

# ***In These Last Days: The Message of Hebrews Jesus, the Perfect Sacrifice***

Lesson #9 for February 26, 2022

Scriptures: Hebrews 7:27; 9:15,22-28; 10:10,14; Genesis 15:6-21; Jeremiah 34:8-22; Ephesians 3:14-19.

1. Consider the following paragraphs from the Bible study guide.

The idea that a man found guilty and executed on a cross should be worshiped as God was offensive to the ancient mind. Sparse reference to the cross in Roman literature shows their aversion to the idea. For the Jews, the law declared that a man impaled on a tree was cursed by God (*Deuteronomy 21:23*).

Thus, the first motifs that we find in the Christian paintings of the catacombs were the peacock (supposedly symbolizing immortality), a dove, the athlete's victory palm, and the fish. Later, other themes appeared: Noah's ark; Abraham sacrificing the ram instead of Isaac; Daniel in the lions' den; Jonah being spit out by the fish; a shepherd carrying a lamb; or depictions of such miracles as the healing of the paralytic and the raising of Lazarus. These were symbols of salvation, victory, and care. The cross, on the other hand, conveyed a sense of defeat and shame. **Yet, it was the cross that became the emblem of Christianity. In fact, Paul simply called the gospel "the word of the cross" (1 Cor. 1:18, ESV).**—*Adult Sabbath School Bible Study Guide\** for Sabbath, February 19.<sup>†§</sup> [Crucifixion was for shaming traitors to the Roman government.]<sup>‡</sup>

2. In this lesson we will look at what it means to have Christ as a "perfect Sacrifice" on the cross. **This lesson will deal specifically with the legal ramifications of the plan of salvation.** The Bible study guide presents a "forensic" or legal view of the plan of salvation. We will also look at the "great-controversy, trust, healing" model of the plan of salvation.

In the ancient Near East, a covenant between two persons or nations was a serious matter. It involved an exchange of promises under oath. It implied the assumption that the gods would punish those who broke the oath. Often, these covenants were ratified through the sacrifice of an animal.—*Adult Sabbath School Bible Study Guide\** for Sunday, February 20. [See Genesis 15:6 and Jeremiah 34:8-22.]<sup>‡</sup>

3. The legal covenant between God and Israel implied that whichever party broke the agreement would be subject to death as was the animal used in making the covenant. This presumably would be the reason for the statement "without shedding of blood there is no remission." (Hebrews 9:22, *NKJV\**) As noted previously, that verse applied to the Old Testament system.
4. So, what does it say to us in our day? **What specifically is the relationship between sprinkled or shed blood and remission or forgiveness of sin? Who is demanding a sacrifice of spilled blood? Is it the Father?** In our day, who is in charge of enforcing the details of such a broken covenant between us and God?
5. Obviously, God understood all these issues involved in making contracts or covenants. We believe that the plan of salvation was instituted before the creation of our world. (1 Peter 1:20) At that point, what plan did God have in mind for removing sin? Before the creation of this world, did They really plan for the death of Jesus on the cross? (Revelation 13:8)

6. It is important for us to understand why all these things are necessary. Many people are happy just to accept the statements without asking for their meaning. That is not the right approach for Christians, especially for Seventh-day Adventists.
7. For example, do we understand how the death of Jesus on the cross 2000 years ago removes our sins today?

Merely to hear or to read the word is not enough. **He who desires to be profited by the Scriptures must meditate upon the truth that has been presented to him. By earnest attention and prayerful thought he must learn the meaning of the words of truth, and drink deep of the spirit of the holy oracles.**

God bids us fill the mind with great thoughts, pure thoughts. He desires us to meditate upon His love and mercy, to study His wonderful work in the great plan of redemption. Then clearer and still clearer will be our perception of truth, higher, holier, our desire for purity of heart and clearness of thought. The soul dwelling in the pure atmosphere of holy thought will be transformed by communion with God through the study of Scriptures.—Ellen G. White, *Christ's Object Lessons*\* 59.5-60.1.†

8. We know that there were a number of different kinds of sacrifices made in the sacrificial system of the Old Testament. Based on our understanding of the New Testament, especially in the book of Hebrews, we like to link those sacrifices with the death of Jesus on the cross. Of course, the ancient Israelites had no idea of anything about a cross. What did they think they were accomplishing by offering those sacrifices? How much did they learn? Wasn't God the One who set up sacrifices when Adam and Eve sinned in Eden? What did sacrifices mean to them? What did God intend for the sacrifices to mean to them?
9. Let us review some of the main types of sacrifices offered in the Old Testament sanctuary system.

