

SANCTUARY



Christ as our Saviour, our Cleanser, our Bread, our Light, our Intercessor, and our Doorway to Life





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The Importance of the Sanctuary Doctrine

After the great disappointment on October 22, 1844, more than 50,000 people were scattered around the world. Even the very small remnant made up of less than 12 people didn't know what to do. Then Hiram Edson, walking through a cornfield, had a vision of the heavenly sanctuary as a starting point to clarify their painful yet sincere doubts.

The understanding of the heavenly sanctuary doctrine became the key to explain the past and present experience of the Advent believers. Even the future was much clearer to them from then on.

The work of Christ in the sanctuary above, where our Lord is interceding for His people after His death on the cross of Calvary, is the center of our hope.

We are told that when we have a clear understanding of the work of our High Priest in the most holy place, we will have a great revival in our midst. Also it is written that the intercession of Christ in our behalf is as important as His death on the cross.

Actually, we should concentrate our attention on Christ and His work for us as an Advocate and High Priest—otherwise we cannot be benefited by His intercession.

One time I entered a lawyer's office and saw a sign saying: "To the lawyer and to the priest you must tell all the truth." I never forgot that saying.

Christ is our Advocate and High Priest. We should confess all our spiritual needs and sins to Him. He is totally able to forgive us and to cleanse us from all unrighteousness (1 John 1:9).

In the next two issues of *The Reformation Herald*, we are considering the important and distinctive doctrine of the sanctuary. This current issue is focusing primarily on the first apartment, the Holy Place and the furnishings therein. In the next issue, we will look into the second apartment, the Most Holy Place.

Among all the professed Christians throughout the world, it is only Sabbathkeeping Advent believers that

accept this doctrine as it is revealed in the Bible, especially in Leviticus and Hebrews. For us this is a major doctrine, and we should give very special attention to it. Our final destiny will be decided in the divine Court.

We invite you to read carefully the message that is presented in this issue.

May the Lord give us a clear understanding of the intercession of Christ in our behalf!!!

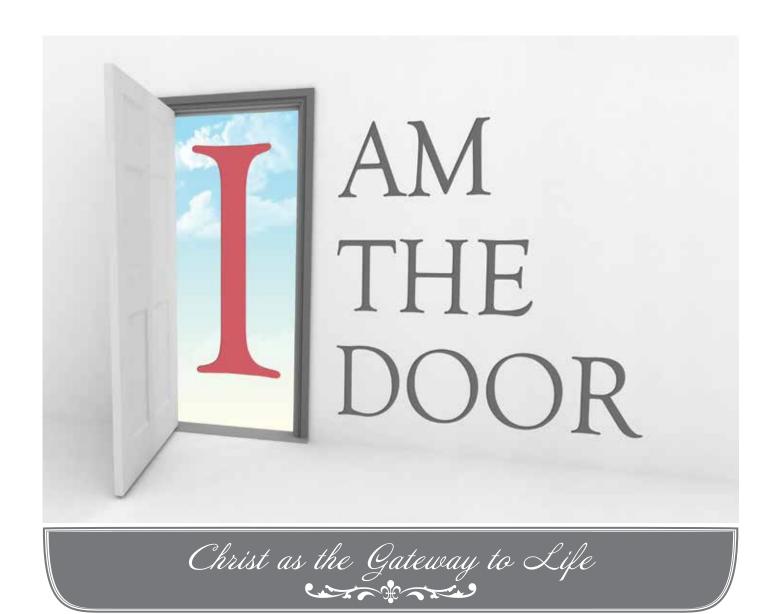
"We all need to keep the subject of the sanctuary in mind. God forbid that the clatter of words coming from human lips should lessen the belief of our people in the truth that there is a sanctuary in heaven, and that a pattern of this sanctuary was once built on this earth. God desires His people to become familiar with this pattern, keeping ever before their minds the heavenly sanctuary, where God is all and in all."

"Now Christ is in the heavenly sanctuary. And what is He doing? Making atonement for us, cleansing the sanctuary from the sins of the people. Then we must enter by faith into the sanctuary with Him, we must commence the work in the sanctuary of our souls. We are to cleanse ourselves from all defilement. We must 'cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God' (2 Corinthians 7:1). Satan will come and tempt you and you will give way to his temptations. What then? Why, come and humble your hearts in confession, and by faith grasp the arm of Christ in the heavenly sanctuary. Believe that Christ will take your confession and hold up His hands before the Father—hands that have been bruised and wounded in our behalf—and He will make an atonement for all who will come with confession."2 R

References

¹Manuscript Releases, vol. 2, p. 186.

² Ellen G. White 1888 Materials, p. 127.



Adapted from a Bible and Spirit of Prophecy study for gospel workers, compiled by H. Paredes.

n speaking of His ancient priests and Levites, God has declared: "They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge" (Ezekiel 44:16). "Ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves" (Isaiah 61:6). Thus was revealed a holy calling indeed—both for those who ministered in the Hebrew

economy and those who would serve as undershepherds for the great High Priest who would minister in "the true tabernacle, which the Lord pitched, and not man" (Hebrews 8:2).

"But the standard of the ministry has been greatly lowered, and the minister of the true sanctuary is misrepresented before the world. God is ready to accept men as His colaborers and to make them the light of the world, agents through whom He can graciously infuse light into the understanding. If the men who bear the message have not Christ abiding in

them, if they are not true—and some are not—may the Lord awaken them from their deception before it shall be too late."¹

By his own admission, this happened even to David, the man after God's own heart:

"As for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death: but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Until I went into the

sanctuary of God; then understood I their end" (Psalm 73:2–5, 17).

Thus the psalmist was able to gain a proper perspective on the value of righteousness and the justice of God when he entered into the Lord's sanctuary. Why? What had God declared about His sanctuary? Addressing the children of Israel through Moses, the Omniscient One had directed: "Let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it" (Exodus 25:8, 9).

