

Pine Knoll Sabbath School Study Notes
First Quarter 2022: *In These Last Days: The Message of Hebrews*
Lesson 10 “Jesus Opens the Way Through the Veil”

Read for this week’s study

Hebrews 9:24; Exodus 19:3, 4; Hebrews 12:18–21; Leviticus 16:1, 2; Hebrews 10:19–22;
Colossians 3:1.

Memory Text

“For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us” (Hebrews 9:24, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Jesus Before the Father
- III. God’s Invitation
- IV. The Need of a Veil
- V. The New and Living Way Through the Veil
- VI. They Will See His Face
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “The ascension of Jesus to heaven is central to the theology of Hebrews. It marks the beginning of Jesus’ rule and the beginning of His High Priestly ministry in our behalf. Finally, and more important, Jesus’ ascension marks the moment that the new covenant, which provides the means through which we can approach God boldly through faith, has been inaugurated. It is our privilege now to approach God with confidence through Jesus and the merits of His righteousness.” (Sabbath afternoon)
2. What is the significance of Jesus’ ascension? How is that connected with the three ancient feasts? (Sunday’s lesson) Why is it significant that Jesus appeared ‘before God’s face’? (Hebrews 9:24 cf. Psalm 42:2; 17:15; 27:8; 2 Chronicles 7:14) How does understanding the ritual of the Day of Atonement help us understand what Jesus is doing and that he will appear again to bless his people?
3. Monday’s lesson explores God’s invitation in Hebrews 12:18-21. What is the significance of moving from Mount Sinai to Mount Zion? What is the purpose of

contrasting two kinds of holiness? One that is terrifying and unapproachable (Mount Sinai), and one that is welcoming, cleansing and healing (Mount Zion)? What brought the shift? Has God changed? Does he have two faces?

4. While we are invited to come to God as we are, verses 22-24 show that the lavish grace of God is also cleansing and transforming our lives. What is it that needs cleansing and transformation and how is that connected with the life and ministry of Jesus?
5. What is the significance of veils in the ancient sanctuary? Why is the tribe of Levi camping around the tabernacle (Numbers 1:51-53) and how is that connected with what Jesus did (John 1:14-18)? (Tuesday's lesson)
6. What is the meaning of the invitation found in Hebrews 10:19–22? The invitation to 'draw near' is a technical term for 'coming to worship'. Why is that significant? What four conditions or changes does verse 22 speak about? Why are they important and how have they been achieved?
7. Thursday's lesson looks at Hebrews 12:22-24. In what sense have we arrived at heavenly Jerusalem and into the presence of God? When does this take place? According to verse 22, those who now live by faith and hope have *already*, in a sense, arrived at this heavenly city!
8. As a movement that has its roots in Wesleyan holiness tradition, the tendency in Adventism is to emphasize the importance of total surrender. While it is true that God cannot do much for a heart which is not surrendered to him, surrender is not a magic solution for any and every spiritual problem. How is the biblical notion of kingdom which is *already* here and *not yet* much healthier and balanced? And what role does Jesus play in this as the Sacrifice, [High] Priest and King?
9. If our prayers and worship are *already* welcome before God's throne, does our life experience reflect that? If not, why not? How can we creatively apply this to ourselves, not only as individuals, but also as a community of believers?

Thoughts from Graham Maxwell

How hard it has been for God to convince us that he really is our friend. Centuries ago when he came to speak to the people on Mount Sinai, remember they were so terrified that they said to Moses, "Don't let God speak to us, lest we die." But Moses stood there among all the thunder and lightning and said to the people, "There is no need to be afraid." You see all those centuries before Christ, Moses already understood the truth that John wrote near the end of the first century after Christ in 1 John 4:18; the next one on the list: "There is no fear in love; perfect love drives out all fear. [You see] fear has to do with punishment." (GNT)

If you are ushered right now into the presence of God, would you be afraid he might hurt you? He might hit you? Do you trust him with his almighty power? You see, truly the way we

approach God someday and every one of us will, will reveal the kind of person we have been persuaded our God really is. And so, knowing all that we do and the things we have talked about in our conversation series, let us go back with renewed courage to the fellowship room. And God is there waiting for us to come. Whether it be Father, Son, or Holy Spirit, it should make no difference to us. For all three are on our side, Paul said in Romans 8 that all three are our friends.

