

Pine Knoll Sabbath School Study Notes

Second Quarter 2018: *Preparation for the End Time*

Lesson 5 “Christ in the Heavenly Sanctuary”

Read for this week’s study

Romans 8:3; John 1:29; Revelation 5:12; Hebrews 7:1–28, 9:11–15; Leviticus 16:13; Hebrews 9:20–23.

Memory Text

“God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth” (Philippians 2:9, 10, NIV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Supreme Sacrifice
- III. The Lamb of God
- IV. Our High Priest
- V. Our Intercessor
- VI. The Day of Atonement
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. How is the concept of sanctuary/temple applied in the New Testament? What roles is Jesus seen to play in the New Testament sanctuary? There are three different ways that Seventh-day Adventists have applied the Old Testament sanctuary and temple. How many of them can you think of? Which of them is compatible with Adventist theology and which is more questionable? What is the role and meaning of intercession in the plan of salvation? In what way is an understanding of the sanctuary critical to preparation for the End Time? (Sabbath afternoon)
2. Read Romans 8:3; 1 Timothy 1:17; 6:16 and 1 Corinthians 15:53. According to these texts, why did the Father send His Son into the world? Read Luke 9:22. What does this text tell us about the intentionality of Christ’s death? (Sunday’s lesson)
3. Read John 1:29 and Revelation 5:12 and 13:8. What image do these texts have in common and how does that image help to explain the plan of salvation? Read Hebrews 7:1-28. What does the author say there about Jesus? (Monday’s lesson)

4. Read Hebrews 7:24-27 and 8:6. What great hope is given to readers in both texts? Read Hebrews 9:11-15. What are the benefits that come from Christ's death and what are the additional benefits that come from His ministry in heaven? (Tuesday's lesson)
5. Read Hebrews 6:19-20. According to this passage, what is Jesus doing for us in the heavenly sanctuary? Read Hebrews 9:24. What does this text say that Christ's work includes? What are the practical implications of Christ's work in the heavenly sanctuary? (Wednesday's lesson)
6. Read Hebrews 9:20-23. What is it that needs to be purified and cleansed in this text and why is this a clear reference to the Day of Atonement? What does the cleansing of the sanctuary mean in New Testament terms? What is it in heaven that needs to be cleansed? The Day of Atonement is often associated with judgment. What are some ways that judgment is used in the New Testament context? (Thursday's lesson)
7. Who cares about the year 1844 today? What was its true significance back in the day and to what degree is that relevant today? Read Revelation 14:7. If the judgment was written up in past tense already in John's day, why do Adventists talk about a special time of judgment in the End Time? (Thursday's lesson)
8. Adventists have historically interpreted the sanctuary through legal and ritual models. What is the key principle behind those models and what relevance to they have for today? (Friday's lesson)
9. Read Leviticus 16:15-16. What is the significance of the blood? What did it represent? Why was blood so crucial to the Day of Atonement rituals? Does or should it have a similar meaning today? (Friday's lesson)

Thoughts from Graham Maxwell

Our God has been accused of being unworthy of the trust of his created beings, of being arbitrary, vengeful, and severe. Particularly has he been accused of lying to his children, of lying about death being the result of sin. It does no good simply to deny such charges. As we have already considered, God does not tempt us to accept mere claims. Even the devil can make mere claims. Only by the demonstration of trustworthiness over a long period of time and under a great variety of circumstances, particularly difficult ones, can trust be re-established and confirmed. And so the Bible records that God sent his Son to deal with this breakdown of trust and trustworthiness in his family. In other words, he sent his Son to deal with sin.

You may recall in the second conversation, we considered the fact that as the Bible describes it, sin is much more than a mere breaking of the rules. Sin is a breakdown of trust or trustworthiness. Sin means a stubborn and suspicious unwillingness to listen, not to mention all the damaging consequences of our being unwilling to listen to our heavenly Father. Jesus came

to set right everything that had gone wrong, and to set it right in such a way that it would stay right for the rest of eternity.