So, let us seek the blessing that God has in store for us by examining the first step of entrance into the sanctuary:

The gate of the tabernacle

"It came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door" (Exodus 33:9, 10).

"And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth" (Numbers 12:5).

"And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them" (Numbers 20:6).

The door of the tabernacle symbolized the gate of Heaven and the door of salvation

When Jacob dreamed of a ladder ascending to heaven in a deeply impressive experience with God at Bethel, "he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven" (Genesis 28:17).

Likewise, John the Revelator describes, "I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, 'Come up here, and I will show you

things which must take place after this'" (Revelation 4:1, NKJV).

During His time on earth, Jesus told one of His disciples, "I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man" (John 1:51, NKJV).

"Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. . . . I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:7, 9).

What happens when the sinner truly comes to the door of the sanctuary (Christ being the door)?

- Total surrender to Christ.
- A spiritual death to the world.
- The choice to become a servant of Christ.
- Christ becomes the first priority.
- Worldly ambitions are gone.
- Self is crucified.

"As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter" (Romans 8:36).

In harmony with this concept, we as Christ's followers are bidden: "Discipline yourself to die to self, to bring your will in subjection to the will of Christ."²

"Make your decision for eternity. Weigh evidence in this important time. We surely need not expect to escape trial and persecution in following our Saviour; for this is the salary of those who follow Him."

What then is the role of gospel workers?

The mission of gospel workers is to invite souls to the door.

In Christ's parable of the Great Banquet, "the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23).

"If Christ is dwelling in the heart, it is impossible to conceal the light of His presence. If those who profess to be followers of Christ are not the light of the world, it is because the vital power has left them; if they have no light to give, it is because they have no

connection with the Source of light."4

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16).

"Without a living faith in Christ as a personal Saviour it is impossible to make our influence felt in a skeptical world. We cannot give to others that which we do not ourselves possess. It is in proportion to our own devotion and consecration to Christ that we exert an influence for the blessing and uplifting of mankind. If there is no actual service, no genuine love, no reality of experience, there is no power to help, no connection with heaven, no savor of Christ in the life." 5

The ministry of reconciliation

"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (2 Corinthians 5:18).

Jesus explains: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5). Thus we need His help at every moment. This must be explained to the people.

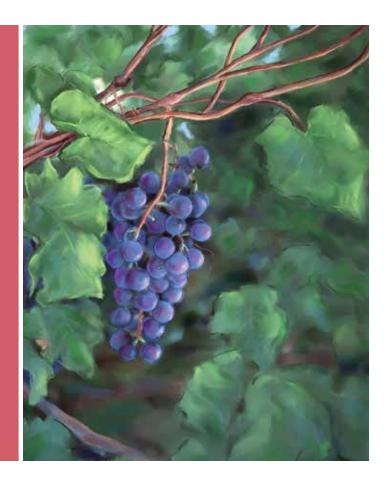
"Christ dwelling in the soul is a spring that never runs dry. Where He abides, there will be an overflowing of beneficence.

"To the appeal of the erring, the tempted, the wretched victims of want and sin, the Christian does not ask, Are they worthy? but, How can I benefit them? In the most wretched, the most debased, he sees souls whom Christ died to save and for whom God has given to His children the ministry of reconciliation."

The messenger of the Lord was constrained to write: "I have stated before [God's people] that, from what was shown me, but a small number of those now professing to believe the truth would eventually be saved—not because they could not be saved, but because they would not be saved in God's own appointed way. The way marked out by our divine Lord is too narrow and the gate too strait to admit them while grasping the world or while cherishing selfishness or sin of any kind. There is no room for these

It is not only new souls who need to understand—but, again, at every step each one of us needs to digest and fully assimilate those words of Christ: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without meye can do nothing" (John 15:5).





things; and yet there are but few who will consent to part with them, that they may pass the narrow way and enter the strait gate."⁷

It is not only new souls who need to understand—but, again, at every step each one of us needs to digest and fully assimilate those words of Christ: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

What are some signs of this abiding presence of Christ in the heart?

"The meekness of Christ, manifested in the home, will make the inmates happy; it provokes no quarrel, gives back no angry answer, but soothes the irritated temper and diffuses a gentleness that is felt by all within its charmed circle. Wherever cherished, it makes the families of earth a part of the one great family above."

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient. the stone which the builders disallowed. the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:5-9).

Thus, believers are a royal priesthood—and as such, all are gospel workers and agents to present by faith the ministry of reconciliation.

What kind of influence will the true Christian bring to his or her home, church, and community?

The Lord's messenger was constrained to write some bad news for one individual:

"I saw that 'Wanting' was written against your name in the Ledger of Heaven—wanting in patience, in forbearance, in self-control, in lowliness and meekness. The want of these heavenly graces will surely close the gates of heaven against you."9

How can we avoid such a pitfall? "Only like can appreciate like. Unless you accept in your own life the principle of self-sacrificing love, which is the principle of [Jesus'] character, you cannot know God." 10

The only door of hope for us!

"The treasury of the jewels of truth is open to all. 'Behold, I have set before thee an open door,' the Lord declares, 'and no man can shut it.' No sword guards the way through this door. Voices from within and at the door say, Come. The Saviour's voice earnestly and lovingly invites us: 'I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich' (Revelation 3:8, 18).

"The gospel of Christ is a blessing that all may possess. The poorest are as well able as the richest to purchase salvation; for no amount of worldly wealth can secure it. It is obtained by willing obedience, by giving ourselves to Christ as His own purchased possession. Education, even of the highest class, cannot of itself bring a man nearer to God. The Pharisees were favored with every temporal and every spiritual advantage, and they said with boastful pride, We are 'rich, and increased with goods, and have need of nothing'; yet they were 'wretched, and miserable, and poor, and blind, and naked' (Revelation 3:17). Christ offered them the pearl of great price; but they disdained to accept it, and He said to them, 'The publicans and the harlots go into the kingdom of God before you' (Matthew 21:31).

