

Light From the Sanctuary

Sabbath Afternoon, May 18

Mr. Miller and those who were in union with him supposed that the cleansing of the sanctuary spoken of in Daniel 8:14 meant the purifying of the earth by fire prior to its becoming the abode of the saints. This was to take place at the advent of Christ; therefore we looked for that event at the end of the 2300 days, or years. But after our disappointment the Scriptures were carefully searched with prayer and earnest thought, and after a period of suspense, light poured in upon our darkness; doubt and uncertainty were swept away.

Instead of the prophecy of Daniel 8:14 referring to the purifying of the earth, it was now plain that it pointed to the closing work of our High Priest in heaven, the finishing of the atonement, and the preparing of the people to abide the day of His coming. —*Testimonies for the Church, vol. 1, p. 58.*

Think of Jesus. He is in His holy place, not in a state of solitude, but surrounded by ten thousand times ten thousand of heavenly angels who wait to do His bidding. And He bids them go and work for the weakest saint who puts his trust in God. High and low, rich and poor, have the same help provided.

Consider this great fact that Christ ceases not to engage in His solemn work in the heavenly sanctuary, and if you wear Christ's yoke, if you lift Christ's burden, you will be engaged in a work of like character with that of your living Head. —*The Faith I Live By, p. 205.*

The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face-to-face.

The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects and be able to give an answer to everyone that asketh them a reason of the hope that is in them. —*Lift Him Up, p. 329.*

The Heavenly Sanctuary

What is the cleansing of the sanctuary? That there was such a service in connection with the earthly sanctuary, is stated in the Old Testament Scriptures. But can there be anything in heaven to be cleansed? In Hebrews 9 the cleansing of both the earthly and the heavenly sanctuary is plainly taught.

The cleansing, both in the typical and in the real service, must be accomplished with blood: in the former, with the blood of animals; in the latter, with the blood of Christ.

The cleansing was not a removal of physical impurities, for it was to be accomplished with blood, and therefore must be a cleansing from sin. —*The Faith I Live By*, p. 206.

Christ was the foundation of the whole Jewish economy. In the service of the Jewish priesthood we are continually reminded of the sacrifice and intercession of Christ. All who come to Christ today are to remember that His merit is the incense that mingles with the prayers of those who repent of their sins and receive pardon and mercy and grace. Our need of Christ's intercession is constant. Day by day, morning and evening, the humble heart needs to offer up prayers to which will be returned answers of grace and peace and joy. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifice God is well pleased."

Yes, Christ has become the medium of prayer between man and God. He also has become the medium of blessing between God and man. He has combined divinity and humanity. Men are to be co-laborers with God in the salvation of their own souls, and then make earnest, persevering, untiring efforts to save those who are ready to perish. —*Ellen G. White Comments, in The Seventh-day Adventist Bible Commentary*, vol. 6, p. 1078.

After the fall Christ became Adam's instructor. He acted in God's stead toward humanity, saving the race from immediate death. He took upon him the office of mediator. Adam and Eve were given a probation in which to return to their allegiance, and in this plan all their posterity were embraced.

Without the atonement of the Son of God there could have been no communication of blessing or salvation from God to man. God was jealous for the honor of His law. The transgression of that law had caused a fearful separation between God and man. To Adam in his innocence was granted communion, direct, free, and happy, with his Maker. After his transgression, God would communicate to man only through Christ and angels. —*Conflict and Courage*, p. 20.

Having suffered the full penalty for a guilty world, Jesus became the Mediator between God and man, to restore the repenting soul to favor with God by giving him grace to keep the law of the Most High. Christ came not to destroy the law or the prophets, but to fulfill them to the very letter. The atonement of Calvary vindicated the law of God as holy, just, and true, not only before the fallen world but before heaven and before the worlds unfallen. Christ came to magnify the law and to make it honorable. —*Faith and Works*, p. 118.

Monday, May 20

In the Holy of Holies

On the Day of Atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied. Then in his character of mediator the priest took the sins upon himself, and, leaving the sanctuary, he bore with him the burden of Israel's guilt. At the door of the tabernacle he laid his hands upon the head of the scapegoat and confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." And as the goat bearing these sins was sent away, they were, with him, regarded as forever separated from the people. Such was the service performed "unto the example and shadow of heavenly things." Hebrews 8:5. . . .