The **holocaust offering (or burnt offering)** required that the whole animal be consumed on the altar (*Leviticus 1*). It represented Jesus, whose life was consumed for us. Expiation required Jesus' total commitment to us. Even though He was equal with God, Jesus "emptied himself, by taking the form of a servant" (*Phil. 2:5-8, ESV*). [The original meaning of *holocaust* was "whole burnt offering."]

The **grain offering** was a gift of gratitude for God's provision of sustenance for His people (*Leviticus 2*). It also represents Jesus, " 'the bread of life' " (*John 6:35, 48*), through whom we have eternal life.

The **peace or fellowship offering** implied a communal meal with friends and family to celebrate the well-being provided by God (*Leviticus 3*). It represented Christ, whose sacrifice provided peace for us (*Isa. 53:5, Rom. 5:1, Eph. 2:14*). It also emphasizes that we need to participate in Jesus' sacrifice by eating of His flesh and drinking of His blood (*John 6:51-56*).—*Adult Sabbath School Bible Study Guide*\* for Monday, February 21.‡§

10. One of the very few passages in the Old Testament that clearly talks about someone taking our punishment for us is Isaiah 53. It is absolutely essential in that context to look at Isaiah 53:4 (*GNB*\*) which says: "All the while, we **thought** that his suffering was punishment sent by God."† What

does that imply? **This obviously implies that thinking that God was the One who was responsible for that the punishment would be a mistake!**

11. **Jesus was treated as if He were a sinner to demonstrate what sin does to sinners if they choose not to accept God's remedy. He was not punished by God; He suffered the natural consequences or result of sin to demonstrate what will happen to those who do not accept God's free gift of eternal life and to show that the Father was not killing the Son, but rather, that the Father was separating Himself from Jesus, showing what sin will do to the sinner. (Isaiah 59:2)**

12. In light of the passage in John 6, we should also ask the question that the Jews were asking: How do we "eat His flesh and drink His blood"? Physical food becomes digested and is integrated into our bodies for whatever needs there are. In the same way, the Word of God, is to be integrated into our spiritual lives, minds, and hearts.

The **sin or purification offering** provided expiation for sins (*Lev. 4:1–5:13*). This sacrifice emphasized the role of the blood of the animal—which represented its life—to provide redemption from sins (*Lev. 17:11*) and pointed forward to the blood of Jesus who redeems us from our sins (*Matt. 26:28, Rom. 3:25, Heb. 9:14*).—*Adult Sabbath School Bible Study Guide\** for Monday, February 21.<sup>†§</sup> [Expiation means the way "to atone for" or "to make reparations for wrong."]<sup>‡</sup>

13. It is important to note that in each of these offerings, the statement in Leviticus is that God smelled the offering and was pleased. However, it is actually an unpleasant odor!

14. It is particularly important to notice that regarding the sin or purification offering in Leviticus 4:1-5:13, these offerings were only to be recognized for **unintentional sins!**

15. In this context, also notice Leviticus 17:11.

**Leviticus 17:11:** The life of every living thing is in the blood, and that is why the LORD has commanded that all blood be poured out on the altar to take away the people's sins.