"We cannot earn salvation, but we are to seek for it with as much interest and perseverance as though we would abandon everything in the world for it.

"We are to seek for the pearl of great price, but not in worldly marts or in worldly ways. The price we are required to pay is not gold or silver, for this belongs to God. Abandon the idea that temporal or spiritual advantages will win for you salvation. God calls for your willing obedience. He asks you to give up your sins."¹¹

"If we would have the door opened, we must perseveringly knock. The responsibility of our own ruin will lie at our own door. The Word of God speaks to us as if everything depended upon our own efforts. We must come, we must resist the devil; we must strive to enter in at the strait gate; we must run the race with patience; we must fight the fight of faith; we must wrestle with principalities and powers; we must agonize before God in prayer, if we would stand blameless before the throne of God. We must have the faith that works, or it will be powerless. Good works will not pay the price of our redemption; they are the fruit of our faith in Jesus Christ, who is our righteousness.

"Our experience must broaden and deepen; for by grace the strength of God is to be made perfect in our weakness. Our will must be placed firmly, decidedly, intelligently, on the side of God's will. There must be no presumption, no slothful work. It

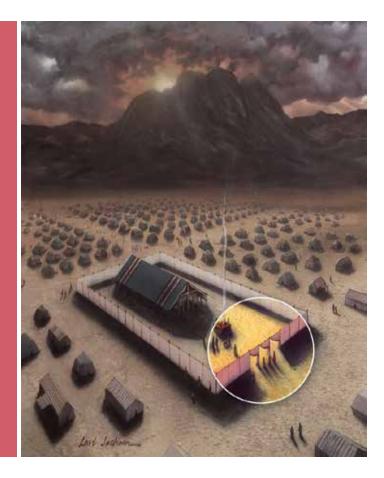
becomes us to pass the time of our sojourning here in fear, not in distrust of the grace of God, but in fear that self will gain the supremacy. We are not to fear that there will be any failure on the part of God, but fear lest because of our own sinful inclination any of us should come short of the promise. Let the standard be set high, and let there be an earnest striving to reach it in our daily lives, till our souls burn with holy desire. We need to talk faith, for it is very feeble; but in talking faith, we must speak of that faith that works by love and purifies the soul."12 R

References

- ¹ Testimonies to Ministers, p. 153.
- ² Testimonies, vol. 4, p. 215.
- ³ Ibid., vol. 2, p. 495.
- ⁴ Thoughts From the Mount of Blessing, p. 41.
- ⁵ Ibid., p. 37.
- ⁶ Ibid., p. 22.
- ⁷ Testimonies, vol. 2, pp. 445, 446.
- ⁸ Thoughts From the Mount of Blessing, pp. 16, 17.
- ⁹ Testimonies, vol. 5, p. 116.
- ¹⁰ Thoughts From the Mount of Blessing, p. 25.
- 11 Christ's Object Lessons, p. 117.
- ¹² Pamphlet 118, pp. 7, 8.

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THE ALTAR OF SACRIFICE Confession and Repentance

The Hebrew tabernacle was surrounded by a court, as described in Exodus 27:9-19; 38:9-20. The first item found within the court was the altar of burnt offering, also known as the altar of sacrifice. What was the significance of this first item within the court? The altar of sacrifice represents the sacrifice of Christ's blood as the only acceptable offering to be taken into the sanctuary (Hebrews 10:19, 20). This involved a process of confession and repentance. There is a difference between true and false sorrow for sin (2 Corinthians 7:8-11)—and this process applies to every one of us.

A BIBLE AND SPIRIT OF PROPHECY COMPILATION, WITH COMMENTS BY J.P. JEAN-FRANCOIS

Why did God institute a system of sacrificial offerings?

"When man fell by transgression the law was not changed, but a remedial system was established to bring him back to obedience. The promise of a Saviour was given, and sacrificial offerings pointing forward to the death of Christ as the great sin offering were established. But had the law of God never been transgressed, there would have been no death, and no need of a Saviour; consequently there would have been no need of sacrifices."1

"Christ, in counsel with His Father, instituted the system of sacrificial offerings; that death, instead of being immediately visited upon the transgressor, should be transferred to a victim which should prefigure the great and perfect offering of the son of God."2

"The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death."3

The sacrificial system was revealed to Adam

"To Adam important events in the history of mankind, from the time when the divine sentence was pronounced in Eden, to the Flood, and onward to the first advent of the Son of God. He was shown that while the sacrifice of Christ would be of sufficient value to save the whole world, many would choose a life of sin rather than of repentance and obedience."4

The altar of sacrifice

What was the position of this altar in the sanctuary? God directed

Moses: "Thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation" (Exodus 40:6).

How is the altar described? The Lord explained, "Thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass. And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass. And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it." "And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: and he overlaid it with pure gold within and without, and made a crown of gold to it round about. And he cast for it four rings of gold, to be set by

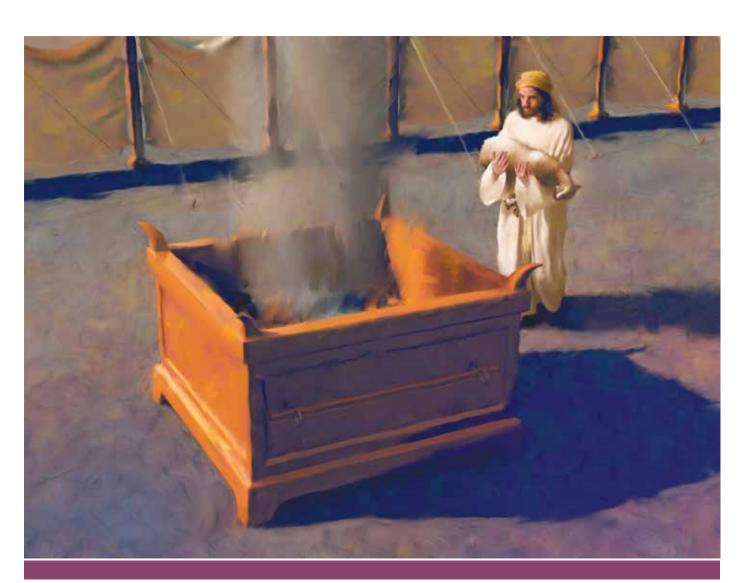
the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. And he made staves of shittim wood, and overlaid them with gold. And he put the staves into the rings by the sides of the ark, to bear the ark. And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat; one cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the

cherubims on the two ends thereof. (Exodus 27:1–8; 37:1–8).