Now, as we walk into the room, we know that God is the all powerful Creator of the whole vast universe. We know that the mighty angels, sinless as they are, they stand overwhelmed with awe and wonder at the majesty and glory of our God. Yet, though that all be true, if we are afraid to go in, then God has failed to convince us of the truth about himself. And Jesus has failed to convince us, not just with his words, but with what he has demonstrated to be true when he was here, that God is infinitely powerful, but equally gracious, and there is no need to be afraid. How could we turn down what he has paid such a price to reveal? And so, overwhelmed with awe, we venture to go inside. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #15, "Talking to God as a Friend" recorded May 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/15MMCAG>*

Further Study with Ellen White

Christ ascended to heaven, bearing a sanctified, holy humanity. He took this humanity with Him into the heavenly courts, and through the eternal ages He will bear it, as the One who has redeemed every human being in the city of God (RH March 9, 1905). {6BC 1054.1}

God was in Christ in human form, and endured all the temptations wherewith man was beset; in our behalf He participated in the suffering and trials of sorrowful human nature (SW Dec. 10, 1907). {7BC 930.4}

Christ declared that, after His ascension, He would send to His church, as His crowning gift, the Comforter, who was to take His place. This Comforter is the Holy Spirit—the soul of His life, the efficacy of His church, the light and life of the world. With His Spirit, Christ sends a reconciling influence and a power to take away sin. {TDG 257.2}

The purpose and plan of grace existed from all eternity. Before the foundation of the world it was according to the determinate counsel of God that man should be created and endowed with power to do the divine will. The fall of man, with all its consequences, was not hidden from the Omnipotent. Redemption was not an after thought, a plan formulated after the fall of Adam, but an eternal purpose, suffered to be wrought out for the blessing, not only of this

atom of a world, but for the good of all the worlds that God had created. {ST, February 13, 1893 par. 3}

Had God the Father come to our world and dwelt among us, humbling Himself, veiling His glory, that humanity might look upon Him, the history that we have of the life of Christ would not have been changed. . . . In every act of Jesus, in every lesson of His instruction, we are to see and hear and recognize God. In sight, in hearing, in effect, it is the voice and movements of the Father. {TMK 338.4}

Christ declares Himself to be sent into the world as a representative of the Father. In His nobility of character, in His mercy and tender pity, in His love and goodness, He stands before us as the embodiment of divine perfection, the image of the invisible God. {5T 739.1}

From the beginning it has been Satan's studied plan to cause men to forget God, that he might secure them to himself. Hence he has sought to misrepresent the character of God, to lead men to cherish a false conception of Him. The Creator has been presented to their minds as clothed with the attributes of the prince of evil himself,—as arbitrary, severe, and unforgiving,—that He might be feared, shunned, and even hated by men. Satan hoped to so confuse the minds of those whom he had deceived that they would put God out of their knowledge. Then he would obliterate the divine image in man and impress his own likeness upon the soul; he would imbue men with his own spirit and make them captives according to his will. . . . {5T 738.1}

Christ came to reveal God to the world as a God of love, full of mercy, tenderness, and compassion. The thick darkness with which Satan had endeavored to enshroud the throne of Deity was swept away by the world's Redeemer, and the Father was again manifest to men as the light of life. {5T 738.4}

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}

Christ came to this world as the expression of the very heart and mind and nature and character of God. He was the brightness of the Father's glory, the express image of His person. But He laid aside His royal robe and kingly crown, and stepped down from His high command to take the place of a servant. He was rich, but for our sake, that we might have eternal riches, He became poor. He made the world, but so completely did He empty Himself that during His

ministry He declared, “Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.” {MM 19.1}

He came to this world and stood among the beings He had created as a Man of Sorrows and acquainted with grief. “He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.” He was tempted in all points like as we are, yet without sin. {MM 19.2}

The Teacher from heaven, no less a personage than the Son of God, came to earth to reveal the character of the Father to men, that they might worship him in spirit and in truth. Christ revealed to men the fact that the strictest adherence to ceremony and form would not save them; for the kingdom of God was spiritual in its nature. Christ came to the world to sow it with truth. He held the keys to all the treasures of wisdom, and was able to open doors to science, and to reveal undiscovered stores of knowledge, were it essential to salvation. He presented to men that which was exactly contrary to the representations of the enemy in regard to the character of God, and sought to impress upon men the paternal love of the Father, who “so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” He urged upon men the necessity of prayer, repentance, confession, and the abandonment of sin. He taught them honesty, forbearance, mercy, and compassion, enjoining upon them to love, not only those who loved them, but those who hated them, who treated them despitefully. In this he was revealing to them the character of the Father, who is long-suffering, merciful, and gracious, slow to anger, and full of goodness and truth. Those who accepted his teaching were under the guardian care of angels, who were commissioned to strengthen, to enlighten, that the truth might renew and sanctify the soul. {RH, November 17, 1891 par. 7}

