

“Heaven” on Earth



SABBATH AFTERNOON

Read for This Week’s Study: *Gen. 1:31–2:3; Exod. 39:32, 43; 25:9; Heb. 8:5; John 2:19–21; 1 Cor. 3:16, 17; Rev. 21:1–22.*

Memory Text: “Who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, ‘See that you make all things according to the pattern shown you on the mountain’ ” (*Hebrews 8:5, NKJV*).

Though the sanctuary in heaven is the original, the one where God Himself is ministering “for us,” the Lord has revealed truths about this sanctuary in different ways to us here on earth.

God created the Garden of Eden as a symbol of the sanctuary. The heavenly sanctuary and its function in salvation were represented in the earthly tabernacle and the larger structure of the Israelite temples.

In Jesus, of course, the temple was made manifest in a human being. And, finally, the heavenly temple will come down to the new earth.

As we will see, God has used concepts relating to the heavenly sanctuary to reveal truth. This week we will study some of those concepts.

**Study this week’s lesson to prepare for Sabbath, October 12.*

The First “Sanctuary” on Earth

Bible students have noted that many features of the Garden of Eden correspond to the later sanctuaries in Israel, indicating that Eden was the first symbolic “temple” on earth. Some parallels between Eden and the sanctuary include:

1. At the end of the Creation account and the report describing the construction of the wilderness tabernacle, the same three elements—approval, completion, and blessing—are expressed with the same key words (*compare “all,” “finish,” and “bless” in Gen. 1:31–2:3 with Exod. 39:32, 43; 40:33*).
2. Just as God was “walking in the Garden” (*Gen. 3:8, NASB*), so He was in the midst of His people in the sanctuary (*2 Sam. 7:6, 7*).
3. Adam was to “tend” and “keep” the Garden (*Gen. 2:15, NKJV*). The same two verbs are used for the service of the Levites in the tabernacle (*Num. 3:7, 8*).
4. Gardenlike imagery appears all throughout the sanctuary (*Exod. 25:31–36, 1 Kings 6:18*).
5. Cherubim guarded the Garden (*Gen. 3:24*); two cherubim were stationed in the Most Holy Place (*Exod. 25:18–22*).
6. Just as Creation took six days, each day being introduced by “God said” and all of them together followed by the Sabbath, so there are six “the LORD spoke to Moses” sections concerning the tabernacle (*Exod. 25:1; 30:11, 17, 22, 34; 31:1*), followed by a seventh section about the Sabbath (*Exod. 31:12–17*).
7. The sanctuary was finished on the first day of the first month (*Exod. 40:17*), the Hebrew New Year’s Day, which recalls the completion of the world at Creation.

Genesis 2 did not need to be explicit about these parallels; the ancients understood them. For example, a Jewish writing of the second century B.C. claims that “the garden of Eden was the holy of holies and the dwelling of the Lord.”

The Garden of Eden is called the “garden of God” (*Isa. 51:3, Ezek. 28:13, 31:9*). It was God’s dwelling on earth, the place where our first parents were intended to worship and commune with Him. Therefore, the greatest loss of the Fall was not the expulsion of Adam and Eve from the Garden but the loss of being in the immediate presence of God.

Dwell on the concept of the word *sanctuary* itself. What comes to your mind? What things form a “sanctuary” for you now? How does your understanding of these sanctuaries on earth help you to understand better what God’s sanctuary in heaven provides for us?

Copy of the Pattern

Read Exodus 25:9, 40; Hebrews 8:5; 9:23, 24. What is the relationship between the earthly and heavenly sanctuaries?

The Scriptures clearly teach that Moses did not invent the tabernacle but built it according to the divine instruction that he received on the mountain (*Exod. 26:30, 27:8, Num. 8:4*). The earthly sanctuary was to be constructed after the “pattern” (*Exod. 25:9, 40*). The Hebrew word for “pattern” (*tabnit*) expresses the idea of a model or copy; thus, we can conclude that Moses saw some kind of miniature model that represented the heavenly sanctuary and that this model served as the pattern for the earthly one.

Therefore, the heavenly temple is the original, the model for the Israelite sanctuaries. What is also obvious is that we cannot equate the sanctuary in heaven with heaven itself. The heavenly temple is “in heaven” (*Rev. 11:19, 14:17, 15:5*); thus, heaven contains it. The two are not synonymous.