**Blood, which is life, takes away sins.**—American Bible Society. (1992). *The Holy Bible: The Good News Translation\** (2nd ed., Leviticus 17:11). New York: American Bible Society [abbreviated as *Good News Bible*].<sup>†‡</sup>

16. So, why does Hebrews 10:4,11 disagree?

**Hebrews 10:4,11:** <sup>4</sup>For the blood of bulls and goats can never take away sins....

<sup>11</sup>but these sacrifices can never take away sins.—*Good News Bible*.<sup>\*†</sup>

17. **We now come to the central point in this discussion. What was Jesus trying to accomplish by His life and His death on this earth?**

**Romans 3:25-26:** <sup>25–26</sup>God offered him, so that by his blood [footnote: **by his blood**; or **by his sacrificial death**.] he should become the means by which people's sins are forgiven through their faith in him. God did this in order **to demonstrate that he is righteous**. In the past he was patient and overlooked people's sins; but in the present time he deals with their sins, **in order to demonstrate his righteousness**. In this way God **shows that he himself is righteous** and that he puts right everyone who believes in Jesus.—*Good News Bible*.<sup>\*†§</sup> [Notice that this passage of Scripture is the only one that directly talks about why Jesus died. Three times it says that Jesus

died to show God's righteousness which is the truth about God before it talks about us humans!]<sup>‡</sup>

18. **Christ came primarily to reveal the truth about God.** Ellen White wrote:

The law of Jehovah was burdened with needless exactions and traditions, and **God was represented as severe, exacting, revengeful, and arbitrary.** He was pictured as one who could take pleasure in the sufferings of his creatures. The very attributes that belonged to the character of Satan, the evil one represented as belonging to the character of God. **Jesus came to teach men of the Father,** to correctly represent him before the fallen children of earth. Angels could not fully portray the character of God, but Christ, who was a living impersonation of God, could not fail to accomplish the work. **The only way in which he could set and keep men right was to make himself visible and familiar to their eyes....**

**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.—Ellen G. White, *The Signs of the Times*,\* January 20, 1890, par. 6,9.†**

19. How many times are we told in Romans 3:25-26 and *Signs of the Times*, January 20, 1890, that **the mission of Christ was to reveal or demonstrate the truth about His Father?**

20. **Does an understanding of the reasons for the death of Jesus help to give us a correct appreciation for God—Father, Son, and Holy Spirit—and a correct understanding of the results of sin, so we may avoid it?**

The **guilt or reparation offering** (*Lev. 5:14–6:7*) provided forgiveness in cases where reparation or restitution was possible. It tells us that God's forgiveness does not free us from the responsibility to provide reparation or restitution, where possible, to those whom we have wronged.—*Adult Sabbath School Bible Study Guide\** for Monday, February 21.†§

21. What do all these different sacrifices tell us about the then future death of Christ on the cross? It surely must mean that “the experience of salvation” is more than just accepting Jesus as our Substitute.

We also need to “feed” on Him, share His benefits with others, and provide reparation to those whom we have wronged.—*Adult Sabbath School Bible Study Guide\** for Monday, February 21.

22. The sacrifice of Christ was a one-time sacrifice. There is no need to repeat the demonstration. **Do we understand the consequences of sin sufficiently enough to be deathly afraid of it?** (See Hebrews 7:27 and 10:10.)

23. How does the sacrifice of Christ Jesus “cleanse our consciences” and “put away sins”? **By perfectly representing the truth about His Father and about Satan, Jesus made it clear that we have no reason to be afraid of the Father! We need to be afraid of sin!**

**Hebrews 9:14:** Since this is true, how much more is accomplished by the blood of Christ! Through the eternal Spirit he offered himself as a perfect sacrifice to God. **His blood will purify our consciences from useless rituals, so that we may serve the living God.**—*Good News Bible*.\*†

**Hebrews 9:25-26:** <sup>25</sup> But Christ did not go in to offer himself many times, <sup>26</sup> for then he would have had to suffer many times ever since the creation of the world. Instead, now when all ages of time are nearing the end, he has appeared once and for all, **to remove sin through the sacrifice of himself.**—*Good News Bible*.\*†

**Romans 8:3:** What the Law could not do, because human nature was weak, God did. He condemned sin in human nature by sending his own Son, who came with a nature like sinful human nature, **to do away with sin.**—*Good News Bible*.\*†

24. So, what is the importance of Christ’s once-for-all sacrifice? **How does Christ deal with sin?**

**First**, Jesus’ sacrifice is perfectly effective and never to be surpassed. The sacrifices of the Levitical priests were repeated because they were not effective; otherwise “would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins?” (*Heb. 10:2, ESV*). [If the sacrifices really did away with sin, they would not have sinned again!]