Why was the altar of sacrifice needed? God summarizes the reason: "They have even defiled my holy name by their abominations that they have committed" (Ezekiel 43:8).

The daily service

"Day by day the repentant sinner brought his offering to the door of the tabernacle and, placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. The animal was then slain. 'Without



shedding of blood,' says the apostle, there is no remission of sin. 'The life of the flesh is in the blood' (Hebrews 9:22; Leviticus 17:11). . . . The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. . . .

"Such was the work that went on, day by day, throughout the year. The sins of Israel were thus transferred to the sanctuary, and a special work became necessary for their removal. God commanded that an atonement be made for each of the sacred apartments."⁵

"[The morning and evening sacrifices were] a time of intense interest to the worshipers who assembled at the tabernacle. Before entering into the presence of God through the ministration of the priest, they were to engage in earnest searching of heart and confession of sin. They united in silent prayer, with their faces toward the holy place. Thus their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Saviour prefigured by the atoning sacrifice. . . . In this custom Christians have an example for morning and evening prayer. While God condemns a mere round of ceremonies, without the spirit of worship. He looks with great pleasure upon those who love Him, bowing morning and evening to seek pardon for sins committed and to present their requests for needed blessings."6

Entering into His sanctuary

Why shall we enter in? The Lord declares, "They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge" (Ezekiel 44:16).

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16).

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Hebrews 10:19, 20).

"Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice" (Psalm 55:17).

To be strengthened

"He who teaches the word must himself live in conscious, hourly communion with God through prayer and a study of His word, for here is the source of strength. Communion with God will impart to the minister's efforts a power greater than the influence of his preaching. Of this power he must not allow himself to be deprived. With an earnestness that cannot be denied, he must plead with God to strengthen and fortify him for duty and trial, and to touch his lips with living fire."

To receive wisdom and power

"The position of those who have been called of God to labor in word and doctrine for the upbuilding of His church is one of grave responsibility. In Christ's stead they are to beseech men and women to be reconciled to God, and they can fulfill their mission only as they receive wisdom and power form above." 8

Another reason why we must enter in

"This is the great day of atonement, and our Advocate is standing before the Father, pleading as our intercessor. In place of wrapping about us the garments of self-righteousness, we should be found daily humbling ourselves before God, confessing our own individual sins, seeking the pardon of our transgressions, and cooperating with Christ in the work of preparing our souls to reflect the divine image. Unless we enter the sanctuary above and unite with Christ in working out our own salvation with fear and trembling, we shall be weighed in the balances of the sanctuary and shall be pronounced wanting."9

Confession and repentance

The Lord declares: "I will judge you, O house of Israel, every one according to his ways, saith the Lord God.

Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby yet have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye" (Ezekiel 18:30–32).

"Repentance includes sorrow for sin and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life." 10

"True repentance is more than sorrow for sin. It is a resolute turning away from evil." ¹¹

A call for true repentance

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me: the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:10-18).

"Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Samuel 15:22).

"The sacrificial offerings were in themselves of no value in the sight of God. They were designed to express on the part of the offerer penitence for sin and faith in Christ and to pledge future obedience to the law of God. But without penitence, faith, and an obedient heart, the offerings were worthless."¹²

The Lord bemoans the treason of His professed people: "I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings. But they like men have transgressed the covenant: there have they dealt treacherously against me" (Hosea 6:6, 7).

"The many sacrifices of the Jews and the flowing of blood atone for sins for which they felt no true repentance was ever repugnant to God. He spoke through Micah saying, 'wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:6-8)."13

An example of worldly sorrow that "worketh death"

"There are many who fail to understand the true nature of repentance. Multitudes sorrow that they have sinned and even make an outward reformation because they fear that their wrongdoing will bring suffering upon themselves. But this is not repentance in the Bible sense. They lament the suffering rather than the sin. Such was the grief of Esau when he saw that the birthright was lost to him forever. Balaam, terrified by the angel standing in his pathway with drawn sword, acknowledged his guilt lest he should lose his life; but there was not genuine repentance for sin, no conversion of purpose, no abhorrence of evil. Judas Iscariot, after betraying his Lord, exclaimed, 'I have sinned in that I have betrayed the innocent blood' (Matthew 27:4).

