

## Sabbath School Lesson #8 – Light From the Sanctuary – 18-24 May 2024

**C**hrist would have us know that He is the light from the sanctuary. Paul says: “Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man” (Hebrews 8:1-2).

**Sunday: The Heavenly Sanctuary** – What does it mean for you to know that Jesus is in heaven ministering in your behalf, meaning that He is there mediating for you? Why do you need a Mediator in your behalf? Why is this truth good news? “The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith” (Ellen White, Letter 208, 1906). Christ ministers physically in heaven and ministers spiritually on earth. Many think that Christ went to heaven and sent someone else other than His own Spirit. Do we have two mediators or intercessors, Christ in heaven and “Holy Spirit” on earth? “For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5). Instead of accepting the Holy Spirit as a manifestation of Christ, false doctrines make it a separate Being, forming two intercessors, Jesus in heaven, and the “Holy Spirit” in us. But the Bible teaches that Christ is Omnipresent, that is, Christ is the Holy Spirit in us. “And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit” (1 Corinthians 15:45). In other words, “the last Adam [Jesus Christ] was made [after His resurrection] a quickening Spirit.” “And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father” (Galatians 4:6). The Spirit of the Son of God is His own omnipresence. “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty” (2 Corinthians 3:17). Christ ministers physically in heaven, and ministers spiritually in us. “It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” (Romans 8:34). Christ alone, not another, is the intercessor. “While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, ‘Lo, I am with you alway, even unto the end of the world.’ Matthew 28:20. While He delegates His power to inferior ministers, His energizing presence is still with His church” {DA 166.2}. “The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. It is not safe to catch the spirit from another. We want the Holy Spirit, which is Jesus Christ. If we commune with God, we shall have strength and grace and efficiency” (Ellen G White, Letter 66-1894 (April 10, 1894) par 18).

**Monday: In the Holy of Holies** – What is the significance of the Day of Atonement in our lives today? Why should it make a difference in how we live? Since 1844, “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” {5T 520.1}. The Day of Atonement is about cleansing the temple. We are the temple to be cleansed. The last work of Jesus before His death was to cleanse the temple, driving out all those things that were defiling it. His last work before His coming, is the cleansing away of sin from us who are His living temples. Paul asks, “know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?” (1 Corinthians 6:19). Lest we forget, health reform is “the right arm” of the third angel’s message. The third angel’s message is work of cleansing the sanctuary, which parallels the cleansing of the lives of God’s people. It is to prepare a people for translation at the second coming of Jesus. Health reform is an essential part of the “fast” which God has appointed for His people in our Day of Atonement. Inherent within health reform is the principle of self-denial – the principle of the cross. A deeper appreciation of the love of God supplies the motivation for the third angel’s message of which health reform is a part. Health reform is not “works” to earn salvation, but give evidence of cooperation with High Priest in His last work. Paul begs us, “We pray you in Christ’s stead, be ye reconciled to God” (2 Corinthians 5:20). Health reform helps us to be reconciled. So “practical” is the “godliness” of our Day of Atonement faith that our long-indulged perverted appetites can be re-educated

to enjoy simple, healthful diet. You will not miss your harmful favourites! As Paul would say to that, "Christ liveth in me: and the life which I now live in the flesh [the flesh where appetite wants to rule] I live by the faith of the Son of God, who loved me, and gave Himself for me" (Galatians 2:20). To Paul, "flesh" includes our appetites and sensuality; he said, "Whether you eat or drink, or whatever you do, do all to the glory of God" (1 Corinthians 10:31). Christ wants the temple cleansed so that God may dwell in us. "The Most High dwelleth not in temples made with hands" (Acts 7:48; see also Acts 17:24). He asked, "Where is the house that ye build unto me? and where is the place of my rest? ... but on this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isaiah 66:1-2). He said, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Isaiah 57:15). "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 Corinthians 3:16-17). It is in our bodies that the Lord wants to dwell, let us allow Him to cleanse the body temple, it is His true dwelling place.

**Tuesday: The Judgment Has Come** – What is required of us in the judgment and how is it achieved? "And now, little children, abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (1 John 2:28). The Lord requires "a peculiar people, zealous of good works" (Titus 2:14), and He desires it so much that He gave Himself for us that the object might be accomplished. When the Lord, who calleth those things that be not as though they were, gives Himself to make us zealous of good works, it is certain that good works thus secured will be worthy of Him. In other words, His own works will appear in those whom He redeems from all iniquity. The only way that this can, is for the Lord Himself to dwell in men, and work in them to will and to do. "He gave Himself for us." "We are His workmanship." We are His workmanship by faith. When we cease from our own works and stop all boasting, and confess that it is He that hath made us, and not we ourselves, we leave the way open for the Lord to display His own infinite workmanship. Whoever thus commits His way entirely to the Lord may rest in the knowledge that all is well. The good works which will be required of him in the Judgment, when God, without respect of persons, will judge according to every man's work, are already prepared. Indeed, they are finished; for the works of God were finished from the foundation of the world. We were then created in Christ Jesus, and when we acknowledge this, we know that His works are ours. "Being filled with the fruits of righteousness, which are by Jesus Christ" (Philippians 1:11). A man who has Christ may work with confidence and when he has accomplished any work he knows that he has not done it, but the Lord as done it, and so does not glory in himself. He can only thank the Lord for the answer to the prayer, "Let Thy work appear unto Thy servants" (Psalms 90:16). So the Christian life is made up. There is no fear of the hour of judgment, for those who live by faith are just. This is why the Gospel calls on men to glorify God, "for the hour of His judgment is come," and worship the Creator of all things in the universe. To give glory to God by allowing Him to reveal His creative power in us, and confessing that it is to Him alone we owe the works thus wrought, is the preparation needed for the hour of His judgment. The rest to which the Lord calls us is so perfect that it is not disturbed by the anticipation of the most searching judgment. "Ye are complete in Him." The perfect love which is shed abroad in our hearts, fulfilling the law, casts out all fear.

**Wednesday: The Good News of the Most Holy Place** – Why is Jesus' intercession such incredibly good news? As we stand before the law as the standard of righteousness, what hope would we have without the gospel? Without Christ, the law of God is death to the sinner. In 2 Corinthians 3, we find Paul making a contrast between the ministration of death and the ministration of life; the ministration of the condemnation, and the ministration of the righteousness. Out of Christ, the law is a terror, a yoke of bondage, a ministration of death, because out of Him it is not kept; in Christ it is "not grievous," but is peace and life, because in Christ we are made to walk in the good works which God Himself has wrought for us.

**Thursday: Jesus, Our Advocate in the Judgment** – How does Christ's death on the cross relate to His intercession in the heavenly sanctuary, and why is the judgment so necessary to the plan of salvation? His death reconciled us, and His life saves us (Romans 5:10); He lives in us (1 Corinthians 15:45; Galatians 4:6), interceding for us (Romans 8:34).