**Second**, all the different kinds of sacrifices of the Old Testament found their fulfillment at the cross. Thus, Jesus not only cleanses us from sin (*Heb. 9:14*), but He also provides sanctification (*Heb. 10:10–14*) by putting sin away from our lives (*Heb. 9:26*). Before the priests could approach God in the sanctuary and minister in behalf of their fellow human beings, they had to be cleansed and sanctified, or consecrated (*Leviticus 8, Leviticus 9*). Jesus’ sacrifice cleanses us and consecrates us (*Heb. 10:10–14*) so that we may approach God with confidence (*Heb. 10:19–23*) and serve Him as “a royal priesthood” (*Heb. 9:14, 1 Pet. 2:9*).

**Finally**, Jesus’ sacrifice also provides nourishment for our spiritual life. It provides an example that we need to observe and follow. Thus, Hebrews invites us to fix our eyes upon Jesus, especially the events of the cross, and follow His lead (*Heb. 12:1–4; Heb. 13:12, 13*).—*Adult Sabbath School Bible Study Guide*\* for Tuesday, February 22.†‡§ [See Desire of Ages 83.4.]‡

25. Paul suggested that, if necessary, we should be willing to follow the lead of Christ all the way to death. Would that be true even in our day? In our day, are there Christians being killed for their faith? Look carefully at the context of Hebrews 9:22.

**Hebrews 9:22-28:** <sup>22</sup> Indeed, according to the Law almost everything is purified by blood, and sins are forgiven only if blood is poured out.

<sup>23</sup> Those things, which are copies of the heavenly originals, had to be purified in that way. But the heavenly things themselves require much better sacrifices. <sup>24</sup> For Christ did not go into a Holy Place made by human hands, which was a copy of the real one. He went into heaven itself, where he now appears on our behalf in the presence

of God. <sup>25</sup>The Jewish High Priest goes into the Most Holy Place every year with the blood of an animal. But Christ did not go in to offer himself many times, <sup>26</sup>for then he would have had to suffer many times ever since the creation of the world. Instead, now when all ages of time are nearing the end, he has appeared once and for all, to remove sin through the sacrifice of himself. <sup>27</sup>Everyone must die once, and after that be judged by God. <sup>28</sup>**In the same manner Christ also was offered in sacrifice once to take away the sins of many. He will appear a second time, not to deal with sin, but to save those who are waiting for him.**—*Good News Bible*.\*†

26. In context, it is clear that Hebrews 9:22 applies to the old sacrificial system. Could it also apply to the heavenly sanctuary? Clearly, there is no blood being sprinkled in heaven!
27. In the ancient legal system if one of the partners in a contract violated the terms of the contract, that one was supposed to die. This put God in a dilemma. He made the contract with the children of Israel. So, then, theoretically, legally, they should die because they failed to keep it. So, God as the Lawmaker chose to take on the role of the “lawbreaker” and die in man’s place. This suggests we should take a very legal approach to the plan of salvation based on that ancient agreement. Did Jesus ever say that He would pay the price for our sins? No!
28. Just to review: In the ancient system, a person would bring his sacrifice to the gate of the tabernacle and confess his sins over the head of the animal. Then, he would sacrifice it with the assistance of the priest. Thus, in symbol, his sins were transferred, first, to the animal, then to the priest to carry the blood into the sanctuary where it was kept until the Day of Atonement. Then, through an elaborate system of sacrifices, those sins were in symbol transferred to the high priest, and then, to the Azazel goat which was taken out into the wilderness and left to perish. **Thus, the children of Israel saw a visible representation of their sins being carried away forever. The “Christ” goat died, and the sins were transferred to the “Satan” goat. Satan is ultimately responsible for all sin!**
29. So, how far should we carry our idea that this earthly sanctuary or tabernacle is an exact model of what is in heaven? Is there a sanctuary in heaven that is just a larger version of sanctuaries that were built on this earth? Commenting on His place in heaven, God said:  
**Isaiah 66:1-2:** The LORD says, “Heaven is my throne, and the earth is my footstool. What kind of house, then, could you build for me, what kind of place for me to live in? <sup>21</sup>I myself created the whole universe! I am pleased with those who are humble and repentant, who fear me and obey me.”—*Good News Bible*.\*
30. There are more than 100,000,000 beings, (Daniel 7:9-10, *KJV* and *NKJV*) observing the judgment scene in heaven. How big does that sanctuary or throne room need to be?
31. Each time you choose to commit a sin, do you think about the legal punishment that should be a result of that transgression?
32. **What did the apostles recommend as the answer to the sin problem?**  
**Acts 2:38:** Peter said to them, “Each one of **you must turn away from your sins** and be baptized in the name of Jesus Christ, so that your sins will be forgiven; and you will receive God’s gift, the Holy Spirit.”—*Good News Bible*.\*†

