

Pine Knoll Sabbath School Study Notes
Second Quarter 2021: *The Promise: God's Everlasting Covenant*
Lesson 11 "New Covenant Sanctuary"

Read for this week's study

Exodus 25:8; Isaiah 53:4–12; Hebrews 10:4; Hebrews 9:14; Hebrews 8:1–6; 1 Timothy 2:5, 6.

Memory Text

"Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance" (Hebrews 9:15, RSV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Relationships
- III. Sin, Sacrifice, and Acceptance (*Hebrews 9:22*)
- IV. The Substitution
- V. The New Covenant-High Priest
- VI. Heavenly Ministry (*Hebrews 9:24*)
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. "The Bible says that the Israelite sanctuary service was a shadow, a figure, an image of the real. Nevertheless, there was enough in the shadows and images to clearly foreshadow and reveal the truths they were supposed to represent: the death, and high-priestly ministry of Christ in the heavenly sanctuary." (Sabbath afternoon)
2. What is the connection between the 'covenant' and the 'sanctuary'? How does understanding of the preceding Bible story (=antecedent reading) help us see not only the connection, but the biblical significance? Why do we have to start with the creation narrative (Genesis 1) rather than Exodus 25:8? How does starting at a wrong place contribute to wrong conclusions?
3. Despite the fact that most humans long to live in a world where goodness and justice prevail, something always compels us to wreak havoc and destruction on ourselves, our society, our institutions. Many religious people think it is God's responsibility to change this and rid the world of evil. However, the same evil that is

corrupting relationships and causing damage in the world is the evil that exists in all of us. To rid the world of evil, God would have to destroy all of mankind. Thankfully, God had a plan to rid the world of evil without destroying humanity.

4. Why are texts like Leviticus 26:11, 12 & Exodus 25:8 foundational to establishing how God always seeks relationship with humans (Sunday's lesson)? What is the significance of the verbs that describe how God will "tabernacle" or "walk" among them rather than "abhor" them? What do they tell us about God separating the sin and the sinners?
5. "The Old Testament animal sacrifices were the divinely ordained means for ridding the sinner of sin and guilt. They changed the sinner's status from that of guilty and worthy of death to that of forgiven and reestablished in the covenantal God-human relationship." (Monday's lesson) How can we understand this in the light of Hebrews 10:4?
6. Tuesday's lesson discusses substitution: "Any theology that denies the blood atonement of Christ denies the heart and soul of Christianity. A bloodless cross can save no one. [...] We might as well place our hope and trust in a statue of a fish. Salvation comes only through the blood, the blood of Christ." Are there other layers of understanding that could apply?
7. Wednesday's lesson describes Christ's work as our High Priest: "The sanctuary service did not end with the death of the animal, Christ's work for us did not end with His death on the cross." What is the significance of what Jesus does in the heavenly sanctuary (Hebrews 8:1-6)? How did Jesus reinterpret the post exilic temple imagery? How does the New Testament further develop that?
8. What is the purpose and meaning of Christ's heavenly ministry? "We have a Representative standing before the Father on our behalf. Think of how loving, forgiving, and accepting Christ was when here on earth. [...] This is the other part of the good news. Not only did Jesus pay the penalty for our sins, having taken them upon Himself at the Cross (1 Peter 2:24), but now He stands in the presence of God, a Mediator between heaven and earth, between humanity and Divinity. [...] Jesus, with that perfect righteousness, wrought out in His life through suffering (Hebrews 2:10), stands before God, claiming for us forgiveness from sin and power over sin, because without these we would have no hope, not now and certainly not in the judgment." (Thursday's lesson) Unpack and discuss. What picture of God does this presuppose?
9. How would you answer this question, "OK, so Christ is in the sanctuary in heaven. So what? What does that mean on a daily, practical level?" (Friday's lesson)
10. Being forgiven and accepted ideally would inspire and compel us to become people of love and grace. How you see your future is much more important than what has happened in your past. Your past (which you cannot change) is not the only determining factor regarding your future. Life is best understood looking back, and is best lived looking forward. If we don't understand our past, it is likely we will repeat

mistakes in the future. The future belongs to those who believe that their dreams will materialize and do something about it with Christ's help.

11. Jesus came to earth as the human embodiment of God's own holiness. It is through us, his followers, that God's holy presence goes into the world to bring life, healing, and hope to our fellow human beings. And that is why Jesus described his followers as having streams of living water flowing from them (John 7:38).

Thoughts from Graham Maxwell

Let's start this way, just for a few minutes. Would you agree, with recollection of the Old Testament books, and then what Jesus said in the gospels, all God has really ever asked of us is trust? And Paul said the same. Because if he has genuine, honest trust, without cheating, there's nothing he cannot do for us. And he's only too willing, and certainly well able to heal all the damage done. Not just to forgive. But he can't do it without trust. What is the basis for our trusting God, as we look back?