The book of Hebrews explains in unmistakable terms that the heavenly sanctuary is real. The sanctuary in heaven is called the “true tabernacle” (*Heb. 8:2, NKJV*), as well as the “greater and more perfect tabernacle” (*Heb. 9:11, NKJV*), while the earthly is a “copy and shadow” of the heavenly one (*Heb. 8:5, NKJV*). As a shadow is always a mere representation of something real, and an imperfect and faint representation at that, the earthly sanctuary is a mere representation of the heavenly. Whatever its limitations, however, the earthly sanctuary does reflect the reality of the heavenly one in important ways.

The relationship between the two is called typology. Typology is a divinely designed, prophetic prefiguration that involves two corresponding historical realities, called type (original) and antitype (copy). Because the correspondence runs from the type (original) to the antitype (copy), we can see in Hebrews that the heavenly model that Moses had seen is referred to as “type” or “pattern” (*Heb. 8:5*) and the earthly sanctuary as “antitype” or “copy” (*Heb. 9:24*). This truth presents more evidence that the heavenly one existed prior to the earthly one. As Seventh-day Adventists, we are on solid biblical ground when we emphasize the physical reality of the heavenly sanctuary.

Jesus as the Sanctuary

Read John 2:19–21. Why is Jesus’ body compared to the temple? See also John 1:14.

One of the themes in the Gospel of John is that, with Jesus, the better “temple” has come. Tabernacle imagery is used as early as in John 1:14. Jesus is the Word who “dwelt” among men, and they saw His “glory.” The Greek word used for “to dwell” (*skenoō*) is the verbal form of the Greek noun for “tabernacle” (*skene*); so, one could translate verse 14 as the Word “tabernacled among us.” In this context, the word *glory* recalls the glory of God that filled both the wilderness tabernacle (*Exod. 40:34, 35*) and Solomon’s temple at its inauguration (*2 Chron. 7:1–3*). So, when Christ came to earth as a human, He fulfilled God’s temple promise to dwell among His people.

As the texts above show, Jesus declared Himself to be the temple, signifying already the end of the earthly temple’s significance after His death (*John 2:19–21, Matt. 27:51*). Also, when Jesus said that He is the Bread of Life (*John 6:35*) and the Light of the world (*John 8:12*), He might have been pointing beyond the manna on the table to the bread of the presence and the lampstand, objects in the earthly sanctuary. A definite reference to the sanctuary is the designation of Jesus as the sacrificial “Lamb of God” who will bear the sin of the world (*John 1:29*).

“All who did service in connection with the sanctuary were being educated constantly in regard to the intervention of Christ in behalf of the human race. This service was designed to create in every heart a love for the law of God, which is the law of His kingdom. The sacrificial offering was to be an object lesson of the love of God revealed in Christ—in the suffering, dying victim, who took upon Himself the sin of which man was guilty, the innocent being made sin for us.”—Ellen G. White, *Selected Messages*, book 1, p. 233.

Because of our sinful natures, it’s so easy to think that God is angry with us. How does the revelation of God’s love, as seen in the life and death of Jesus, help each of us to realize on a personal level that God loves us despite our faults? In what ways should this realization encourage us to gain victories over self?

The Church as the Sanctuary

After Christ's ascension to heaven and His inauguration as High Priest in the sanctuary there, the temple on earth no longer had any real purpose in the plan of salvation (*see Matt. 27:50, 51*). However, God still seeks to dwell among His people on earth, which was now possible through the Holy Spirit. The apostles use temple imagery to convey this truth.

Read 1 Corinthians 3:16, 17; 6:19, 20; 2 Corinthians 6:16; and Ephesians 2:19–22. Notice the sanctuary imagery in these texts. What truth does the Bible teach us here?

Paul speaks in 1 Corinthians 3:16, 17 to the church as a corporate unity, and he presents to them the temple themes of ownership (*1 Cor. 3:16*) and of holiness (*1 Cor. 3:17*). He applies the same principles in 1 Corinthians 6:19, 20 to the individual believer. As a temple, the believer is holy terrain and, as such, is under divine obligation to live in holiness. Paul uses the temple imagery to emphasize his call for pure and holy living, which in this context he identifies as sexual purity over immorality (*1 Cor. 6:15–18*). Paul's last reference to the church as a divine sanctuary fits into this pattern. There is no common ground between believers and unbelievers (*2 Cor. 6:14–7:1*), for the church is in a covenant relationship with God and, thus, is exclusively His (*2 Cor. 6:18*).

