

## The Finished Work of Calvary

### Chapter 9 - Part II



"So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God. And they went forth and preached everywhere, while the Lord worked with them and confirmed the message by the signs that attended it. Amen." (Mark 16:19-20 RSV)

"Then he led them out as far as Bethany, and lifting up his hands he blessed them. While he blessed them, he parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy, and continually in the temple blessing God." (Luke 24:50-53 RSV)

"So when they had come together, they asked him, 'Lord, will you at this time restore the kingdom to Israel?' He said to them, 'It is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.' And when he had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight." (Acts 1:6-9 RSV)

### The Ministry of Jesus

"Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need." (Hebrews 4:14-16 RSV)

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**"Now the point in what we are saying is this: we have such a high priest, who who is seated at the right hand of the throne of the Majesty in heaven, a minister in the sanctuary and the true tent which is set up not by man but by the Lord." (Hebrews 8:1-4 RSV)**

**"But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, then to wait until his enemies should be made a stool for his feet. For by a single offering he has perfected for all time those who are sanctified." (Hebrews 10:12-14 RSV)**

**"Therefore, brethern, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which he opened for us through the curtain, that is, through his flesh, and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for he who promised is faithful; ..." (Hebrews 10:19-23 RSV)**

The life and ministry of Jesus has been controversial: Was Jesus Divine and Incarnate as early Christians proclaimed? Or was Jesus the proverbial Son of God, the Theos Aner (the 'God Man' miracle worker) of Gnostic assertion? Or was Jesus just a moral philosophic figure, a Teacher of Wisdom, albeit a charismatic personage--but just a man nonetheless? These questions have been the fodder of untold speculation for centuries. And these questions have been institutionalized in major social organizations. Years ago, when the author was in his exploratory phase, he attended an Easter Service at the Unitarian Church on Franklin Street in San Francisco. At this established church, the service featured the San Francisco Symphony performing Haydn's Mass in D Minor. It was a memorable rendition of Haydn's music. This was followed by the senior minister, a graduate of the Starr King School for the Ministry, delivering an Easter message. In this discourse he is remembered as saying: "... we all know that Jesus did not raise from the dead as is commonly believed--his disciples naively explained his grave disappearance as a resurrection." Is that the reality of the Christ resurrection 'event'? Or is the appearance of Jesus more complex than that which might appear at first glance? In addressing these questions, other data should be considered.<sup>1</sup>

## **The Ancient Hebrew Sanctuary Pre-figures**

### **The Ministry of Jesus**

The Hebrew Tabernacle (Sanctuary) instituted by Moses during the years after Israel left Egyptian bondage and while they were in the wilderness was understood by early Christians to be of typical significance and depicted the Christian message of salvation through Jesus Christ. The Tabernacle was a physical structure which represented a spiritual process--the reality and actualization of salvation<sup>2</sup>

**"And let them make me a sanctuary, that I may dwell in their midst. According to all that I show you concerning the pattern of the tabernacle, and of all its furniture, so you shall make it. . . And see that you make them after the pattern for them, which is being shown you on the mountain." (Exodus 25:8-9, 40 RSV)**

The Hebrew Tabernacle included a surrounding court and an inner area. The inner area, in turn, consisted of three separate areas, an open outer section, a Holy compartment and the Most Holy compartment, the innermost part of the tent-like Tabernacle structure. In the outer court, there were two Tabernacle fixtures, first the altar of burnt offering and then the laver located just before the entrance to the tent structure. The tent structure consisted of the Holy and then the Most Holy compartments. Upon entering the Holy compartment the table of shewbread was located to the right, and to the left stood the candlestick with seven lamps. In the center of the Holy compartment and just before the veil separating the Holy compartment from the Most Holy compartment was the altar of incense. Beyond the veil, in the Most Holy compartment, was located the ark of the covenant.

God went to extraordinary lengths to create a blueprint--a pathway--that would make plain how His people could dwell with and commune with their God. The structure, procedures and processes of the tabernacle and services were elaborate and precise--every detail was significant. It was a plan "shown to you (Moses) on the mountain" (Exodus 26:30) The plan begins from the inside and moves outside--it was God's extension outward; God reaching out to men, the people, inviting fellowship with God.

When the Hebrew Sanctuary plan is examined from the context of its significance for Christians a whole plan of Christian experience is presented. This plan depicts the Christian experience from initial conversion and acceptance of the meditorial sacrifice of Jesus Christ (the altar of burnt offering), to baptism (the laver), to learning of Christian things (the table of shewbread), to witnessing of the Christian faith (the



candelstick), to praise and worship of God at the high altar (the altar of incense), and finally to the atonement experience of actually participating in resurrection life, that which was typified by the living Shekinah aura which overshadowed the 'mercy seat,' a part of the ark of the covenant.<sup>3</sup>

These experiences can be summarized as works of the Holy Trinity--The Son, The Holy Spirit, and The Father. Thus the Hebrew Sanctuary was a physical representation of progressive Christian spiritual experience and typified three distinct phases of Christian development, ending in eternal life being conferred on those appropriating the mediatorial benefits secured by Jesus, the great High Priest of the true spiritual sanctuary.

#### **The Ancient Hebrew Wilderness Sanctuary (Exterior Cut-away View)**



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are shown as a  
sample of this  
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