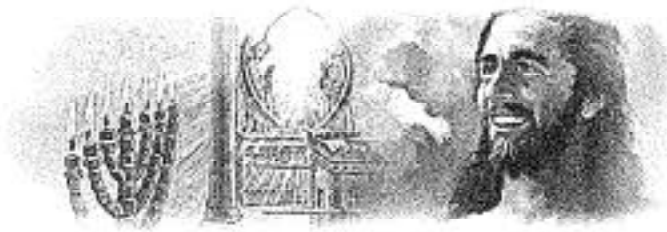


## Jesus and the Sanctuary



### *Sabbath Afternoon*

**READ FOR THIS WEEK'S STUDY:** Heb. 8:2; 9:1-3, 8, 12, 24, 25; 10:19; 13:11.

**MEMORY TEXT:** “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us” (Hebrews 9:12).

**KEY THOUGHT:** In the book of Hebrews, the author puts Jesus in the heavenly sanctuary.

**THE SUBJECT OF THE SANCTUARY** was the key that unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of his people.”—Ellen G. White, *The Great Controversy*, p. 423. The sanctuary in heaven plays a vital role in Adventist self-understanding. Various questions have arisen regarding our interpretation of Hebrews. This week we'll take a look at the heavenly sanctuary, focusing also on some issues that have confronted the church.

**THE WEEK AT A GLANCE:** What is typology? How do the earthly and heavenly sanctuaries correspond? Does the book of Hebrews teach that Christ entered “the Most Holy Place” after His ascension? Is the emphasis in Hebrews on which apartment Jesus entered or upon the fact that He is in the heavenly sanctuary ministering in our behalf?

\*Please study this week's lesson to prepare for Sabbath, August 23.

*Sunday*

*August 17*

**SANCTUARY ON EARTH, SANCTUARY IN HEAVEN.**

As do other books of the Bible, Hebrews uses typology. In typology a so-called “type” is a real person, event, or institution, designed and preordained by God, to prefigure and predict a greater reality, the “antitype.” In other words, types are like symbols of things greater than the symbol itself (as a national flag is only a symbol for something greater than itself). The Hebrew Bible is filled with types, many finding their fulfillment in Jesus Himself, who is greater than all that prefigured Him.

**Which words are used in Hebrews 8:5 (last clause) and 9:24 to describe the correspondence between the earthy and heavenly sanctuaries? How are the sanctuaries related to each other?**

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The translated words in these two verses *pattern* and *copy* come from the Greek words *typos* and *antitypos*. The earthly sanctuary is compared to the heavenly one. It is a copy of the heavenly. Unlike other biblical books, in Hebrews the original is called *typos* (the type, in this case, is the heavenly sanctuary) and the counterpart, *antitypos* (antitype, in this case, is the earthly). This reversal does not change the meaning of typology; one is a symbol of something greater—in this case, the earthly sanctuary is a shadow, a mere copy, of the real one in heaven.

**Hebrews 8:5 quotes Exodus 25:40. What pattern was Moses to follow in building the earthly sanctuary?**

In Hebrews 8:5, the earthly sanctuary is deemed a “shadow” (*skia* in the Greek) of the heavenly sanctuary. In Hebrews 9:9, the earthly sanctuary and its services were called a “figure” or a “symbol” (from the Greek word that also means “parable”) of the heavenly. In Hebrews 9:23, the earthly services were called a *hupodeigma* (pattern, copy) of the heavenly sanctuary. In each case, the point is the same: The earthly sanctuary is merely a symbol of something greater; that is, the heavenly sanctuary.

**Why do you think the author of Hebrews stressed the reality of the heavenly sanctuary? Why is the issue of the reality of the heavenly sanctuary important to us as Seventh-day Adventists?**

## TEACHERS COMMENTS

**Key Text: Hebrews 9:24.**

**Teachers Aims:**

1. To compare how the earthly and heavenly sanctuaries correspond.
2. To define where the book of Hebrews places Christ after His ascension to heaven.
3. To explore Christ's role in the heavenly sanctuary today and what it means for us.