The enemy has accused him of not being worthy of our trust. Well, Hebrews 1 and 2 says when you think of the many and various ways in which God has spoken to us through the prophets, that's the whole thirty-nine books, is there evidence there that God can be trusted? And then in these last days he sent his Son. How about the four gospels? Can he be trusted? And he even came in human form so he could clarify things to us. And it involved his death, and so on, in Hebrews 1 and 2, and shortly thereafter. Is that not all evidence that leads us to trust in God?

Now, the whole Old Testament system was given to Israel to help point this out, in many and various ways. It wasn't the only way. And it was a way that was very much adapted to the culture in which they lived. Archaeologists have dug up similar temples and tabernacles, and priests with vestments, and so on. God gave them something they could understand.

It's not a videotape of what's going on in heaven. It is definitely a very much adapted representation that would help us at least to realize that sin leads to death, and that there is a provision that God has made, for there he is, represented by the Shekinah. And all those ceremonies suggested there is a forgiving God. But I must take my sins seriously, and I must be honest about it and confess it. I doubt they read a great deal more into it than that. Some didn't read that into it. Pretty soon they came to think of the sacrifice as just a means of winning the favor of this God they were so afraid of, and thought maybe someday would even blot out Moses, and they were amazed whenever he reappeared.

But some of the prophets got the point. Think how many prophets said, "God does not desire all those sacrifices." Jeremiah says, "You know, when God brought us out of Egypt, he said nothing about sacrifices. He just said, 'Let me be your God, and you be my people; and we can

do good things together, and I'll take you to Canaan. But I had to add all these other things because you needed them." I understand the whole Old Testament system was pointing in the direction of what God wanted, and the prophets saw it. Now the fact that it failed with so many, with most, is not the fault of the system; because some saw it. David finally saw it. He said, "I realize what you want is truth in the inner man. I'll never offer another sacrifice." Remember the fifty-first Psalm? He says, "I'll go back and offer those sacrifices, but in the right way now. I realize what they point forward to, and what they represent."

Now that Old Testament system only helped if it was thought about, if it was understood as the prophets understood it, if it led people to repentance and to faith and a willingness to listen. I believe the same is true of the cross, and the heavenly sanctuary. If watching Jesus die, and if considering his ministry in the heavenly sanctuary, does not lead us to what Micah says in 6:6 and Hosea says in 6:6 and Amos says and Isaiah says and Jeremiah say, and David said in the fifty-first Psalm, if the whole system and the actual dying of Jesus, and what he's doing now, does not lead to truth in the inner man, to repentance, and conversion, and rebirth, and a willingness to listen and a constant trust, then it is of absolutely no avail to us at all. And Hebrews spells this out in such specific terms, in addition to the eleventh chapter. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Hebrews, recorded July 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct link:*

<http://pkp.cc/73MMPOGIA66> (Part 1) <http://pkp.cc/74MMPOGIA66> (Part 2)

Lou: The "substitutionary," that comes in, say more about that. The "vicarious."

Graham: Ah. He died in our stead. He died as the substitution. In a way, it's very true. I mean, either he dies or we die. However that's where the comparison ends, because if God has let you and me and all other sinners die, all it would have done is prove the truthfulness of his warning, "If you sin, you will die." And God could say to the universe, "Was I right? I said sinners would die, and look, they're dead." But the universe would not have had answers to questions two and three that I just mentioned. When Jesus died, there was no doubt in the minds of the universe that God was not killing his Son. They were clear about that. And the death of Christ answers all those three questions. So it's not either us or him. His death was infinitely more significant than ours. But had he not died, then what else could God do but leave us to reap the consequences and we all would have died. So in a sense, yes. He died in our stead, but beyond that there's no comparison.

Lou: But not as a payoff. It's not one or the other.

Graham: It's not his death is equal to all of ours. His death is infinitely more significant than the death of every sinful man or angel who has ever lived. The death of angels and men would not have answered the questions.

Lou: What you're saying then, is that just a simple "satisfaction" idea doesn't encompass what's involved at all, does it?

Graham: Oh, it makes it much too small. I think it puts God in a very bad light, and it doesn't answer the questions of the Great Controversy. Many folk who prefer those understandings of the plan of salvation do not understand there has been a universe-wide great controversy over the character and government of God. And do you remember at our first meeting, I brought along the evidence that even Luther, hero of the Christian world that he is, could not conceive of these larger issues because he couldn't include the book of Revelation—let alone Hebrews, James and Jude. And this has been the pattern through the years. Not many have seen the sixty-sixth book picture of a universe-wide controversy over the character and government of God. And so they have seen the death of Christ as primarily a plan just to save you and me, for which we are very grateful. It's just that the larger view makes the cross much more significant.