"The confession was forced from his guilty soul by an awful sense of condemnation and a fearful looking for of judgment. The consequences that were to result to him filled him with terror, but there was no deep, heartbreaking grief in his soul, that he had betrayed the spotless Son of God and denied the Holy One of Israel. Pharaoh, when suffering under the judgments of God, acknowledged his sin in order to escape further punishment, but returned to his defiance of Heaven as soon as the plagues were stayed. These all lamented the results of sin, but did not sorrow for the sin itself."14

The sorrow of true repentance

"True repentance will lead a man to bear his guilt himself and acknowledge it without deception or hypocrisy. Like the poor publican, no lifting up so much as his eyes unto heaven, he will cry, 'God be merciful to me a sinner' (Luke 18:13), and those who do acknowledge their guilt will be justified, for Jesus will plead His blood in behalf of the repentant soul." 15

"The examples in God's word of genuine repentance and humiliation reveal a spirit of confession in which there is no excuse for sin or attempt at self-justification." 15

"Confession will not be acceptable to God without sincere repentance and reformation. There must be decided changes in the life; everything offensive to God must be put away. This will be the result of genuine sorrow for sin. The work that we have to do on our part is plainly set before us: 'Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow' (Isaiah 1:16, 17). 'If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die' (Ezekiel 33:15)."16

"It was after Peter had been led to self-renunciation and entire reliance upon divine power, that he received his call to act as an undershepherd. Christ had said to Peter, before his denial of Him, 'When thou art converted, strengthen thy brethren' (Luke 22:32). These words were significant of the wide and effectual work which this apostle was to do in the future for those who should come to the faith. For this work, Peter's own experience of sin and suffering and repentance had prepared him. Not until he had learned his weakness, could he know the believer's need of dependence on Christ. Amid the storm of temptation he had come to understand that man can walk safely only as in utter self-distrust he relies upon the Saviour." 17

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19–21).

"Now is the time for every man to examine himself, to prove himself, that he may see whether he is in the faith. Investigate closely the motives which prompt you to action. We are engaged in the work of the Most High. Let us not weave into the web of our work one thread of selfishness. Let us rise to a higher plane in our daily experience. God will not serve with the sins of any man." 18

Let us come to the altar of sacrifice to confess and forsake our sins! \mathcal{R}

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- ⁴ Ibid., p. 67.
- ⁵ The Great Controversy, pp. 418, 419.
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- 10 Steps to Christ, p. 23.
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- 12 Ibid., p. 634.
- ¹³ *The SDA Bible Commentary* [E. G. White Comments], vol. 4, p. 1174.
- ¹⁴ Steps to Christ, pp. 23, 24.
- ¹⁵ Ibid., pp. 40, 41.
- 16 Ibid., p. 39.
- ¹⁷ The Acts of the Apostles, p. 515.
- ¹⁸ The SDA Bible Commentary [E. G. White Comments], vol. 3, p. 1149.

Is not the plea of every earnest Christian: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.... Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:7, 10)?

Thus, the next item in the sanctuary service was the laver—a special basin for washing.

"The Lord spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: When they go into the tabernacle of the congregation. they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord: So they shall wash their hands and their feet. that they die not: and it shall be a statute for ever to them. even to him and to his seed throughout their generations" (Exodus 30:17-21).

-- A compilation from the Bible and the Spirit of Prophecy, with comments by M.A.F. Ducheine

nd he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation" (Exodus 38:8).

"Between the altar and the door of the tabernacle was the laver, which was also of brass, made from the mirrors that had been the freewill offering of the women of Israel. At the laver the priests were to wash their hands and their feet whenever they went into the sacred apartments, or approached the altar to offer a burnt offering unto the Lord."¹

Object lessons

There were some object lessons to be found here:

1. The surface of the laver was reflective like a mirror. "For if

any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:23–25).

2. Water in the laver, representative of God's cleansing work in our soul: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezekiel 36:25, 26).

3. The necessity of a pure ministry is here emphasized: "Now of the things which we have spoken this is the sum: We have such an 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

the priests never entered the place sanctified by God's presence with shoes upon their feet.

Particles of dust might cleave to them, which

would
desecrate
the holy
place;
therefore
the priests
were required
to leave their
shoes in the court
before entering
the sanctuary. In
the court, beside

merely to gain His approbation? The reason that was given me was this, that a right impression might be made upon the people. If those who ministered in sacred office should fail to manifest care,

and reverence

for God, in their apparel and their deportment, the people would lose their awe and their reverence for God and His sacred service. If the priests showed great reverence for God by being very careful and very particular as they came into His presence, it gave the people an exalted idea of God and His requirements. It showed them that God was holy, that His work was sacred, and that everything in connection with His work must be holy; that it must be free from everything like impurity and

Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount" (Hebrews 8:1-5).

"The laver was placed between the altar and the congregation, that before [the priests] came into the presence of God, in the sight of the congregation, they might wash their hands and their feet. What impression was this to make upon the people? It was to show them that every particle of dust must be put away before they could go into the presence of God; for He was so high and holy that unless they did comply with these conditions, death would follow."²

"The glory of God hallowed the sanctuary, and for this reason

the door of the tabernacle, stood a brazen laver, wherein the priests washed their hands and their feet before entering the tabernacle, that all impurity might be removed. All who officiated in the sanctuary were required of God to make special preparation before entering the place where His glory was revealed."³

"To show the carefulness [the priests] were to observe in regard to being cleanly, Moses was to put a laver between the tent of the congregation and the altar, 'and put water therein to wash withal.' And Moses and Aaron that ministered before the Lord, and Aaron's sons, were to wash their hands and their feet thereat when they went into the tent of the congregation, and when they went in before the Lord."4 "This was the commandment of the great and mighty God. There was to be nothing slack and untidy about those who appeared before Him when they came into His holy presence. And why was this? What was the object of all this carefulness? Was it merely to recommend the people to God? Was it uncleanness; and that all defilement must be put away from those who approach nigh to God."⁵

"From the light that has been given me, there has been a carelessness in this respect.

I might speak of it, as Paul presents it. It is carried out in will-worship and neglecting of the body. But this voluntary humility, this will-worship and neglecting of the body, is not the humility that savors of heaven.

That humility that savors of heaven will be particular to have the person, and actions, and apparel, of all who preach the holy truth of God, right, and perfectly proper, so that every item connected with us will recommend our holy religion. The very dress will be a recommendation of the truth to unbelievers. It will be a sermon in itself."6

Was the laver really necessary? Didn't the priests wash their hands in advance? Mere bodily cleanliness was not the issue. We see examples in Leviticus 10:1, 2 and 1 Samuel 2:12–17, 22 showing the importance of moral rectitude in the service of God.

