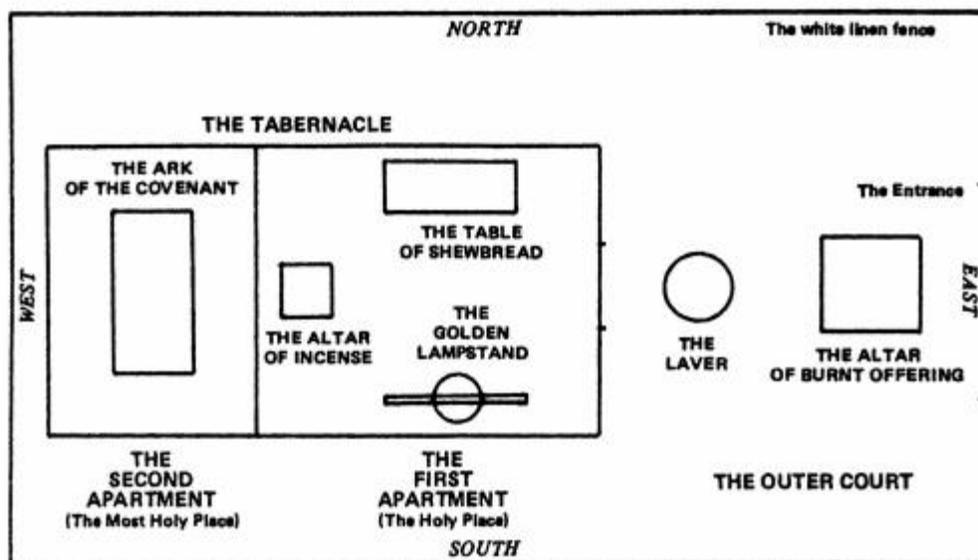


My Bible School Lessons

Exploring the Word of God

Lesson #10: "The Sanctuary in Heaven"

SUPPLEMENTARY MATERIAL



THE EARTHLY TABERNACLE

The sanctuary in the wilderness was constructed under the direction of Moses, in accordance with the pattern shown him in the mount (Ex 25:7-8, 40; Heb 8:5).

Enclosing this wilderness tabernacle was an OUTER COURT which was made of white curtains attached to poles (Ex 27:9-18), and was about 75 feet wide by 150 feet long (based on an 18-inch cubit). Within the Court was the ALTAR OF BURNT OFFERING, the Laver, and the Tabernacle. This altar was also called the Brazen Altar since there was a second altar (the Golden Altar) inside the Tabernacle. This outside (Ex 27:1-9) altar was hollow inside, overlaid with brass, and was 5 feet high and 7½ feet square. Upon this altar were placed the animals that were offered as burnt sacrifice. Just beyond, stood the brass LAVER (Ex 30:18-21), where the priests washed before entering the Tabernacle.

The TABERNACLE (the sanctuary) (Ex 26:1-37) was a tent with wooden walls, four layers as a roof covering, with gold and beautiful curtains inside. About 15 by 45 feet in size, this Tabernacle was portable, so it could be taken apart and moved from place to place during the journeys of Israel through the wilderness. Divided by an inner veil into two rooms (apartments), it was the holiest place on earth.

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The priest entered the FIRST APARTMENT everyday with the blood, and went past the seven-branched Golden Candlestick, with its seven lamps of fire (Ex 25:31-40); past the Table of Shewbread, containing the dedicated bread, that stood before the Presence of the Lord (Ex 25:23-30); and on to the Altar of Incense, or Golden Altar (Ex 30:1-10), from whence the smoke of a specially prepared incense wafted up, over the top of the dividing veil (which did not reach to the ceiling) and into the Holy of Holies beyond. Upon the Golden Altar and dividing veil, the priest sprinkled some of the sacrificial blood (Lev 4-5). A partial description of this may be found in Hebrews 9:1-7. All of the furniture within the First and Second Apartments was of solid gold, or covered with gold.

The SECOND APARTMENT, or Most Holy Place (Ex 26:33), contained the Ark of the Covenant (Ex 26:17-22). Between two CHERUBIM was the glory of the SHIKINAH—the Presence of God (Ex 26:22; 40:34). Beneath it was the MERCY SEAT, a solid gold slab that covered the top of the ARK, wherein lay the foundation of God's government: the MORAL LAW OF TEN COMMANDMENTS (Ex 20:3-17) which was written by the finger of God on stone (Ex 24:12) and then placed in the Ark (Ex 40:20). All of mankind is to be governed by those holy precepts, even down to the end of time (Rev 12:17; 14:12) and beyond (Rev 22:14; Isa 66:22-23). The DAILY SERVICE continued all year; but, once a year on the DAY OF ATONEMENT, the high priest entered the Second Apartment—to cleanse the sanctuary and the people of sin (Lev 16:30, 33-34 and all of the chapter; Dan 8:14).

