Israel was clean.

Anti-
Type



Righteous Dead being Judged

Rev 20:12



Rev. 20:12

Lamb's Book
of Life

Mal. 3:16

God's Book of
Remembrance

Record
of
SIN

Record
of
SIN



Rev 14:7 & 12

- *Identifies* the Creator
- *Identifies* the Judgment
- *Identifies* True Worship
- *Identifies* God's People
- *Identifies* God's Prophet

Satan is Causing Trouble to Come on the Earth (Luke 21:25 & 26)

The Duty
of
God's
People

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National
Sunday Law

Oct 22,
1844

Dan. 7:10

"militant church"

TWO CLASSES



Wheat & Tares Growing Together – Matt. 13:24-30

5 Wise & 5 Foolish Virgins – Matt. 25:2

Type

Matt. 27:
50 & 51



A graphic for a homework assignment. It features a dark green chalkboard background. On the left, a black wire mesh pencil holder sits on a dark wooden surface, filled with various colored pencils. To the right of the holder, the text 'Homework' is written in a white, chalk-like font and underlined with a red line. Below this, the title 'Read The Cross and the Shadow' is written in a white serif font, followed by '(Pages 209-219)' in the same font. At the bottom right, several colorful paper clips are scattered on the wooden surface.

Homework

Read The Cross
and
the Shadow
(Pages *209-219*)