The Spirit of Prophecy reveals how this attitude carries into the Christian dispensation in the ministry of the Word. The servant of the Lord was constrained to give admonition regarding purity of speech in the sacred desk:

"The object of your ministerial labors is not to amuse. It is not to convey information alone, not merely to convince the intellect.

The preaching of the Word should appeal to the intellect and impart knowledge, but it comprises much more than this. The heart of the minister must reach the hearts of the hearers. Some have adopted a style of preaching that does not have a right influence....

"The minister is using strange fire when he mixes storytelling with his discourses.... You have men of all classes of minds to meet, and as vou deal with the Sacred Word, vou should manifest earnestness, respect, reverence. Let not the impression be made upon any mind that you are a cheap, surface speaker. Weed out storytelling from your discourses. Preach the Word. You would have had more sheaves to bring to the Master if you had constantly preached the Word. You little understand the soul's great need and longing. Some are wrestling with doubt, almost in despair, almost hopeless."7

Christ illustrated in the laver

"Jesus did not receive baptism as a confession of guilt on His own account. He identified Himself with sinners, taking the steps that we are to take, and doing the work that we must do. His life of suffering and patient endurance after His baptism was also an example to us."

"Christ as the head of humanity was to take the same steps that we are required to take. Although sinless, He was our example in fulfilling all the requirements for the redemption

of the sinful race. He bore the sins of the whole world. His baptism was to embrace the whole sinful world who by repentance and faith would be pardoned. 'After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but

Lessons from the interview with Nicodemus

according to his mercy he saved us,

by the washing of regeneration, and

renewing of the Holy Ghost' (Titus

3:4, 5)."9

"It is one thing to assent in a general way to the agency of the Holy Spirit, and another thing to accept His work as a reprover calling to repentance. Many feel a sense of estrangement from God, a realization of their bondage to self and sin; they make efforts for reform; but they do not crucify self. They do not give themselves entirely into the hands of Christ, seeking for divine power to do His will. They are not willing to be molded after the divine similitude. In a general way they acknowledge their imperfections, but they do not give up their particular sins. With each wrong act the old selfish nature is gaining strength.

"The only hope for these souls is to realize in themselves the truth of Christ's words to Nicodemus, 'Ye must be born again.' 'Except a man be born from above, he can not see the kingdom of God' (John 3:7, 3, margin).

"True holiness is wholeness in the service of God. This is the condition of true Christian living. Christ asks for an unreserved consecration, for undivided service. He demands the heart, the mind, the soul, the strength. Self is not to be cherished. He who lives to himself is not a Christian." 10

Peter

Remember the words of Christ to the disciple, Peter: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:31, 32).

"It was after Peter had been led to self-renunciation and entire reliance upon divine power, that he received his call to act as an undershepherd. Christ had said to Peter, before his denial of Him, 'When thou art converted, strengthen thy brethren' (Luke 22:32). These words were significant of the wide and effectual work which this apostle was to do in the future for those who should come to the faith. For this work, Peter's own experience of sin and suffering and repentance had prepared him. Not until he had learned his weakness, could he know the believer's need of dependence on Christ. Amid the storm of temptation he had come to understand that man can walk safely only as in utter selfdistrust he relies upon the Saviour.

"At the last meeting of Christ with His disciples by the sea, Peter, tested by the thrice-repeated question, "Lovest thou Me?" (John 21:15–17), had been restored to his place among the Twelve. His work had been appointed him;

he was to feed the Lord's flock. Now, converted and accepted, he was not only to seek to save those without the fold but was to be a shepherd of the sheep."¹¹

In John 13:6-10, Christ instituted

Feet washing

the foot-washing service as an essential element in the faith and practice of His followers. In His presentation of this ordinance, the Lord's "words mean more than bodily cleanliness. Christ is still speaking of the higher cleansing as illustrated by the lower. He who came from the bath was clean. but the sandaled feet soon became dusty and again needed to be washed. So Peter and his brethren had been washed in the great fountain opened for sin and uncleanness. Christ acknowledged them as His. But temptation had led them into evil, and they still needed His cleansing grace. When Jesus girded Himself with a towel to wash the dust from their feet, He desired by that very act to wash the alienation, jealousy, and pride from their hearts. This was of far more consequence than the washing of their dusty feet. With the spirit they then had, not one of them was prepared for communion with Christ. Until brought into a state of humility and love, they were not prepared to partake of the paschal supper, or to share in the memorial service which Christ was about to institute. Their hearts must be cleansed. Pride and self-seeking create dissension and hatred, but all this Jesus washed away in washing their feet. A change of feeling was brought about. Looking upon them, Jesus could say, 'Ye are clean.' Now there was union of heart, love for one another. They had become humble and teachable. Except Judas, each was ready to concede to another the highest place. Now with subdued and grateful hearts they could receive Christ's words."12

Baptism

"The preparation for baptism is a matter that needs to be carefully

"When Jesus girded Himself with a towel to dust [the disciples'] feet, He desired by that very act to wash the alienation, jealousy, and pride from their hearts."

considered. The new converts to the truth should be faithfully instructed in the plain 'Thus saith the Lord.' The Word of the Lord is to be read and explained to them point by point."¹³

"The test of discipleship is not brought to bear as closely as it



should be upon those who present themselves for baptism. It should be understood whether they are simply taking the name of Seventh-day Adventists, or whether they are taking their stand on the Lord's side, to come out from the world and be separate, and touch not the unclean thing. Before baptism there should be a thorough inquiry as to the experience of the candidates. Let this inquiry be made, not in a cold and distant way, but kindly, tenderly, pointing the new converts to the Lamb of God that taketh away the sin of the world. Bring the requirements of the gospel to bear upon the candidates for baptism."14

Conclusion

The cleansing of the believer to become a perfect reflection of the pure holiness of Christ's character is a theme which resounds throughout Scripture (e.g., James 4:8; Titus 2:14; Hebrews 10:22; Isaiah 52:11, and Malachi

3:1-3).