Christ presented to men that which was entirely contrary to the representations of the enemy in regard to the character of God, and sought to impress upon men the love of the Father, who “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. He urged upon men the necessity of prayer, repentance, confession, and the abandonment of sin. He taught them honesty, forbearance, mercy, and compassion, enjoining upon them to love not only those who loved them, but those who hated them and treated them despitefully. In all this He was revealing to them the character of the Father, who is long-suffering, merciful, and gracious, slow to anger, and full of goodness and truth. {CT 29.3}

Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity,—the invisible glory in the visible human form. {DA 23.1}

Many are the ways in which God is seeking to make Himself known to us and bring us into communion with Him. Nature speaks to our senses without ceasing. The open heart will be impressed with the love and glory of God as revealed through the works of His hands. The listening ear can hear and understand the communications of God through the things of nature. The green fields, the lofty trees, the buds and flowers, the passing cloud, the falling rain, the babbling brook, the glories of the heavens, speak to our hearts, and invite us to become acquainted with Him who made them all. {SC 85.1}

Through creation and redemption, through nature and through Christ, the glories of the divine character are revealed. By the marvelous display of His love in giving “His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,” the character of God is revealed to the intelligences of the universe. Through Christ our heavenly Father is made known as the God of love. {ST, December 15, 1914 par. 5}

Infinite love—how great it is! God made the world to enlarge heaven. He desires a larger family of created intelligences (MS 78, 1901). {1BC 1081.2}

The Majesty of heaven was not discerned in the disguise of humanity. He was the divine Teacher sent from God, the glorious Treasure given to humanity. He was fairer than the sons of men, but His matchless glory was hidden under a cover of poverty and suffering. He veiled His glory in order that divinity might touch humanity, and the treasure of immense value was not discerned by the human race.... {TMK 58.4}

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 exalted the character of God, attributing to him the praise, and giving to him the credit, of the whole purpose of his own mission on earth,—to set men right through the revelation of God. In Christ was arrayed before men the paternal grace and the matchless perfections of the Father. In his prayer just before his crucifixion, he declared, “I have manifested thy name.” “I have glorified thee on the earth; I have finished the work which thou gavest me to do.” When the object of his mission was attained,—the revelation of God to the world,—the Son of God announced that his work was accomplished, and that the character of the Father was made manifest to men. {ST, January 20, 1890 par. 9}

Christ came to this earth in human form that He might stand as the Captain of our salvation, so that we should not be overcome by Satan's power. And when the enemy has seemed to be gaining a signal victory over righteousness, God has been working in mercy and power to counteract his designs. {TDG 308.4}

To His children today the Lord declares, "Be strong, . . . and work: for I am with you." The Christian always has a strong helper in the Lord. The way of the Lord's helping we may not know; but this we do know: He will never fail those who put their trust in Him. Could Christians realize how many times the Lord has ordered their way, that the purposes of the enemy concerning them might not be accomplished, they would not stumble along complainingly. Their faith would be stayed on God, and no trial would have power to move them. They would acknowledge Him as their wisdom and efficiency, and He would bring to pass that which He desires to work out through them. {PK 576.1}

God's work is the same in all time, although there are different degrees of development and different manifestations of His power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. {PP 373.2}

The covenant of grace is not a new truth, for it existed in the mind of God from all eternity. This is why it is called the everlasting covenant. {FLB 77.5}

Every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they can find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who will consent to enter into covenant relation with the God of heaven are not left to the power of Satan or to the infirmity of their own nature. They are invited by the Saviour, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isaiah 27:5. The spirits of darkness will battle for the soul once under their dominion, but angels of God will contend for that soul with prevailing power. The Lord says, "Shall the prey be taken from the mighty, or the lawful captive delivered? . . . Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isaiah 49:24, 25. {DA 258.6}

A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one. This Satan himself recognized when he said: "Doth Job fear God for nought? Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side?" Job 1:9, 10. The agency by which God protects His people is presented in the words of the psalmist: "The angel of the Lord encampeth round about them

that fear Him, and delivereth them.” Psalm 34:7. Said the Saviour, speaking of those that believe in Him: “Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father.” Matthew 18:10. The angels appointed to minister to the children of God have at all times access to His presence. {GC 512.2}

To His faithful followers Christ has been a daily companion and a familiar friend. They have lived in close contact, in constant communion with God. Upon them the glory of the Lord has risen. In them the light of the knowledge of the glory of God in the face of Jesus Christ has been reflected. Now they rejoice in the undimmed rays of the brightness and the glory of the King in His majesty. They are prepared for the communion of heaven; for they have heaven in their hearts.... {SD 360.3}

A fear of making the future inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon it as our home. Christ assured His disciples that He went to prepare mansions for them in the Father’s house. Those who accept the teachings of God’s Word will not be wholly ignorant concerning the heavenly abode. And yet “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God. {ML 354.2}