So first this evening, let us consider again what has gone wrong, because I believe the way we understand what went wrong helps us to understand the methods God has used to set things right. And particularly then it helps us to understand why Jesus had to die. Our God has been accused, specifically, of being arbitrary, and exacting, vengeful, unforgiving, and severe. God sent his Son to reveal the truth about these matters. Why was it not enough for Jesus to come and live among us as he did and tell us the truth about his Father and then demonstrate by his gracious treatment of the worst of sinners that God, indeed, is not the kind of person his enemies have made him out to be?

Of course, the way he lived and the way he treated people is vital evidence. And we will spend much time on it later, particularly on the evening entitled “How God Treats His Erring Children.”

But remember that the most serious charge leveled against our God is that God has lied to us. He lied when he said that sin results in death. Worse than that, Satan has turned God’s gracious warning to our first parents in the Garden of Eden into a terrifying threat. He pictures God as saying to Adam and Eve, “Either you obey me, or I’ll kill you!” And think of the baleful effect that perversion of the truth about our God has had on the human race. Think how it has poisoned people’s attitude toward God and their practice of religion. Think of picturing our gracious God as saying, “You either love and obey me, or I’ll torture and execute you in my righteous wrath.” How could this satanic view of God win such wide acceptance as it has? And it is still very widely believed.

For thousands of years, men have sacrificed even their own children to win the favor of their offended gods. Even in the Christian world it is suggested, even believed, that if it were not for Christ’s appeasement sometimes called propitiation, of his Father’s wrath, we would long before now have been destroyed. And were it not for Christ’s constant pleading with the Father, God could not find it in his own heart to forgive and heal his children. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #8, “The Most Costly and Convincing Evidence” recorded March, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/8MMCAG>*

It indicates in scripture that one of his functions, standing there before this heavenly scene in such brilliance and glory, is intercession. He is our advocate, our intercessor.

Now with whom would he be interceding? Commonly we have ventured to suggest that he’s interceding with the Father. Does that mean that the Son has to plead with the Father to forgive us? In that case, does it mean that the Son loves us more than the Father? {Graham Maxwell. Excerpt from the audio series, Faith, Righteousness and Salvation, #15 “What is Christ

Doing in the Heavenly Sanctuary - Especially Since 1844?", recorded April, 1975, Lynwood, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/15MMFRS> (Part 1) <http://pkp.cc/16MMFRS> (Part 2)

Didn't Jesus very specifically state that he would not have to pray the Father for us? You remember in John 16:26 he said, "In that day you will ask in my name. . ." To pray in Jesus name is to pray in recognition that if Jesus had not done what he has done, we wouldn't even know the Father. We wouldn't even want to approach him. So he says, "In that day you will ask in my name, but I say *not* unto you that I will pray the Father for you [why not?]. For the Father himself loves you." Now, nothing can violate that. Besides, he said that "If you've seen me, you've seen the Father." The Father is just as loving as the Son.

Well, if we should eliminate the need for Christ to intercede with the Father, would you recommend the Holy Spirit as needing to be interceded with? How about Romans 8:26, 27? Does not the Holy Spirit himself intercede for us with unspeakable yearning? The basis of the whole good news is that all three members of the Godhead are equally on our side. One does not have to persuade another member of the Godhead. And all three members of the Godhead are working for us in the judgment. If that's true, then why does the Bible say that Christ is our intercessor, and intercedes for us? We have an enemy, but he is not a member of the Godhead. {Graham Maxwell. Excerpt from the audio series, Faith, Righteousness and Salvation, #15 "What is Christ Doing in the Heavenly Sanctuary - Especially Since 1844?", recorded April, 1975, Lynwood, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/15MMFRS> (Part 1) <http://pkp.cc/16MMFRS> (Part 2)

Recommended Listening:

Conversations About God #8 "The Most Costly And Convincing Evidence" is available at:

<http://pkp.cc/8MMCAG>

Faith, Righteousness and Salvation #15 ""What is Christ Doing in the Heavenly Sanctuary - Especially Since 1844?"" is available at:

<http://pkp.cc/15MMFRS> (Part 1) <http://pkp.cc/16MMFRS> (Part 2)

Further Study with Ellen White

It was in order that the heavenly universe might see the conditions of the covenant of redemption that Christ bore the penalty in behalf of the human race. **The throne of Justice must be eternally and forever made secure, even tho the race be wiped out, and another creation populate the earth.** By the sacrifice Christ was about to make, all doubts would be forever settled, and the human race would be saved if they would return to their allegiance. Christ alone could restore honor to God's government. The cross of Calvary would be looked upon by the unfallen worlds, by the heavenly universe, by Satanic agencies, by the fallen race, and every mouth would be stopped. . . . (Emphasis supplied) {ST, July 12, 1899 par. 2}

Well, then, might the angels rejoice as they looked upon the Saviour's cross; for though they did not then understand all, they knew that the destruction of sin and Satan was forever made certain, that the redemption of man was assured, and that the universe was made eternally secure. Christ Himself fully comprehended the results of the sacrifice made upon Calvary. To all these He looked forward when upon the cross He cried out, "It is finished." {DA 764.4}

When Christ came to our world in the form of humanity, all were intensely interested in following Him as He traversed, step by step, the bloodstained path from the manger to Calvary. Heaven marked the insult and mockery that He received, and knew that it was at Satan's instigation. They marked the work of counteragencies going forward; Satan constantly pressing darkness, sorrow, and suffering upon the race, and Christ counteracting it. They watched the battle between light and darkness as it waxed stronger. And as Christ in His expiring agony upon the cross cried out, "It is finished" (John 19:30), a shout of triumph rang through every world and through heaven itself. The great contest that had been so long in progress in this world was now decided, and Christ was conqueror. His death had answered the question whether the Father and the Son had sufficient love for man to exercise self-denial and a spirit of sacrifice. Satan had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he had ruled the children of men who were under his power, he would have manifested if permitted to control the intelligences of heaven. With one voice the loyal universe united in extolling the divine administration. {PP 69.3}

Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing scenes of the great day of atonement. The remnant church will then be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control even of many professing Christians. But here is a little company who are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. Men will be required to render obedience to human edicts in violation of the divine law. {PK 587.2}

The glory of Christ is his character, and it is the character of Christ that draws the hearts of men. Connected with the God of all power, divine sympathy draws minds into harmony with the divine, and imparts fresh impulses to human hearts. {RH, February 12, 1895 par. 4}

The atonement of Christ is not a mere skillful way to have our sins pardoned; it is a divine remedy for the cure of transgression and the restoration of spiritual health. It is the Heaven-ordained means by which the righteousness of Christ may be not only upon us but in our hearts and characters (Letter 406, 1906). {6BC 1074.2}

To the angels and the unfallen worlds the cry, "It is finished," had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. {DA 758.2}

Christ came to reveal God to the world as a God of love, a God of mercy, tenderness, and compassion. By the world's Redeemer the thick darkness with which Satan had enshrouded the throne of the Deity was swept away, and the Father was again manifest to men as the Light of life. {RH, February 15, 1912 par. 4}

God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness *for* sin but reclaiming *from* sin. It is the outflow of redeeming love that transforms the heart. David had the true conception of forgiveness when he prayed, "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10. {FLB 129.2}

If you take even one step toward Him in repentance, He will hasten to enfold you in His arms of infinite love. His ear is open to the cry of the contrite soul. The very first reaching out of the heart after God is known to Him. Never a prayer is offered, however faltering, never a tear is shed, however secret, never a sincere desire after God is cherished, however feeble, but the Spirit of God goes forth to meet it. Even before the prayer is uttered or the yearning of the heart made known, grace from Christ goes forth to meet the grace that is working upon the human soul. {FLB 129.3}