At the same time, the church is not only God's temple but also a holy priesthood (*1 Pet. 2:5, 9*). No doubt, with such a privilege as this, important responsibilities follow. How crucial that we surrender our lives in faith and obedience to the Lord who has given us so much and who, therefore, asks much of us in return.

Of course, we are saved by Christ's righteousness, which covers us completely. However, because of what we have been given in Christ by grace, what does God ask of us in return? And even more important, how can we best do that which He asks of us?

New Creation

Read Revelation 7:15–17. Where are the redeemed, and how does this passage portray them?

These verses describe the redeemed as kings and priests who serve in God’s palace and temple (*Rev. 1:6, 5:10, 20:6*). The promise that “He who sits on the throne will spread His tabernacle over them” (*Rev. 7:15, NASB*) alludes to God’s presence in the wilderness sanctuary, where He dwelt among ancient Israel as its Leader. On the new earth, the sanctuary once more becomes the perfect place of relationship where God and the redeemed meet. It guarantees shelter, protection, and the ultimate fulfillment of life in the presence of God and His Christ. The One who once tabernacled among men (*John 1:14*) now spreads the tabernacle over His saints so that they may “tabernacle” in His place.

Read Revelation 21:1–22. How is the New Jerusalem described? What parallels do you find between the Holy City and the sanctuary in these texts?

John does not see a temple in the New Jerusalem (*Rev. 21:22*), but this does not mean that there is no temple. Rather, the New Jerusalem itself is the temple and the “tabernacle of God” (*Rev. 21:3, NKJV*). Several sanctuary elements are assigned to the New Jerusalem: it is “holy” and of heavenly origin (*Rev. 21:2, 10*); it has the same cubical form as did the Most Holy Place (*Rev. 21:16, 1 Kings 6:20*); similar to the temple precincts, “nothing unclean” is allowed into the city (*Rev. 21:27*); and, most important of all, God is present. In the sanctuary of God, we can live with Him in the closest relationship possible (*Rev. 21:3, 7*). This is the goal of salvation.

An eternity in a close relationship with God? Why is it, then, so crucial for us to walk, as Ellen G. White says over and over, “in close communion with God” now?

Further Study: Ellen G. White, “The School of the Hereafter,” pp. 301–309, in *Education*; “The Controversy Ended,” pp. 673–678, in *The Great Controversy*.

“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.’ 1 Corinthians 2:9. 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.”—Ellen G. White, *The Great Controversy*, pp. 674, 675.

Discussion Questions:

- ❶ Why do you think it is important for us to understand that God’s heavenly sanctuary is a real place? At the same time, why must we be careful not to make too detailed a comparison between the earthly temple and the heavenly temple?
- ❷ In class, dwell more on the idea of the church as a “sanctuary.” How do you understand this truth? Also, how can we as a church better fulfill this crucial teaching?
- ❸ “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are” (1 Cor. 3:16, 17). What do these texts teach us, and how can we apply their teachings to the way that we live?
- ❹ Dwell more on this idea that we are “priests” now and that we will function as priests after the Second Coming. What are those functions for us now, and what will they be after Jesus returns? Why does even the use of the word *priests* show us just how central the concept of the sanctuary is to the plan of salvation?

The Lesson in Brief

► **Key Text:** *Hebrews 8:5*

► **The Student Will:**

Know: Comprehend the foundations of sanctuary typology.

Feel: Appreciate the beauty of Christ's life and the power of His promises as revealed in sanctuary typology.

Do: Decide to contemplate Christ's life and claim His promises that were foreshadowed in sanctuary typology.

► **Learning Outline:**

I. Know: The Foundations and Fulfillment of Sanctuary Typology

A The Garden of Eden was earth's first sanctuary. Why was a sanctuary on earth needed even before humans sinned?

B The earthly sanctuary was a copy of the heavenly original. How can sanctuary typology help us to understand Christ's ongoing ministry in the heavenly sanctuary?