**Lesson Outline:**

**I. Typology, or Symbolism, of the Earthly Sanctuary.**

- A. The earthly sanctuary is a shadow of the heavenly sanctuary.
- B. The earthly sanctuary embodies an enacted "parable" of the heavenly sanctuary.

**II. Entrance to the Most Holy.**

- A. In the earthly sanctuary, the high priest entered the innermost apartment only on special days.
- B. Christ, as our High Priest, entered the heavenly sanctuary after His ascension and has not left it.
- C. Christ will not leave the heavenly sanctuary until His intercessory work is completed and He is ready to return to earth.

**III. The Character of the Sanctuary.**

- A. The heavenly sanctuary is not built by humanity but by God.
- B. It is the *greater* sanctuary.
- C. Christ entered the heavenly sanctuary not by the blood sacrifice of an animal but by the offering of His own blood.

**Summary:** In Hebrews, Paul contrasts the earthly sanctuary with the heavenly sanctuary and compares the role of the earthly high priest to the heavenly High Priest, so we might fully comprehend what was done to ensure our salvation.

**Commentary.**

Since its beginning, the Seventh-day Adventist Church has taught the doctrine of the sanctuary. The church pioneers believed that October 22, 1844, marks the movement of Jesus Christ, our High Priest, from His work in the Holy Place in heaven's sanctuary to the Most Holy Place. Further, the purification of the sanctuary on earth was a

**Monday**

**August 18**

**“THE HOLIES” IN HEAVEN AND ON EARTH: PART 1.**

Even the most cursory reading of Hebrews shows two points: the reality of the heavenly sanctuary and the importance of the heavenly sanctuary and the ministry there. Paul summed up the first seven chapters with these words: “Now of the things which we have spoken *this is the sum*: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man” (Heb. 8:1, 2, emphasis supplied).

This is the sum: Jesus is our High Priest in the heavenly sanctuary.

The most common phrase used in Hebrews for the sanctuary both in heaven and on earth comes from the Greek term, *ta hagia*, meaning “the holies,” “the holy places,” “the holy things.” Another form of the phrase is *hagia hagion* (“the holy of holies”), used exclusively for “the Most Holy Place” alone (Heb. 9:3).

***Ta hagia* (a plural sometimes appearing in the singular) appears in Hebrews 8:2; 9:1, 2, 3, 8, 12, 24, 25; 10:19; and 13:11; where it’s translated as “sanctuary,” “holy place,” “most holy place,” “holy places,” and “holiest.” Because some different translations translate the same word in the same text differently (and sometimes in contradiction to each other), ask yourself this question as you read each verse: Judging from the context, is the verse talking about “the Holy Place,” “the Most Holy Place,” or the entire sanctuary?**

In some places, the meaning is very obvious. In Hebrews 8:2 and 9:1, for instance, the word *sanctuary* in both texts refers to the entire sanctuary.

In Hebrews 9:2, the author describes the contents of the first apartment, which he calls “the sanctuary.” The context shows that he is talking about the first apartment of the earthly sanctuary, what is known as “the Holy Place.”

In Hebrews 9:3, the phrase translated “Holiest of all” in the KJV (*hagia hagion*) means the second apartment, “the Most Holy Place” alone. Interestingly enough, this phrase, which clearly means “the Most Holy Place,” is never used again in Hebrews in any reference to Christ in the heavenly sanctuary. Thus, one logical question arises: If Hebrews meant to teach that Christ at His ascension entered into “the Most Holy Place,” why does the book never again employ the phrase that without ambiguity refers exclusively to “the Most Holy Place”?

## TEACHERS COMMENTS

shadow of the cleansing of heaven's sanctuary by Jesus Christ.

The pioneers visualized the sanctuary doctrine as a pillar connected with others to form a temple of truth. They connected it with such doctrines as the Sabbath, the state of the dead, and the second coming of Christ. Adventist beliefs early established certain positions. In order to understand the issue on the sanctuary, let us review a little bit of our church's history.