Thus in the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative to Christ's death and ministration, and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners. —*Patriarchs and Prophets*, pp. 355, 358.

We are in the great day of atonement, and the sacred work of Christ for the people of God that is going on at the present time in the heavenly sanctuary should be our constant study. We should teach our children what the typical Day of Atonement signified and that it was a special season of great humiliation and confession of sins before God. The antitypical day of atonement is to be of the same character. Everyone who teaches the truth by precept and example will give the trumpet a certain sound. . . . The great work is before us of leading the people away from worldly customs and practices, up higher and higher, to spirituality, piety, and earnest work for God. It is [our] work to proclaim the message of the third angel, to sound the last note of warning to the world. May the Lord bless [us] with spiritual eyesight. —*Testimonies for the Church*, vol. 5, p. 520.

We are now standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. No sacrifices are to be offered without, for the great High Priest is performing His work in the Most Holy Place. In His intercession as our advocate, Christ needs no man's virtue, no man's intercession. He is the only sin-bearer, the only sin-offering. Prayer and confession are to be offered only to Him who has entered once for all into the Most Holy Place. He will save to the uttermost all who come to Him in faith. He ever liveth to make intercession for us. —*Lift Him Up*, p. 319.

Tuesday, May 21

The Judgment Has Come

In the day of judgment men will see what they might have become through the power of Christ. . . . They knew the claims of God, but they refused to comply with the conditions laid down in His Word. . . .

As plainly as in the light of the noonday sun, they all see what they might have been had they cooperated with God instead of opposing Him. The picture cannot be changed. Their cases are forever decided. They must perish with the one whose ways and works they followed.

A flash of light will come to all lost souls. They will see clearly the mystery of godliness, which during their lifetime they despised and hated. And the fallen angels, endowed with higher intelligence than man, will realize what they have done in using their powers to lead human beings to choose deception and falsehood. All who have united with the deceiver, all who have learned his ways and practiced his deceptions, must perish with him. The Lord Jesus looks pityingly upon them and says, "Depart." —*The Upward Look*, p. 203.

None need be deceived. The law of God is as sacred as His throne, and by it every man who cometh into the world is to be judged. There is no other standard by which to test character. "If they speak not according to this word, it is because there is no light in them." Now, shall the case be decided according to the Word of God, or shall man's pretensions be credited? Says Christ, "By their fruits ye shall know them." —*Ellen G. White Comments, in The Seventh-day Adventist Bible Commentary*, vol. 5, p. 1099.

God does not compel anyone to love Him and obey His law. He has manifested unutterable love toward man in the plan of redemption. He has poured out the treasures of His wisdom, and has given the most precious gift of heaven that we might be constrained to love Him, and come into harmony with His will. If we refuse such love, and will not have Him to rule over us, we are working our own ruin, and we shall sustain an eternal loss at last. . . .

When the cases of all come in review before God, the question, What did they profess? is never asked, but, What have they done? Have they been doers of the word? Have they lived for themselves? or have they been exercised in works of benevolence, in deeds of kindness, in love, preferring others before themselves, and denying themselves that they might bless others?

If the record shows that this has been their life, that their characters have been marked with tenderness, self-denial, and benevolence, they will receive the blessed assurance and benediction from Christ, "Well done," "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." —*Counsels on Stewardship*, pp. 127, 129.

Wednesday, May 22

The Good News of the Most Holy Place

We have one who is fully able, and always willing, to give us the very help that we require in the time of need. We have been invited to ask help, to come boldly to the throne of grace, to ask what we will, that it may be done unto us. And if the words of Christ abide in us, we are the elect of God, and will bring forth fruit in steady faith, cherishing the faith that works by love and purifies the soul from every moral defilement. "Much fruit" is the evidence that the words of Christ abide and work in the soul. —*The Signs of the Times*, February 20, 1896, par. 3.

Those who possess that faith that works by love and purifies the soul, will be sanctified body, soul, spirit, and intellect. There will be an effectual ministry when the servant of God makes it the business of his life to grasp the word of God with a determination that nothing can release, to hold fast to that word, to eat it, and impart it to others as the word of life.