C The main contours of the earthly sanctuary and its services find fulfillment in the earthly life of Christ, in the church, and at the end of earth's history. How does this fulfillment of sanctuary typology expand your understanding of the gospel?

II. Feel: The Sanctuary, Jesus, and the Church

A What sanctuary types pointing to Christ are most meaningful to you personally?

B How can claiming the Bible promises implied in sanctuary typology help us to live more Christlike lives?

III. Do: Contemplate Christ and Claim His Sanctuary Promises

A Determine this next week to make Christ's character more vivid in your mind through sanctuary typology.

B Which of the precious promises that are implied in sanctuary typology will you choose to claim?

► **Summary:** Sanctuary typology is a powerful aid in assisting us to understand the major facets of the gospel.

Learning Cycle

► **STEP 1**—Motivate

Spotlight on Scripture: *Hebrews 8:5*

Key Concept for Spiritual Growth: The earthly sanctuary—a copy of the original heavenly sanctuary—pointed forward to a three-phase fulfillment of the work done in its heavenly counterpart, as seen in (1) Christ’s first advent; (2) His body, the church; and (3) the final events of earth’s history.

Just for Teachers: The Greek word *typos* (from which we get our English word *type*) has the basic meaning of a “hollow form or mold” (think of a jelly/gelatin mold, an ice sculpture mold, or a bread/scone pan). When we grasp the basic functions of the hollow mold, then we can understand the basics of sanctuary typology: (1) the hollow mold and the end product shaped by the mold are both spatial-temporal realities; so, the earthly and heavenly sanctuaries are historical realities; (2) the hollow mold is not the original but is shaped from a previously existing prototype; so, the earthly sanctuary is a copy of the original heavenly sanctuary; (3) the hollow mold shows in advance the basic contours of the end product that will be shaped by it; likewise, the Old Testament sanctuaries reveal the basic contours of the New Testament fulfillments of the sanctuary types; and (4) the end product is greater than the hollow mold and fulfills the function for which the mold was designed; likewise, the New Testament fulfillments are greater than the Old Testament sanctuary types, and they fulfill the function for which they were designed.

Opening Activity: Bring a hollow mold (bread/scone pan, gelatin/jelly mold, or even an empty milk carton that could be used to shape a liquid frozen in it) and explain the meaning of sanctuary typology using the illustration described above.

Consider This: The Old Testament sanctuary types not only point *forward* (horizontally) to their New Testament fulfillment, but they also point *upward* (vertically), showing that the heavenly sanctuary was in existence (as the prototype) even before the earthly sanctuary was. Why do you think God gave to human beings the earthly sanctuary types to point forward and upward to the sanctuary antitypes?

► STEP 2—Explore

Just for Teachers: In this section we will explore the following main ideas: (1) the biblical foundation for identifying sanctuary typology and (2) how the sanctuary types have one New Testament fulfillment in three phases.

Bible Commentary

I. The Earthly Sanctuary: A Copy of the Heavenly Sanctuary (*Review Exodus 25:9, 40 with your class.*)

God told Moses to make the tabernacle according to the “pattern” (Hebrew *tabnit*), that he would be shown in the mountain. *Tabnit* means “a copy of an original that serves as a [miniature] model for another copy.” Moses was first given a glimpse of the original heavenly sanctuary in all its vastness and glory (*Exod. 24:10*; see Ellen G. White, *Patriarchs and Prophets*, p. 343) and then shown “a miniature model of the heavenly sanctuary” (Ellen G. White, *The Spirit of Prophecy*, vol. 1, p. 269) to serve as a pattern for constructing the earthly sanctuary. Thus, the earthly sanctuary was ultimately a copy of the original heavenly sanctuary/temple.

Solomon’s temple was also made according to the divine “pattern” (*tabnit*) of the original heavenly temple (*1 Chron. 28:11, 12, 18, 19*). Even though the tent tabernacle of Moses and the solid-structure temple of Solomon were architecturally very different, the basic contours were the same: the same tripartite division of space, the same spatial proportions, the same kinds of furniture, a veil or curtain between the Holy Place and the Most Holy Place, and the same system of sacrifices and priesthood and daily/yearly services. These are the very contours that the author of Hebrews summarizes in Hebrews 9:1–7. We should focus our attention on the essential contours of typology that remain constant in the various Old Testament sanctuaries.

