

20th Century Bible Course

LESSON TWENTY-ONE

Dear Friend:

What a privilege it is to be living this side of the cross! Suppose you had lived two thousand years before our Saviour walked the paths of Galilee and climbed the hill to Calvary to die for the human race? It is one thing to look back upon something that has already been done—a fact of history; it is quite another to exercise faith in something that is still future. If you had lived before the cross, how could you have looked to it for forgiveness?

In our lesson today we shall draw aside the curtain of ancient history and watch the moving spectacle of God's passion play in the desert, in which His solution to these problems is unfolded.

The experience of Calvary was first prefigured in the Garden of Eden. After Adam and Eve sinned, God taught them how to show their faith in the promise of a Saviour by sacrificing an innocent lamb. In this simple service they were to see how their sin would cost the life of an innocent Redeemer, for Jesus Himself was typified by that little lamb. Then when the children of Israel were led out of the slavery of Egypt, God expanded the home altar so as to serve the needs of a growing nation. In the services of the sanctuary which He instructed them to build, He provided a miniature revelation of Christ's work of atonement, or the gospel, which included Christ's sacrificial ministry. His mediatorial ministry, and His work of judgment. All of this is unfolded in the services of the Jewish temple, or sanctuary.

Some have erroneously thought that those who lived before the time of Christ were not saved by grace, but the Bible clearly refutes this. The entire eleventh chapter of Hebrews tells how, one after another, those who lived before Christ's day were saved by faith. Faith in what? Faith in the promise of a coming Redeemer. Each time they brought a lamb (or a dove) to sacrifice on the temple altar, they were saying, "I believe that someday the true Lamb of God will die for my sins, just as this little lamb is taking my sentence of death today."

May this lesson give you a new appreciation for heaven's love in providing for every detail of our salvation.

Sincerely,

Your Bible Instructor

LESSON 21

CHRIST OUR SAVIOUR (THE SANCTUARY)

SCRIPTURE READING: HEBREWS 7:25 THROUGH 8:5; HEBREWS 9

This lesson covers the three great ministries of Jesus—His sacrificial work, His mediatorial work, and His work of judgment, showing how each is typified in the services of the ancient Jewish sanctuary. By understanding these services we can learn how to cooperate with Christ in solving the sin problem and eventually join Him in a sinless heaven.

Part 1-- CHRIST OUR SACRIFICE (*The Court*)

1. Who did the lamb represent? John 1:29 _____
2. Upon whom were our sins laid? 1 Peter 2:24 _____
3. Who had to slay the victim? Leviticus 4:27-29 _____

Note carefully the steps that must be taken by the sinner in order to be separated from his sin: (1) he must bring a sacrifice (a bullock, lamb, or dove, depending on his economical status; (2) he must transfer his sin to the sacrifice by confession; (3) he must slay the sin offering. This was God's method of showing us that there was a way of escape from our sins, a Substitute to die in our place-the Lamb of God. There is a way to confess our sins and transfer them to the head of our Substitute. But never forget, it is the sinner's hand that slays the sacrifice!

Here are revealed three great truths: (1) our sins must be paid for by death; (2) a Substitute has been found in Jesus to pay our death penalty; and (3) we are each responsible for taking the life of the Saviour. Although millions know the historical fact that Christ died on the cross, how few have really grasped these lessons. There is only one way to eternal life, and that is by the blood of the Lamb. The great message of the sanctuary services is that the blood of Jesus can cure me from sin if I will accept its cleansing work. The pain suffered on Calvary did not begin when they drove the nails into Christ's hands. It did not end when they laid Him in the tomb. This is why the author of Hebrews wrote that the blood "speaks" (Hebrews 12:24). The blood on the horns of the altar has a message. The blood on the mercy seat has a message. What is it? It tells us of the pain that sin brings to God. It tells us that sin is so terrible that it broke the Saviour's heart. Friend, the precious blood of Christ can cleanse us deeper and deeper until sin will have no more appeal for us.

4. When Jesus died, what happened to the veil in the temple? Matthew 27:50, 51 _____

By this divine act, God ended the sacrificial system. Never again would an innocent little lamb have to be slain, for the true Lamb had died for the sins of the whole world.

Part 2-- CHRIST OUR MEDIATOR (*The First Apartment, or Holy Place*)

1. Who took the blood into the sanctuary? Leviticus 4:5-7 _____
2. What does the blood represent? Leviticus 17:11 _____

What a beautiful gem of truth! The blood represents the life. The very life of Jesus was poured out on Calvary in His shed blood (Isaiah 53:10,12).

The lamb must be without blemish, for only perfection could satisfy the claims of God's law. Here is seen our Saviour, who was without sin. His perfect life satisfied the demands of the law; therefore He can present His blood (representing His life) in my behalf before God's throne. His perfect life substitutes for my sinful life!