**Acts 5:31:** [Peter and the other apostles said:] “God raised him to his right-hand side as Leader and Saviour, to give the people of Israel the opportunity to repent and have their sins forgiven.”—*Good News Bible*.\*†

**Hebrews 8:10-12:** [God said:] <sup>10</sup> “Now, this is the covenant that I will make with the people of Israel

in the days to come, says the Lord:

**I will put my laws in their minds  
and write them on their hearts.**

**I will be their God,  
and they will be my people.**

<sup>11</sup> None of them will have to teach their fellow-citizens  
or say to their fellow-citizens,  
‘Know the Lord.’

For they will all know me,  
from the least to the greatest.

<sup>12</sup> **I will forgive their sins and will no longer remember their wrongs.**—*Good News Bible*.\*††

**Ezekiel 36:25-27:** [The LORD told Ezekiel to tell the people:] <sup>25</sup>“**I will sprinkle clean water on you and make you clean from all your idols and everything else that has defiled you. <sup>26</sup>I will give you a new heart and a new mind. I will take away your stubborn heart of stone and give you an obedient heart. <sup>27</sup>I will put my spirit in you and I will see to it that you follow my laws and keep all the commands I have given you.**”—*Good News Bible*.\*††

33. Did or could Jesus actually “carry our sins on the cross” when we were not yet even born and had not yet committed any sins? It is impossible to move sins around. **Jesus died to deal with sin as a principle, not with individual sins!**

34. In order to understand what is going on in heaven, we need to think about the pre-advent judgment going on in heaven right now. What is the basis for that judgment?

Its purpose is to show the righteousness of God in forgiving His people. In this judgment, the records of their lives will be open for the universe to see. God will show what happened in the hearts of believers and how they embraced Jesus as their Savior and accepted His Spirit in their lives.—*Adult Sabbath School Bible Study Guide*\* for Thursday, February 24.

35. **A careful reading of the Gospel of John makes it clear how the judgment actually takes place. John 5:22 tells us that the Father Himself judges no one; Jesus said: “He [the Father] has given his Son the full right to judge.” (GNB\*)†† But, Jesus Himself had already said in John 3:17-21 that He will not judge us; it is His words, the gospel, the witness of the Bible, that will serve as the judge.** (See also John 12: 47-48.) Let us look at the full text of those passages.

**John 5:22:** [Jesus said:] “**Nor does the Father himself judge anyone. He has given his Son the full right to judge.**”—*Good News Bible*.\*††

**John 12:47-48:** [Jesus said:] <sup>47</sup>“If anyone hears my message and does not obey it, I [Jesus] will not judge him. I came, not to judge the world, but to save it. <sup>48</sup>Those who reject me and do not accept my message have one who will judge them. **The words I have spoken will be their judge on the last day.**”—*Good News Bible*.\*†‡

**John 3:17-21:** [Jesus said:] <sup>17</sup>“For God did not send his Son into the world to be its judge, but to be its saviour.