The followers of William Miller (many of them later were part of the small group of Adventists) had identified the sanctuary of Daniel 8:14 with the earth and had expected a "cleansing" of it by fire at the second coming of Christ, in 1844. But when Jesus Christ did not return, they began immediately to study several alternatives.

The Millerite group experienced two disappointments: first, in the spring of 1844, and the second, on October 22, 1844. The latter was the Great Disappointment. The failure of Jesus to come as expected produced such disillusion that many left the movement right away.

The main problem was the way William Miller interpreted Daniel 8:14 and other passages of the Scriptures. As we know today, according to the Scriptures, Jesus was not coming to the earth but was entering a new phase of His ministry in the heavenly sanctuary.

Our spiritual forebears (the pioneers) agreed on certain points regarding the sanctuary, including a belief that Christ's activity as High Priest in heaven began in the Holy Place at His ascension and then to the Most Holy Place in 1844. Though the teaching has undergone some tweaking and refining over the years, it still remains intact as one of our key beliefs, and rightly so.

In an article, James White explains to his readers that in the typical sanctuary God manifested His glory in the Holy, as well as in the Most Holy. Consequently, in the heavenly sanctuary, Jesus can appear in the presence of God for us in the Holy Place, as well as in the Most Holy. Like James White, several of the pioneers taught and believed in the intercessory work of Jesus in the heavenly sanctuary.

### **Two Holy Places in the Sanctuary in Heaven.**

In 1853, J. N. Andrews presented several evidences from the Scriptures that the sanctuary in heaven has two holy places. We will consider two of these evidences: (1) the tabernacle erected by Moses, after a forty days' inspection of the one shown to him in the mount, consisted of two holy places (Exod. 26:30-33) and is declared to be a correct pattern, or model, of that building. But if the earthly sanctuary consisted of two holy places and if the great original from which it was copied consisted of only one, instead of likeness, there would be perfect dissimilarity. (2) The apostle actually used the word *holies* (plural) in speaking of the heavenly sanctuary. The expression "Holiest of All," in Hebrews 9:8; 10:19, NKJV, has been supposed by some to prove that Christ began to minister in the Most Holy Place at His ascension. But the expression is not *hagia hagion* (holy of holies), as

**Tuesday**

**August 19**

**“THE HOLIES” IN HEAVEN AND ON EARTH: PART 2.**

**Y**esterday we looked at a few verses (Heb. 8:2; 9:1, 2, 3) in Hebrews, regarding the sanctuary. Today we’ll look at a few more, remembering this question: Does the context teach that the verse is talking about “the Holy Place,” “the Most Holy Place,” or, simply, the sanctuary as a whole?

In Hebrews 9:1-7, the author describes the earthly sanctuary and its services, both the daily and the yearly, which were only a type, a shadow, of the heavenly sanctuary and its services. Then, in verse 8, he says that the way into “the holiest” didn’t happen while the earthly sanctuary was still standing. The RSV translates the verse to mean that the way into “the sanctuary” didn’t happen while the earthly was still standing. When you look at what the author is contrasting—that is, the earthly service to the heavenly—he is showing us that although the earthly sanctuary had a function in a certain time frame, a way was made into the “holies”; that is, into the heavenly sanctuary, through the work of Jesus Christ. He’s not contrasting compartments of the sanctuary; he’s contrasting sanctuaries, the earthly to the heavenly.

**Read Hebrews 9:9, 10. What things does he list as part of the earthly sanctuary service?**

After talking about the earthly-sanctuary ritual, the author in verses 11 and 12 again shifts his gaze heavenward to a “greater and more perfect tabernacle” (*skene*, “tent” in the Greek), which is the entire heavenly sanctuary. Then, in verse 12, he says that “neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.” It’s clear that tabernacle (*skene*) in verse 11 and “holies” or “holy place” in verse 12 are talking about the same thing; that is, the entire sanctuary (in Heb. 8:1, 2 these Greek words are used in the same parallel fashion). Again, the context shows that the issue here isn’t which room Jesus entered into but that He is our great High Priest in the heavenly sanctuary.