3. Who is our High Priest? Hebrews 9:11 _____
4. Where has Christ entered "by his own blood"? (verse 12) _____

The law says that I, a sinner, must die. But Jesus, my High Priest, stands before the law in the presence of God and presents His own blood (His perfect life) on my behalf.

5. In what sanctuary does Jesus minister? Hebrews 8:1, 2 "We have such a high priest, who is set on the right hand of the _____ of the Majesty in the heavens; a minister of the sanctuary, and of the _____, which the _____, and not man."

Evidently there are two sanctuaries-one in heaven, and the one on earth that Moses built. The heavenly sanctuary was to serve as a pattern for the one on earth (verse 5).

6. For what purpose were the services of the earthly sanctuary given? (verse 5, first part)? "Who serve unto the _____ an _____ of _____ things."

The earthly sanctuary was a miniature of the one in heaven. What took place in it illustrates what Jesus is doing in the heavenly sanctuary, for the work of the priests was an example, or shadow of heavenly things. We no longer need an earthly priest to intercede for us, for Jesus is our High Priest and we may "come boldly unto the throne of grace" for mercy and help in time of need (Hebrews 4:16).

7. Since Christ's return to heaven, what has been doing?

Hebrews 7:25 _____

For all these long centuries Jesus has been applying the benefits of His atonement to the needs of His people.

Part 3-- CHRIST OUR JUDGE (*The Second Apartment, or Most Holy Place*)

Thus far we have been considering the problem which God faces in separating sin from the sinner. We have learned that in Old Testament times a repentant sinner could take a lamb, and by placing his hands upon its head in confession, transfer his sin to the lamb. The blood (bearing the sin) was sprinkled before the veil. You can easily see that soon a multitude of sins would collect in the sanctuary. Once a year a special service was held to remove these sins forever from the sanctuary (Leviticus 16). This service helps us to better understand how God makes final disposition of the sins of His people.

1. How often did the High Priest enter the Holy Place? Hebrews 9:6, 7 _____; the Most Holy Place? _____

It was not without blood that the high priest entered the second apartment. The way into the sanctuary is dipped in blood, for it points to the blood-stained path of Calvary.

This yearly service was known as the Day of Atonement (Yom Kippur). Since on this day a special atonement was made "because of the uncleanness of the children of Israel" (Leviticus 16:16), it was also called the Cleansing of the Sanctuary and a Day of Judgment. "So awful was the Day of Atonement that we are told in a Jewish book of ritual that the very angels run to and fro in fear and trembling, saying, 'Lo, the Day of Judgment has come!' " (Frederic W. Farrar, *The Early Days of Christianity*, p. 238).

On this day a goat was sacrificed and its blood taken into the Most Holy Place and sprinkled on the mercy seat to satisfy the claims of a broken law. By this act the High Priest figuratively gathered up all the forgiven sins of the year, taking them with him as he left the sanctuary. He then placed his hands upon another goat-the scapegoat - and transferred these sins to it. This goat was then taken into the desert to die. In this manner all sins were removed from the sanctuary once a year, and the sanctuary was now cleansed. Israel, too, stood before the Lord a clean people. This was a most solemn day indeed, for anyone whose sins were not confessed would be "cut off" from Israel-put to death.

2. Does the heavenly sanctuary also need purifying? Hebrew 9:23 _____

A few texts will show how this holds true for the sinner also

3. If we confess our sins, what will God do? 1 John 1:9 _____

4. By confessing our sins, what are we doing? 1 Timothy 5:24 "Some men's sins are open before hand [confessed], going _____."

5. What does God do with forgiven sins? Isaiah 44:22 _____ The only place our sins cannot be seen in the judgment is under the blood of Jesus

6. When does God blot out our sins? Acts 3:19 _____ What follows the "times of refreshing"? (verse 20) _____

7. What event immediately precedes Christ's coming?

Daniel 7:26 "The _____ shall sit." Revelation 22:11,12 "He that is unjust, let him be _____ and he which is filthy, let him be _____: and he that is righteous, let him be _____: and he that is holy, let him be _____."

When this solemn declaration is pronounced, the work of judgment will have been completed and Jesus can come quickly, bringing His rewards with Him (verse 12).

8. How does Paul indicate that God has a specific time for the judgment? Acts 17:31 _____

This judgment was still future in Paul's day, for it was "judgment to come" (Acts 24:25). "When the fulness of the time was come, God sent forth his Son" (Galations 4:4). At the end of the 483 years of Daniel 9, Jesus was baptized and anointed by the Holy Ghost just as predicted. He was also crucified at the stroke of the prophetic clock, when His "hour was come" (John 13:1).

9. At the time the message of Revelation 14:6,7 is going forth, what is stated concerning the judgment? "The hour of his judgment _____."