Consider This: How does recognizing the basic contours of sanctuary typology help us to avoid going to extremes and fixating upon minute sanctuary details (pins, pegs, pillars, et cetera) that differ between various earthly sanctuaries?

II. The Three Phases of New Testament Sanctuary Typology

A. Inaugurated: Christ’s Earthly Life and Death (*Review John 2:19–21 with your class.*)

All the basic contours of sanctuary typology find their basic fulfillment in Christ as He inaugurates the “last days” (*Heb. 1:1, 2, NKJV*) at His first advent. In addition to what was mentioned in the standard edition of the study guide, note, for example, that Christ is the High Priest (*Hebrews 7–10*), the Laver (Greek *lutron*, *Titus 3:5*), the Mercy Seat (Greek *hilasterion*, *Rom. 3:25*), His merits, the incense (*Rev. 8:3*), and His righteousness, the linen (*Isa. 61:10*). He is everything toward which the sanctuary points. We need to keep this Christ-centered focus foundational in our sanctuary study.

B. Appropriated: The Church (Corporate and Individual) (*Review 1 Corinthians 3:16, 17; 6:19 with your class.*)

When the church, as a whole, is incorporated into Christ’s body, it also becomes a temple or sanctuary. Thus, the sanctuary typology that pointed to Jesus can be appropriated by the church corporately and individually. Beyond the examples given in the standard lesson, Scripture assures us that we may become, through Christ’s promised power, a “living sacrifice” (*Rom. 12:1, NKJV*), the light of the lampstand (*Rev. 1:20; see also Matt. 5:14*), and that our prayers may become like incense (*Rev. 5:8, 8:3*) and our righteous works like fine linen (*Rev. 19:8*).

C. Consummated: The New Jerusalem as the Eternal Tabernacle (*Review Revelation 21:2, 3; 15, 16, 21, 22 with your class.*)

The sanctuary also finds fulfillment in the finale of the great controversy. Revelation 21 makes clear that the New Jerusalem is the “tabernacle [*skene*] of God,” employing the same term as used in the Septuagint (the Greek translation of the Old Testament) for the sanctuary. So, John did not see a temple *in the city*, because the *whole city* was now God’s sanctuary (in fact, the equivalent of the Most Holy Place—cubical in shape).

Consider This: What other aspects of the sanctuary are fulfilled in Christ, the church, and in the final climax of salvation history? What is the significance of the New Jerusalem’s “tabernacle” being in the shape of a cube?

► **STEP 3—Apply**

Just for Teachers: Christian writers usually apply sanctuary typology only to Christ. A few see its implications for the church, but the unique Seventh-day Adventist contribution is also to point out the final fulfillment phase of sanctuary typology in the heavenly sanctuary during the windup of the great controversy.

Thought Questions:

- 1 How does understanding sanctuary typology reaffirm that the heavenly sanctuary is a real physical place in heaven and not merely a metaphor for salvation?
- 2 In what ways has your confidence been strengthened in the biblical soundness of the beliefs that the Old Testament sanctuary types reveal the basic features of Christ's ongoing ministry in the heavenly sanctuary?
- 3 How is our understanding of sanctuary typology impoverished if we concentrate only on its fulfillment phase in heaven since 1844 and fail to recognize its historical fulfillment phase in Christ and in the church?

Application Questions:

- 1 What is your response to the realization that every aspect of the sanctuary fulfillment in Jesus is also available for the church, His body, and you individually?
- 2 How does it rejoice your heart to think of actually living with God in His "tabernacle" (the New Jerusalem) for eternity?

► STEP 4—Create

Just for Teachers: Seek to impress upon the class the richness of seeing Jesus as the fulfillment of the Old Testament sanctuary typology and the power of appropriating the promises of sanctuary types for ourselves.

Activities:

- 1 Ellen G. White suggests that "it would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ."—*The Desire of Ages*, p. 83. Determine to spend some hours this week contemplating Christ's life and ministry and death as the beautiful fulfillment of sanctuary typology.
- 2 Peter writes about the "exceeding great and precious promises" of God's Word through which we may be "partakers of the divine nature" (*2 Pet. 1:4*). This week, consider a whole new set of Bible promises to claim—the ones implied in the rich typology of the sanctuary.