"Man was brought again into favor with God by the washing of regeneration. The washing was the burial with Christ in the water in the likeness of His death, representing that all who repent of the transgression of the law of God receive purification, cleansing, through the work of the Holy Spirit. Baptism represents true conversion by the renewing of the Holy Spirit.

"Those who have been buried with Christ in baptism, and been raised in the likeness of His resurrection, have pledged themselves to live in newness of life. 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth' (Colossians 3:1,

2)."15 R

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- ¹¹ The Acts of the Apostles, p. 515.
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Christ as the Bread of Life THE TABLE OF SHOWBREAD

A Bible and Spirit of Prophecy compilation, with commentary by B. Montrose



ne item of importance in the Hebrew sanctuary service was the table of showbread (sometimes spelled as "shewbread").

Direction was given: "Thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord." (Leviticus 24:5, 6).

"The table of showbread stood on the north. With its ornamental crown, it was overlaid with pure gold. On this table the priests were each Sabbath to place twelve cakes, arranged in two piles, and sprinkled with frankincense. The loaves that were removed, being accounted holy, were to be eaten by the priests." 1

A sacred task

Specifications were given as to who would be assigned to the duties pertaining to the showbread:

"For these Levites, the four chief porters, were in their set office, and were over the chambers and treasuries of the house of God. And they lodged round about the house of God. because the charge was upon them, and the opening thereof every morning pertained to them. And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale. Some of them also were appointed to oversee the vessels and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices. And some of the sons of the priests made the ointment of the spices. And Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans. And other of their brethren, of the sons of the Kohathites, were over the shewbread, to prepare it every sabbath" (1 Chronicles 9:26–32).

"The Levites were numbered from twenty years old and above: Because their office was to wait on the sons of Aaron for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God; both for the shewbread, and for the fine flour for meat-offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size" (1 Chronicles 23:27–29).

Pure, fragrant symbolism

"Thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute" (Leviticus 24:7–9)

"The showbread was kept ever before the Lord as a perpetual offering. Thus it was a part of the daily sacrifice. It was called showbread, or 'bread of the presence,' because it was ever before the face of the Lord. It was an acknowledgment of man's dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ. God had fed Israel in the wilderness with bread from heaven, and they were still dependent upon His bounty, both for temporal food and spiritual blessings. Both the manna and the showbread pointed to Christ, the living Bread, who is ever in the presence of God for us. He Himself said, 'I am the living Bread which came down from heaven' (John 6:48–51). Frankincense was placed upon the loaves. When the bread was removed every Sabbath, to be replaced by fresh loaves, the frankincense was burned upon the altar as a memorial before God."²

What is frankincense? In Hebrew, the word means "pure or white," perhaps because of the milk-colored drops of aromatic resin that flow from the slashed inner wood of the tree *Boswellia sacra*.

A sign of gratitude

If the showbread was so sacred, why were King David and his men permitted to use it for a different purpose? To gain some perspective on this, let us first consider another experience in David's life:

"The Philistines' garrison was . . . at Beth-lehem. And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate! And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the Lord, and said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it.

Therefore he would not drink it" (1 Chronicles 11:16–19).

We see from this history that David was not a man void of sensitivity with regard to sacred things—rather he was very conscious of it. How, then, do we understand the following experience?

Justice and mercy in the balance

"Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee? And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee; and I have appointed my servants to such and such a place. Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present. And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women. And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel. So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from

before the Lord, to put hot bread in the day when it was taken away" (1 Samuel 21:1–6).

Likewise, in comparing Matthew 12:1–8 with Matthew 23:23, 24, we see examples when, in the interest of mercy, Jesus likewise did things different than what was expected through justice.

But Christ vindicated that perfect balance, even in the case of David and the showbread:

"The Pharisees said unto [Jesus], Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath" (Mark 2:24-28).

"And it came to pass on the second sabbath after the first, that [Jesus] went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

how he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? And he said unto them, That the Son of man is Lord also of the sabbath" (Luke 6:1–5).

"If excessive hunger excused David from violating even the holiness of the sanctuary, and made his act guiltless, how much more excusable was the simple act of the disciples in plucking grain and eating it upon the Sabbath day! Jesus would teach His disciples and His enemies that the service of God was first of all; and if fatigue and hunger attended the work, it was right to satisfy the wants of humanity even upon the Sabbath day. . . .

"The work of the priests in connection with the sacrificial offerings was increased upon the Sabbath, yet in their holy work in the service of God, they did not violate the fourth commandment of the decalogue. Works of mercy and of necessity are no transgression of the law. God does not condemn these things."

The bread of life

Jesus explains, "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is



The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus.

my flesh, which I will give for the life of the world" (John 6:48–51).

In His prayer to the Father, He appeals in our behalf, "Sanctify them through thy truth: thy word is truth" (John 17:17).

The psalmist extols in his prayer: "Thy righteousness is an everlasting righteousness, and thy law is the truth." "Thou art near, O Lord; and all thy commandments are truth." "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" "Deal bountifully with thy servant, that I may live, and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law" (Psalm 119:142, 151, 103, 17, 18).

"On the sabbath day [Jesus] entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes" (Mark 1:21, 22).

Why did Jesus speak with authority? Because He was the Word of God embodied! How can we, too, share in this blessing?

"All who make the Word of God their guide in this life will act from principle. Those who are vacillating, vain, and extravagant in dress, who are gratifying the appetite and following the promptings of the natural heart, will, in obeying the teachings of God's Word, become balanced. They will devote themselves to duty with an energy that never falters, and they will rise from one degree of strength to another. Their characters will be beautiful and fragrant and devoid of selfishness. They will make their way and be acceptable anywhere among those who love truth and righteousness."4

"The word of God, received into the soul, molds the thoughts, and enters into the development of character.