When Jesus is our abiding trust, our offering to God will be ourselves. Our dependence will be on the righteousness and intercession of Christ Jesus as our only hope. There is no confusion, no distrust, because by faith we see Jesus ordained of God for this very purpose, to make reconciliation for the sins of the world. He stands engaged by solemn covenant to mediate in behalf of all who come to God by Him, and to accomplish their salvation if they will only believe. The privilege is granted us to come boldly to the throne of grace, that we may obtain mercy, and find grace to help in every time of need. —*Letter 153*, 1897.

In Christ's name our petitions ascend to the Father. He intercedes in our behalf, and the Father lays open all the treasures of His grace for our appropriation, to enjoy and communicate to others. Ask in My name, Christ says. I do not say that I will pray the Father for you, for the Father Himself loveth you, because you have loved Me. Make use of My name. This will give your prayers efficiency, and the Father will give you the riches of His grace. Wherefore ask and ye shall receive, that your joy may be full.

What condescension! What a privilege is granted us! Christ is the connecting link between God and man. As we approach God through the virtue of Christ's merits, we are clothed with His priestly vestments. He places us close by His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite. He puts His merits as sweet incense in a censer in our hands in order to encourage our petitions. He promises to hear and answer our supplications. Yes; Christ has become the medium of prayer between man and God. He also has become the medium of blessing between God and man. He has combined divinity and humanity. —*In Heavenly Places*, p. 77.

Jesus, Our Advocate in the Judgment

[Jesus] walked once a man on earth, His divinity clothed with humanity, a suffering, tempted man, beset with Satan's devices. . . . Now He is at the right hand of God, He is in heaven as our advocate, making intercession for us. We must always take comfort and hope as we think of this. He is thinking of those who are subject to temptations in this world. He thinks of us individually, and knows our every necessity. When tempted, just say, He cares for me, He makes intercession for me, He loves me, He has died for me. I will give myself unreservedly to Him.

We grieve the heart of Christ when we go mourning over ourselves as though we were our own saviour. No; we must commit the keeping of our souls to God as unto a faithful Creator. He ever lives to make intercession for the tried, tempted ones. Open your heart to the bright beams of the Sun of Righteousness, and let no one breath of doubt, one word of unbelief, escape your lips, lest you sow the seeds of doubt. There are rich blessings for us; let us grasp them by faith. I entreat you to have courage in the Lord. Divine strength is ours, and let us talk courage and strength and faith. —*Reflecting Christ*, p. 109.

The temple of God is opened in heaven, and the threshold is flushed with the glory that is for every church that will love God and keep His commandments. We need to study, to meditate, and to pray. Then we shall have spiritual eyesight to discern the inner courts of the celestial temple. We shall catch the themes of song and thanksgiving of the heavenly choir round about the throne. When Zion shall arise and shine, her light will be most penetrating, and precious songs of praise and thanksgiving will be heard in the assembly of the saints. Murmurings, complainings, and lamentations over little disappointments and difficulties will be lost sight of. As we apply the golden eyesalve we shall see the glories beyond. Faith will cut through the hellish shadow of Satan, and we shall see our Advocate offering up the incense of His own merits in our behalf. —*That I May Know Him*, p. 273.

In this life we can only begin to understand the wonderful theme of redemption. With our finite comprehension we may consider most earnestly the shame and the glory, the life and the death, the justice and the mercy, that meet in the cross; yet with the utmost stretch of our mental powers we fail to grasp its full significance. The length and the breadth, the depth and the height, of redeeming love are but dimly comprehended. The plan of redemption will not be fully understood, even when the ransomed see as they are seen and know as they are known; but through the eternal ages new truth will continually unfold to the wondering and delighted mind. Though the griefs and pains and temptations of earth are ended and the cause removed, the people of God will ever have a distinct, intelligent knowledge of what their salvation has cost. —*The Great Controversy*, p. 651.

Friday, May 24

For Further Reading

The Faith I Live By, "The Heavenly Things Purified," p. 206;

Testimonies for the Church, "No Time to Lose," vol. 8, pp. 314, 315.