WORK OF THE ATONEMENT

"We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing.

"Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon - none know how soon-it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition: 'Watch and pray: for ye know not when the time is' (Mark 13:33). 'If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee' (Revelation 3:3).

"When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. . While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments - it may be in that hour the Judge of all the earth will pronounce the sentence: 'Thou art weighed in the balances, and art found wanting' (Daniel 5:27)." *Great Controversy*, 489-491

THE SANCTUARY IN HEAVEN ADDITIONAL INFORMATION

"The sanctuary in heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. God placed His Spirit upon the builders of the earthly sanctuary. The artistic skill displayed in its construction was a manifestation of divine wisdom. The walls had the appearance of massive gold, reflecting in every direction the light of the seven lamps of the golden candlestick. The table of shewbread and the altar of incense glittered like burnished gold. The gorgeous curtain which formed the ceiling, inwrought with figures of angels in blue and purple and scarlet, added to the beauty of the scene. And beyond the second veil was the holy Shekinah, the visible manifestation of God's glory, before which none but the high priest could enter and live.

"The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God. The abiding place of the King of kings, where thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him (Daniel 7: 10); that temple, filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration, could find, in the most magnificent structure ever reared by human hands, but a faint reflection of its vastness and glory. .

"The holy places of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there 'seven lamps of fire burning before the throne' (Revelation 4:5). He saw an angel 'having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne' (Revelation 8:3). Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the 'seven lamps of fire' and 'the golden altar,' represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, 'the temple of God was opened' (Revelation II: 19), and he looked within the inner veil, upon the holy of holies. Here he beheld 'the ark of His testament,' represented by the sacred chest constructed by Moses to contain the law of God. .

"Moses made the earthly sanctuary after a pattern which was shown him. Paul teaches that that pattern was the true sanctuary which is in heaven. And John testifies that he saw it in heaven.

"In the temple in heaven, the dwelling place of God, His throne is established in righteousness and judgment. In the most holy place is His law, the great rule of right by which all mankind are tested. The ark that enshrines the tables of the law is covered with the mercy seat, before which Christ pleads His blood in the sinner's behalf. Thus is represented the union of justice and mercy in the plan of human redemption. This union infinite wisdom alone could devise and infinite power accomplish; it is a union that fills all heaven with wonder and adoration. The cherubim of the earthly sanctuary, looking reverently down upon the mercy seat, represent the interest with which the heavenly host contemplate the work of redemption. This is the mystery of mercy into which angels desire to look-that God can be just while He justifies the repenting sinner and renews His intercourse with the fallen race; that Christ could stoop to raise unnumbered multitudes from the abyss of ruin and clothe them with the spotless garments of His own righteousness to unite with angels who have never fallen and to dwell forever in the presence of God.

"The work of Christ as man's intercessor is presented in that beautiful prophecy of Zechariah concerning Him 'whose name is the Branch.' Says the prophet: 'He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His [the Father's] throne; and He shall be a priest upon His throne: and the counsel of peace shall be between Them both' (Zechariah 6:12, 13) . .

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" 'He shall bear the glory.' To Christ belongs the glory of redemption for the fallen race. Through the eternal ages, the song of the ransomed ones will be: 'Unto Him that loved us, and washed us from our sins in His own blood, . . . to Him be glory and dominion for ever and ever' (Revelation 1 :5, 6).

"He 'shall sit and rule upon His throne; and He shall be a priest upon His throne.' Not now 'upon the throne of His glory'; the kingdom of glory has not yet been ushered in. Not until His work as a mediator shall be ended will God 'give unto Him the throne of His father David,' a kingdom of which 'there shall be no end' (Luke 1 :32, 33). As a priest, Christ is now set down with the Father in His throne (Revelation 3:21). Upon the throne with the eternal, self-existent One is He who 'hath borne our griefs, and carried our sorrows,' who 'was in all points tempted like as we are, yet without sin,' that He might be 'able to succor them that are tempted.' 'If any man sin, we have an advocate with the Father' (Isaiah 53:4; Hebrews 4: 15; 2: 18; 1 John 2: 1). His intercession is that of a pierced and broken body, of a spotless life, The wounded hands, the pierced side, the marred feet, plead for fallen man, whose redemption was purchased at such infinite cost.

" 'And the counsel of peace shall be between Them both.' The love of the Father, no less than of the Son, is the fountain of salvation for the lost race. Said Jesus to His disciples before He went away: 'I say not unto you, that I will pray the Father for you: for the Father Himself loveth you' John 16:26,27. God was 'in Christ, reconciling the world unto Himself' (2 Corinthians 5: 19). And in the ministration in the sanctuary above, 'the counsel of peace shall be between Them both.' 'God 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)." *Great Controversy*, 414-417