<sup>18</sup> “Those who believe in the Son are not judged; but **those who do not believe have already been judged, because they have not believed in God’s only Son.**

<sup>19</sup>**This is how the judgement works: the light has come into the world, but people love the darkness rather than the light, because their deeds are evil.**

<sup>20</sup>**All those who do evil things hate the light and will not come to the light, because they do not want their evil deeds to be shown up.** <sup>21</sup>**But those who do what is true come to the light in order that the light may show that what they did was in obedience to God.**”—*Good News Bible*.\*†‡ [These words from Jesus Himself should be considered the definitive description of how the judgment takes place. We actually judge ourselves by how we respond to the truth.]‡

36. The fact that there will be a final judgment is clearly spelled out in many passages of the New Testament. See especially Hebrews 6:22; 9:27-28. See also Daniel 7:9-10 in the Old Testament.

37. Exactly how Christ represents us in the heavenly sanctuary is spelled out clearly in Zechariah 3.

**Zechariah 3:1-5:** <sup>1</sup> **In another vision the LORD showed me the High Priest Joshua** [This is the Joshua who was the high priest for those who returned to Jerusalem after the Babylonian captivity and exile, not the Joshua who worked with Moses and afterward.] **standing before the angel of the LORD. And there beside Joshua stood Satan, ready to bring an accusation against him.** <sup>2</sup>**The angel of the LORD said to Satan, “May the LORD condemn you, Satan! May the LORD, who loves Jerusalem, condemn you. This man is like a stick snatched from the fire.”**

<sup>3</sup> Joshua was standing there, wearing filthy clothes. <sup>4</sup>The angel said to his heavenly attendants, “Take away the filthy clothes this man is wearing.” Then he said to Joshua, **“I have taken away your sin and will give you new clothes to wear.”**

<sup>5</sup> He commanded the attendants to put a clean turban on Joshua’s head. They did so, and then they put the new clothes on him while the angel of the LORD stood there.—*Good News Bible*.\*†‡

38. We can be confident that the truthful, biblically-represented words of Jesus in the judgment will be effective because in every conflict with the Devil, Jesus has been successful! Our only challenge is to remain faithful and true to His side.

39. One explanation of how all this will take place is as follows:

Professor Jiří Moskala has explained the nature of this pre-Advent judgment. God “is not there in order to display my sins like in a shop window. He will, on the contrary, point first of all to His amazing transforming powerful grace, and in front of the whole universe He, **as the true Witness of my entire life, will explain my attitude toward God, my inner motives, my thinking, my deeds, my orientation and direction of life. He will demonstrate it all. Jesus will testify that I made many mistakes,**



**that I transgressed His holy law, but also that I repented, asked for forgiveness, and was changed by His grace.** He will proclaim: ‘My blood is sufficient for the sinner Moskala, his orientation of life is on Me, his attitude toward Me and other people is warm and unselfish, he is trustworthy, he is My good and faithful servant.’ ”—“Toward a Biblical Theology of God’s Judgment: A Celebration of the Cross in Seven Phases of Divine Universal Judgment,” *Journal of the Adventist Theological Society* 15 (Spring 2004): p. 155.—[as quoted in *Adult Sabbath School Bible Study Guide\** for Friday, February 25].<sup>†§</sup>

Human beings have always had the tendency to offer different kinds of sacrifices to God as an exchange for forgiveness or salvation. Some offer God heroic acts of penance (long journeys, etc.), others offer a life of service, or acts of self-deprivation, et cetera. How should these acts be considered in the light of Jesus’ sacrifice and the assertion of Scripture that the cross has put an end to all the sacrifices (*Dan. 9:27, Heb. 10:18*)?—*Adult Sabbath School Bible Study Guide\** for Friday, February 25.<sup>§</sup> [Does a person performing or encouraging an act of penance deny the free gift of salvation that God has offered us?]<sup>†</sup>