{Graham Maxwell. Excerpt from the audio series, Conversations About God, #8 with Lou Venden, "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>

Now what does it cost? There are traditional phrases and they're right, God paid the price of sin, did he not? It cost everything. It cost the sufferings and death of Christ, but we haven't talked in legal terms about penalties. We've talked about the cost of clearing things up. How about substitution? Did Jesus die in our stead? Why yes, if he hadn't answered the questions the whole universe would have ground to a halt. He died in our stead but his death was eloquent with meaning, ours would have said very little. It isn't either or. Our death wouldn't have answered the questions. He died in our stead and his death said far more than ours.

Do you believe in the atonement? If anybody asks you that, you can say, "Tell me what you mean by the atonement." To some that's the thing Christ did to reconcile the Father unto us and assuage his offended wrath—a very legalistic view. But if you take atonement to mean at-one-ment, harmony, unity, the marvelous unity of the Trinity, they are as one; they outdo one another in honoring each other. That's atonement, that's harmony, that's unity. God wishes us all to share in that. Yes we believe in the atonement and that Christ died that there might be peace and reconciliation and an end to the war.

Do you believe it cost the blood of Christ? If Jesus had not died we'd have had no answers to the questions in the Great Controversy. Some say that the great controversy people have a

bloodless atonement. By that they mean there is no blood to take to God so he'll look at it and say, "That's the right blood, I'll forgive you." That is such a twisting of the truth.

God is forgiveness personified. He offers us forgiveness. As his Son died he was saying, "I forgive you, I forgive you" wasn't he? They weren't asking to be forgiven and Jesus was saying, "Father forgive." No. He was God. He was forgiving. "I forgive you." And we have taken a legal system and put it back on God. The great controversy view of the cross makes the cross far more significant than the view that is preoccupied with the adjustment of our legal standing with the Father.

On resurrection Sunday, Jesus went up to heaven and asked the angels, far more of them than of us, "Was it enough? Did I answer your questions?" And they bowed their heads and Revelation tells us they've never tired of thanking him for clearing it up and paying such a price. But think what it says about God that he does not desire the service of fear. Love and trust and freedom are not enforceable, it can't be done. Love cannot be commanded or produced by force. "This new commandment I give you," said Jesus, "actually I can't command it, I'm just talking in language you can understand." You cannot command love. Ever try it on your wife or your children? It doesn't work. Neither does it with God. {Graham Maxwell. Excerpt from the audio series, Understanding the Mission of the Church, #6, recorded September 1983, Camp AuSable, Michigan} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/6MMUTMOTC>*

Further Study with Ellen White

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. 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, R. V., margin. {DA 23.3}

Christ stood at the head of humanity in the garb of humanity. So full of sympathy and love was His attitude that the poorest was not afraid to come to Him. He was kind to all, easily approached by the most lowly. He went from house to house, healing the sick, feeding the hungry, comforting the mourners, soothing the afflicted, speaking peace to the distressed. He took the little children in His arms and blessed them, and spoke words of hope and comfort to the weary mothers. With unflinching tenderness and gentleness He met every form of human

woe and affliction. Not for Himself, but for others, did He labor. He was willing to humble Himself, to deny Himself. He did not seek to distinguish Himself. He was the servant of all. It was His meat and drink to be a comfort and a consolation to others, to gladden the sad and heavy-laden ones with whom He daily came in contact. {MM 19.3}

Christ's words, so comforting and cheering to those that listened to them, are for us today. As a faithful shepherd knows and cares for his sheep, so Christ cares for His children. He knows the trials and difficulties surrounding each one. "He shall feed his flock like a shepherd," declares Isaiah: "he shall gather the lambs with his arms, and carry them in his bosom." Christ knows His sheep intimately, and the suffering and helpless are objects of His special care. . . . {TMK 51.3}

With intense interest the unfallen worlds had watched to see Jehovah arise, and sweep away the inhabitants of the earth. And if God should do this, Satan was ready to carry out his plan for securing to himself the allegiance of heavenly beings. He had declared that the principles of God's government make forgiveness impossible. Had the world been destroyed, he would have claimed that his accusations were proved true. He was ready to cast blame upon God, and to spread his rebellion to the worlds above. But instead of destroying the world, God sent His Son to save it. Though corruption and defiance might be seen in every part of the alien province, a way for its recovery was provided. At the very crisis, when Satan seemed about to triumph, the Son of God came with the embassy of divine grace. Through every age, through every hour, the love of God had been exercised toward the fallen race. Notwithstanding the perversity of men, the signals of mercy had been continually exhibited. And when the fullness of the time had come, the Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation should be fulfilled. {DA 37.2}