"Here is not an announcement that the judgment *will come*, but that it is come.. Evi-dently the judgment will already be in session when men hear this message. This can only mean that God's judgment-the deciding [or investigative] part of God's judgment-will be carried on in heaven during the closing period of earth's history. Those who preach the everlasting gospel in the last days will be able to tell exactly when the judgment began. For how could they tell intelligently that the judgment hour had begun at all if they did not know when it began?" (George E. Vandeman, *Planet in Rebellion*, pp. 301, 302)

10. When, according to Daniel 8:14, was the cleansing of the sanctuary to take place?

In our last lesson we learned that this 2300-day period began in 457 B.C. and reached to A.D. 1844 (a day for a year, or 2300 years). Daniel's prophecy could not have applied to the Jewish sanctuary because (1) the sacrificial system had ended on the cross; and (2) no Jewish sanctuary has existed since 70 A.D. when the armies of Titus leveled Jerusalem.

We have already seen how each service of this ancient sanctuary has its counterpart in Christ's atoning work for us. His sacrifice took place here on earth, and was prefigured in the daily sacrifices offered in the temple court. The blood which the priest took into the Holy Place and sprinkled on the horns of the altar of incense and before the veil, illustrated how Christ, as our High Priest, mediates His shed blood on our behalf.

Only the ministry of the Most Holy Place remains-the yearly cleansing of the sanc-tuary, or day of judgment. In it God discloses when the judging work is scheduled to start.

Thought question: In 1 Corinthians 5:7, Paul calls Christ our Passover Lamb. In what sense is Jesus our Passover Lamb?_____

When we see how Christ's death, which took place at the ninth hour (three p.m.), perfectly synchronized with the slaying of the Passover lamb in the temple court, it increases our appreciation of how precise is God's timetable. Before leaving His followers, Christ promised them a special outpouring of the Holy Spirit to give them power for witnessing. This took place on Pentecost, and Peter strongly infers that it coincided with Christ's inauguration in heaven as our High Priest and Mediator (Acts 2:32, 33). The

Jews celebrated three yearly feasts-The Passover, Pentecost, and the Day of Atonement, each typifying one phase of Christ's salvational ministry. The Day of Atonement always took place on the tenth day of the seventh month, which, in 1844, fell on October 22. Would Christ be less precise in the timing of His final ministry for us than He was in the first two? Paul said that God had appointed a day in which to judge the world, and Daniel was shown in symbolic prophecy when this day would arrive.

Part 4-- THE JUDGMENT

1. Who must appear before the judgment? 2 Corinthians 5:10 _____

2. By what standard are we judged? James 2:10-12 _____

3. On what basis will our cases be evaluated in the judgment?

Revelation 20:12 "According to their _____."

Matthew 12:36,37 "For by thy _____."

Ecclesiastes 12:14 _____

1 Corinthians 4:5 _____

No covering up! No evading! No erasures! No missing tapes! No false witnesses! In this world men are often judged wrongly, but in God's court all the facts are on record.

4. What records are used as evidence? Revelation 20:11, 12 _____; Malachi 3:16

5. What is promised to the overcomer? Revelation 3:5

6. Who is the attorney? 1 John 2:1 _____

7. Who is the judge? John 5:22, 27 _____

When Jesus stood before Pilate that black Friday morning, few understood the significance of His trial.

Pilate thought that he held Christ's destiny in *his* hands (John 19:19). The priests and rulers thought that at last *they* had Jesus in their power (Matthew 26:66; 27:1). The mob thought *they* were deciding His fate (Mark 15:9-15). One day the scene will be reversed. Pilate, the priests and rulers, the mob, and all of us—every man, woman, and child—will stand trial in heaven's court. And the question that will decide our eternal destiny is, What did we do with the man called Jesus? For in this trial, Jesus will serve in the unprecedented *dual* role of both advocate and judge!

If we have accepted Christ as our Lord and Saviour, He has promised to confess before God and all the holy angels, that we are His loyal and devoted followers—members of His family. He is not ashamed to acknowledge that we are His and He is ours, that He has purchased us with His own blood, and therefore *we belong to Him*.

8. Why does the person who has accepted Christ need not fear this judgment? Ephesians 1:6

"There is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1). If it were not for Jesus we, like Felix (Acts 24:25), could not but tremble at the mere thought of appearing before God's great tribunal and being judged by His law, for we know only too well how often we have broken that law. But when I accept Jesus and allow Him to direct my life, He actually appears *in my place* in the judgment! He is my Substitute. His death takes the place of my death penalty. His righteousness takes the place of my filthy rags. Jesus Himself becomes my righteousness, my sanctification, my redemption (1 Corinthians 1:30). I no longer need to be anxious about what God thinks of me, but only about what He thinks of Christ, my Substitute. Since Christ has already been accepted, I, too, am accepted, and the word goes forth: Take away his filthy garments. I have caused his iniquity to pass from him, and I will clothe him with a change of raiment—the garments of salvation, the robe of righteousness (Zechariah 3:4; Isaiah 61:10). No wonder we do not need to fear the judgment!

Could anyone ask for more?