40. Does the fact that Christ died once for all mean that we do not have any responsibility?

**Romans 12:1:** So then, my brothers and sisters, because of God’s great mercy to us I appeal to you: **offer yourselves as a living sacrifice to God, dedicated to his service and pleasing to him. This is the true worship that you should offer.**—*Good News Bible.*<sup>\*†</sup>

**Hebrews 13:15-16:** <sup>15</sup>Let us, then, always offer praise to God as our sacrifice through Jesus, which is the offering presented by lips that confess him as Lord. <sup>16</sup>Do not forget **to do good and to help one another, because these are the sacrifices that please God.**—*Good News Bible.*<sup>\*†</sup>

41. In 2022, what does it mean *to carry a cross*? Does that mean “to do good and to help one another” as Paul stated in Hebrews 13:16?
42. **Remember that the death of Jesus successfully answered all the accusations and questions that Satan had raised about the character and government of God. Nothing more than that is needed.** Those answers have been given successfully once for each of us and for all time.
43. **It is abundantly pointed out in the book of Hebrews that the Old Testament sacrifices did not fully accomplish what needed to be done! Now that Christ has come and lived and died, the answers have been given.**
44. Jesus died the death which is called *the second death*. If we died that death, we would be permanently separated from God and lost forever. But, Jesus as God Himself could rise on Sunday morning in His own power because He was God. Thus, His human separation from God was only temporary and not permanent. In fact, His ability to rise in His own power permanently and forever disproved Satan’s claims to being equal with Christ because Satan knows that someday he will die and he does not have the divine power to resurrect himself.

When the voice of the mighty angel was heard at Christ’s tomb, saying, Thy Father calls Thee, **the Saviour came forth from the grave by the life that was in Himself.**

Now was proved the truth of His words, “I lay down My life, that I might take it again.... I have power to lay it down, and I have power to take it again.” Now was fulfilled the prophecy He had spoken to the priests and rulers, “Destroy this temple, and in three days I will raise it up.” John 10:17, 18; 2:19.—Ellen G. White, *Desire of Ages*\* 785.2.†

45. Our Bible study guide concludes with these words:

Turning to the New Testament, we find that John the Baptist identifies Jesus as “the Lamb of God who *takes away* the sin of the world!” (*John 1:29, NRSV; emphasis added*). Paul declared: “For Christ, our Passover lamb, has been sacrificed” (*1 Cor. 5:7, ESV*). In the letter to the Ephesians, this same Paul is unambiguous: “Christ loved us and *gave himself up for us*, a fragrant offering and sacrifice to God” (*Eph. 5:2, NRSV; emphasis added*). In Romans, Paul states: “while we still were sinners *Christ died for us*” (*Rom. 5:8, NRSV; emphasis added*). The Bible is full of substitution and sin-bearing language. (*For more examples, see Isa. 53:12; Mark 10:45; 2 Cor. 5:14; 1 Tim. 2:6; Heb. 9:28; 1 Pet. 2:24.*) Hebrews crowns this topic with the indisputable, though often ignored, statement that “without the shedding of blood there is no forgiveness of sins” (*Heb. 9:22, NRSV*). What blood? It cannot be the blood of animals, because “**it is impossible for the blood of bulls and goats to take away sins**” (*Heb. 10:4, NRSV*). **Thus, it has to be the blood, the life, of Christ.**—*Adult Teachers Sabbath School Bible Study Guide*\* 121-122.†§

46. **In the light of what we have studied in this lesson, does this last statement sound right to you? Do not forget that Hebrews 9:22 is by its own statement talking about the Old Testament system. Is it the life of Jesus and His death, showing us what will be the results of sin as well as showing us the actions of the Father to the sinner that makes it possible for us to “know God” and live forever with Him?**

©2022, Kenneth Hart, MD, MA, MPH. Permission is hereby granted for any noncommercial use of these materials. Free distribution of all or of a portion of this material such as to a Bible study class is encouraged. \*Electronic version. †Bold type is added. ‡Text in brackets is added. §Italic type is in the source. ¶Compared with the first source, this source has punctuation and/or capitalization differences only. [Info@theox.org](mailto:Info@theox.org)

Last Modified: January 30, 2022