**Read Hebrews 9:24 and 10:19 in their respective contexts. What is the author telling us there? What hope does he give us regarding Jesus in heaven?**

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### TEACHERS COMMENTS

in chapter 9:3 but is simply *hagion* (holies). It is the same word rendered “sanctuary” in Hebrews 8:2.

The early Adventists elaborated further on Christ’s position in heaven, observing that He obviously moved around a great deal. Jesus has free access to the heavenly sanctuary (Holy and Most Holy) as the priest did in the earthly sanctuary.

#### **Does Christ Minister Only in the Holiest?**

One of the main dilemmas for early Adventism was to explain the role of Jesus Christ in the heavenly sanctuary. Was Jesus stationed in a specific place in the heavenly sanctuary? J. N. Andrews believed that Jesus Christ began His work at His ascension in the Holy Place of

### INDUCTIVE BIBLE STUDY

**Texts for Discovery: Daniel 8:13, 14; 2 Timothy 2:15; Hebrews 4:16; 9:23-25.**

1. Early Adventists regarded the vision of the heavenly sanctuary as a charter for the continued existence of Adventism. Has it become less important to us today? Would you personally remain a Seventh-day Adventist if you were conclusively convinced traditional Adventist beliefs about the heavenly sanctuary were incorrect? Why, or Why not?
2. The distinction between the Holy Place and the Most Holy Place is very important to Seventh-day Adventists. Do you think the author of Hebrews was aware of the importance these terms would
3. Most commentators agree at some level the major point of Hebrews 9; 10 is the fact that Christ is in the heavenly sanctuary ministering on our behalf. Why, then, if one accepts this basic premise, might it be important to an individual’s relationship to God what he or she believes about this ministry?
4. Once again, the similarities between the earthly and heavenly sanctuaries serve also to highlight the very important differences. Discuss the contrast between the ways in which old-covenant believers and new-covenant believers were and are to approach God.

one day assume? If not, is this an example of how Inspiration works?

**Wednesday**

**August 20**

**“THE HOLIES” IN HEAVEN AND ON EARTH: CONCLUSION.**

**Read Hebrews 9:24-28. Keeping in mind the context of Hebrews, what is the author saying here? What is the main point? Is it the sanctuary itself, or the nature of His sacrificial death?**

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**T**here’s no question that verse 25 deals with the Day of Atonement, and there’s no question that the High Priest went into the “Most Holy Place” on that day (see Lev. 16:15). Some try to insist, however, that the use of *ta hagia* here (translated “holy place” in the KJV) proves that it means “the Most Holy Place.”

However, “sanctuary” is a better translation here, because, on the Day of Atonement, the high priest ministered in *both* apartments. His work was not restricted to the second apartment. “Because the whole sanctuary is involved in these services, ‘sanctuary’ is to be preferred as the translation.”—Alwyn P. Salom, *Issues in the Book of Hebrews* (Silver Spring, Md.: Biblical Research Institute, 1989), p. 227.

**Read Exodus 30:10, where “once in a year” (a clear reference to the Day of Atonement; see also Lev. 16:30) Aaron, the high priest, sprinkled blood on the horns of the altar in the Most Holy Place. Some scholars see Leviticus 16:16-19 as a reference to the priest’s work in the first apartment, as depicted in Exodus 30:10. (See the Jewish Publication Society Torah Commentary, *Exodus* [Philadelphia, 1991], p. 195; see also *Leviticus*, p. 105. See also Word Biblical Commentary, *Exodus* [Waco, Tex., 1987], p. 399.) Study the texts until you can see, clearly, that even on the Day of Atonement, the high priest ministered blood in the entire sanctuary.**

The texts we looked at are important, because some people have challenged our interpretation of Christ’s two-apartment, two-phased ministry in heaven. By dogmatically asserting that some of the verses we looked at put Christ, after His ascension to heaven, in “the Most Holy Place” of the heavenly sanctuary, critics claim that these verses (among others) nullify our sanctuary doctrine, particularly 1844, the time when we believe Christ entered “the Most Holy Place” of the heavenly sanctuary. Hebrews, though, is simply not addressing the question of which apartment. Instead, the point is that He is there in heaven in our behalf.