Up to the time of Christ's first advent, men worshiped cruel, despotic gods. Even the Jewish mind was reached through fear, and not love. Christ's mission on the earth was to reveal to men that God was not a despot, but a heavenly Father, full of love and mercy for His children. {18MR 112.4}

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}

Christ is ready to set us free from sin, but He does not force the will; and if by persistent transgression the will itself is wholly bent on evil, and we do not desire to be set free, if we will not accept His grace, what more can He do? We have destroyed ourselves by our determined rejection of His love. “Behold, now is the accepted time; behold, now is the day of salvation.” “Today if ye will hear His voice, harden not your hearts.” 2 Corinthians 6:2; Hebrews 3:7, 8. {SC 34.2}

God does not stand toward the sinner as an executioner of the sentence against transgression; but He leaves the rejectors of His mercy to themselves, to reap that which they have sown. {GC 36.1}

This is not an act of arbitrary power on the part of God. The rejectors of His mercy reap that which they have sown. God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life. He is “alienated from the life of God.” Christ says, “All they that hate Me love death.” Ephesians 4:18; Proverbs 8:36. God gives them existence for a time that they may develop their character and reveal their principles. This accomplished, they receive the results of their own choice. By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them. {DA 764.1}

Through the plan of salvation a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and results of sin made plain, and the perpetuity of the law fully demonstrated. {ST, February 13, 1893 par. 12}

By coming to dwell with us, Jesus was to reveal God both to men and to angels. . . . But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God’s wonderful purpose of grace, the mystery of redeeming love, is the theme into which “angels desire to look,” and it will be their study throughout endless ages. {DA 19.2}

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}

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. The archapostate had so clothed himself with deception that even holy beings had not understood his principles. They had not clearly seen the nature of his rebellion. {DA 758.3}

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. . . . {ST, July 12, 1899 par. 2}

Who is able to describe the last scenes of Christ's life on earth, His trial in the judgment hall, His crucifixion? Who witnessed these scenes?—The heavenly universe, God the Father, Satan and his angels. {ST, July 12, 1899 par. 3}

That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. The significance of the death of Christ will be seen by saints and angels. . . The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. . . The plan of salvation, making manifest the justice and love of God, provides an eternal safeguard against defection in unfallen worlds, as well as among those who shall be redeemed by the blood of the Lamb. {ST, December 30, 1889 par. 4}

But the work of human redemption is not all that is accomplished by the cross. The love of God is manifested to the universe. The prince of this world is cast out. The accusations which Satan has brought against God are refuted. The reproach which he has cast upon heaven is forever removed. Angels as well as men are drawn to the Redeemer. "I, if I be lifted up from the earth," He said, "will draw all unto Me." {DA 626.1}

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts. There God gave to human beings an unmistakable evidence of the love with which He regarded them. He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. The gift of Christ reveals the Father's heart. It testifies that, having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work. {9T 254.1}

The meekness and humility that characterized the life of Christ will be made manifest in the life and character of those who "walk even as he walked." {SD 81.5}

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. Then the prevarications and accusations of him who had once been an exalted

angel were seen in their true light. It was seen that his professedly spotless character was deceptive. His deeply laid scheme to exalt himself to supremacy was fully discerned. His falsehoods were apparent to all. God's authority was forever established. Truth triumphed over falsehood. {RC 60.3}

The heavenly universe had witnessed the weapons that were chosen by the Prince of life—the words of Scripture, “It is written”; and the weapons used by the prince of the world—falsehood and deception. They had seen the Prince of life deal in straightforward lines of truth, honesty, and integrity, while the prince of the world exercised his power of cunning, artful secrecy, intrigue, enmity, and revenge. They had seen the One who bore the banner of truth sacrifice everything, even His life, to maintain truth, while the one who bore the banner of rebellion continued to strengthen his accusations against the God of truth. {RC 60.5}

God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to manifest, so far as could be endured by human sight, the nature and the attributes of the invisible God. {MH 419.4}

For our sake Jesus emptied Himself of His glory; He clothed His divinity with humanity that He might touch humanity, that His personal presence might be among us, that we might know that He was acquainted with all our trials, and sympathized with our grief, that every son and daughter of Adam might understand that Jesus is the friend of sinners (ST April 18, 1892). {7BC 927.1}

Taking upon Himself the nature of man, Christ entered into the sympathies and interests of His brethren, and by a life of untiring labor taught how men might become laborers together with God in the building up of His kingdom in the world. {FE 513.1}