## TEACHERS COMMENTS

the heavenly sanctuary. He quoted Revelation as evidence that this was so, saying that when John gazed into the temple of God in heaven, he saw the Father sitting upon the throne, and before the throne burned seven lamps (see Revelation 4). In this place he also saw the Son of God. Before the throne stood the golden altar of incense (see Rev. 8:3). These things vividly identify the first apartment of the heavenly sanctuary and reveal that this is the place where Jesus Christ our Lord began His ministration as our High Priest.

Finally, the majority of the early Adventists believed the Bible indicates that at a certain time Jesus Christ changed His ministry in heaven to the Most Holy Place. We can see from these brief excerpts of Adventist history that the early Adventists believed (1) the sanctuary is in heaven, (2) heaven's sanctuary has two apartments, not one, and (3) at His ascension, Christ began His ministry in the Holy Place, not the Most Holy.

## WITNESSING

Being separated from loved ones can fill our hearts with sadness. Over a period of time, the sadness fades as we grow accustomed to the separation. Still, those from whom we are separated are greatly missed, and we look forward to one day seeing them again. When that day of reunion finally comes, we are filled with joy and cherish every moment we can spend with those we love.

After Adam and Eve sinned, they "hid themselves from the presence of the Lord God" (Gen. 3:8). Sin separated Adam and Eve from their Creator. Since that time, the Lord's desire has been to reunite Himself with those whom He created and loves so dearly. The earthly sanctuary was established so God could dwell among His people. But sinful humanity could not survive in the presence of God.

Sin had to be removed. Sacrifices were made, and the blood of innocent animals was shed, pointing to Jesus, whose blood cleanses us from sin. And through the Savior we are reunited with the Father in heaven.

In our witnessing, we can show others how Christ's ministry in the heavenly sanctuary reunites us with the Father. But while we are still here on this earth, the Lord wants to dwell with us by living in our hearts. The Bible says, "Do you not know that your body is the temple of the Holy Spirit who is in you . . . therefore glorify God in your body and in your spirit, which are God's" (1 Cor. 6:19, 20, NKJV). Let us open our hearts to the Holy Spirit and encourage others to do the same so God may dwell with us.

*Thursday*

*August 21*

**THE CHARACTER OF THE EARTHLY AND THE HEAVENLY SANCTUARIES.**

**A**s we've seen, the great issue in the book of Hebrews is the superiority of Christ's heavenly ministry as compared to the earthly-sanctuary service. With this context in mind, how is the character of the earthly sanctuary, even sometimes indirectly, described in the following texts?

**Heb. 8:2; 9:24** \_\_\_\_\_

**Heb. 9:1** \_\_\_\_\_

**Heb. 9:11, 12** \_\_\_\_\_

The heavenly sanctuary is the true sanctuary. That does not mean the earthly was a false one; on the contrary, it had been instituted by God. Nevertheless, three times it is stressed that the earthly sanctuary was made with hands. Although its establishment was ordered by God, it was made by humans, sinners. The heavenly surpasses the earthly by far, because it was built by the Lord.

The function of the earthly was limited in efficiency, as well as in time. Its service was not able to solve the sin problem. The shedding of blood was without lasting effect. The human conscience was not really cleansed. Although real, it was just a copy of the genuine sanctuary and its service. Only the blood of Jesus and His ministry as High Priest make a real and lasting difference.

However, the apostle does not ridicule the old sanctuary, although he points out its serious limitations, even if it served its purpose at the time it was used.

**What is the basic intention of the earthly sanctuary in the Old Testament? Exod. 25:22; 29:43-46.**

The wilderness tabernacle was built so that God might dwell among His people. Yet, even then, sin blocked access to God. The good news of Hebrews is that Jesus has opened the way back to our Father. Through Him we have access to the very presence of God, because we are covered in His perfect righteousness. Boldly and yet reverently, we approach Him because Jesus, through His death and ministry, has paved the way.

**If the Old Testament service really couldn't solve the sin problem, why was it instituted to begin with?**

## TEACHERS COMMENTS

### *LIFE-APPLICATION APPROACH*

**Icebreaker:** Online chatting is becoming more and more popular. It's not like getting a letter with old news or talking over static telephone lines. Besides being an inexpensive way to keep in touch, online chatting takes place in real time and is almost like talking to someone face to face. In fact, if your computer has video-conferencing capabilities, it is just like talking face to face. Something about talking online makes you feel so much closer to the person—it provides a special place and time to be alone with someone. The sanctuary was something like that. There were many ways for people to keep in touch with God, but the sanctuary was a “special” place where God met with His people.

#### **Thought Questions:**

1. Exodus 25:8 tells us the sanctuary enables God to be with His people. On the other hand, Acts 7:48 says God doesn't live in temples (KJV). What does it take to bring these two biblical passages together without one contradicting the other? What is the overriding principle of communication between God and humanity? Does it matter whether there is a special place? Why is it that many poor congregations save up for several years just to build a house of worship?
2. At the height of his fame, Michelangelo stated, “A true work of art is but a shadow of divine perfection.” The earthly sanctuary, crafted by human hands, is a mere shadow of the awesome work of the sanctuary taking place in heaven. Likewise, what elements of our lives can shadow what we can expect to experience in heaven?

#### **Application Questions:**

1. Does everyone need to have a special place to meet with God? Explain. What kind of benefit do you think there could be in having a “special” meeting place—just for you and your Lord? What is it about such a place that will enhance your spiritual life? How can you keep your special meeting place from turning into a ritual?
2. Compare and contrast your place of worship with the Old Testament sanctuary. What are the differences and similarities? Share unique elements of your personal worship time that can be incorporated into the worship style of your church. What are the advantages and disadvantages of adding variety to traditional church services?

**FURTHER STUDY:**

**T**hough a lot of debate exists regarding *ta hagia*, it seems clear that in Hebrews it means “the sanctuary” as a whole. 1. Look at Hebrews 8:2, the first time that *ta hagia* appears in Hebrews. Notice how it is used. “A minister of the sanctuary [*ta hagia*], and of the true tabernacle [*skene*], which the Lord pitched, and not man.” The text clearly and unambiguously parallels *ta hagia* with *skene*, and *skene* means the “tabernacle,” the entire sanctuary. Thus, right from the start, we are given a definition of *ta hagia*.

2. Again, Hebrews is contrasting the earthly to the heavenly sanctuary, not which apartment Christ entered in heaven. Therefore, *ta hagia*, understood as “sanctuary,” makes the most sense.

3. Recent studies on *ta hagia* in the Greek translation of the Hebrew Bible have shown that when *ta hagia* is used in the context of the sanctuary it consistently designates the entire sanctuary.

**DISCUSSION QUESTIONS:**

1. **William Johnsson, a Hebrews scholar, has this to say about some of the modern translations of Hebrews: “This calls for a word about the New International Version. I think it is, in general, an excellent translation, but I disagree with its approach in Hebrews. The translators . . . render *ta hagia* as ‘Most Holy Place. . . .’ In my judgment they would have been fairer with the reader by translating the uncertain references by the more neutral ‘sanctuary.’ The upshot is that all students of Hebrews, and especially Adventists, need to be discriminating and ready to challenge the New International Version wherever they find ‘Most Holy Place.’ ”—William Johnsson, *Hebrews* (Nampa, Idaho: Pacific Press® Publishing Association, 1994), pp. 149, 150. Discuss the implications of what Dr. Johnsson has written.**

2. **The sanctuary is mentioned also in Hebrews 10:19 and 13:10, 11. What is the message for us in these verses, including their respective contexts?**

**SUMMARY:** The book of Hebrews, in numerous places, contrasts the earthly-sanctuary service with its better counterpart, that of Christ’s ministry in the heavenly sanctuary. The issue in Hebrews is not which apartment Jesus entered; the issue, instead, is that He is our great High Priest, through whom we have direct access to the Lord of the universe.