"By looking constantly to Jesus with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. As they

feed upon His word, they find that it is spirit and life. The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude. This is what it means to live 'by every word that proceedeth out of the mouth of God' (Matthew 4:4). This is eating the Bread that comes down from heaven."⁵

Eating that Bread of Life means thorough study. The apostle bids us, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness" (2 Timothy 2:15, 16).

Remember the death of Uzzah, whose tragic demise was essentially due to the failure of the king to research God's word sufficiently to know how to transport the ark of the covenant properly. (2 Samuel 6:1–13; Numbers 4:4, 5, 15). When David reinvestigated the scriptures, the Word gave him success.

How does this apply to us? How often in our day are we suffering from spiritual "eating disorders"? Are we serious about studying the nine volumes of the *Testimonies for the Church* and applying the principles contained therein to the lives of ourselves—the church?

"Must we wait until we are translated before we eat of the leaves of the tree of life? He who receives into his heart the words of Christ knows what it means to eat the leaves of the tree of life. [John 6:33–63 quoted.]

"When the believer, in the fellowship of the Spirit, can lay his hand upon truth itself, and appropriate it, he eats the bread that comes down from heaven. . . .

"The knowledge that comes from God is the bread of life. It is the leaves of the tree_of life_which are for the healing of the nations. The current of spiritual life thrills the soul as the words of Christ are believed and practiced. Thus it is that we are made one with Christ."

"The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. . . .

"The life thus imparted is in like manner sustained. 'By every word that proceedeth out of the mouth of God' (Matthew 4:4) shall man live.

"The mind, the soul, is built up by that upon which it feeds; and it rests with us to determine upon what it shall be fed. It is within the power of everyone to choose the topics that shall occupy the thoughts and shape the character. . . .

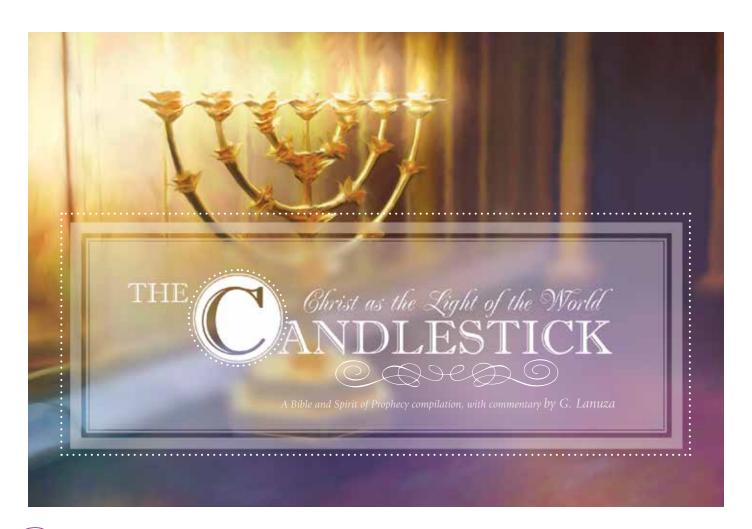
"With the word of God in his hands, every human being, wherever his lot in life may be cast, may have such companionship as he shall choose. In its pages he may hold converse with the noblest and best of the human race, and may listen to the voice of the Eternal as He speaks with men. . . . He may dwell in this world in the atmosphere of heaven, imparting to earth's sorrowing and tempted ones thoughts of hope and longings for holiness; himself coming closer and still closer into fellowship with the Unseen; like him of old who walked with God, drawing nearer and nearer the threshold of the eternal world, until the portals shall open, and he shall enter there."7

Conclusion

Therefore, may our experience echo that which the apostle Paul expressed to the early church: "When ye received the word of God which ye heard of us, ye received it not as the word of God, which effectually worketh also in you that believe" (1 Thessalonians 2:13).

References

- ¹ Patriarchs and Prophets, p. 348.
- ² Ibid., p. 354.
- ³ The Review and Herald, August 3, 1897.
- ⁴ That I May Know Him, p. 196.
- ⁵ The Desire of Ages, p. 391.
- ⁶The *SDA Bible Commentary* [E. G. White Comments], vol. 7, p. 957.
- ⁷ Education, pp. 126, 127.



here are two major sources of visible light—natural and artificial. Electricity has provided light sources in recent centuries for industrial and residential use but for thousands of years prior to that, the main sources of physical light were candlesticks and oil lamps.

Light has an important role in the Bible, especially in the tabernacle where, at God's direction, Moses "put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward" (Exodus 40:24). The purpose of the candlestick is explained in Exodus 35:14, "The candlestick also for the light, and his furniture, and his lamps, with the oil for the light."

The true Light

The light emanating from the candlestick represents Christ, as He explains, "I am the light of the world: he that followeth me shall not walk

in darkness, but shall have the light of life," for He is "the true Light, which lighteth every man that cometh into the world" (John 8:12; 1:9).

Making the candlestick

As instructed, Moses "made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same" (Exodus 37:17).

This pure gold was associated with Divinity as our defense (Job 22:24, 25), which was beaten (reminiscent of Isaiah 53:3–5).

The candlestick was all one piece, signifying God's desire for unity among His people. "Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold" (Exodus 25:36).

With whom is Christ one?

His prayer was: "That they all may be one; as thou, Father, art in me,

and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21). Hence, He has oneness with the Father and He desires oneness between Himself and all His disciples.

The design of the candlestick

The candlestick was divided into a main shaft with 3 branches coming out on each side, symbolic of Christ as the vine with His people as the branches (John 15:5). In the candlestick, each branch had 3 bowls in the shape of an almond, 3 knops and buds (flowers).

The almond tree was the first to blossom in the spring. The Jewish people welcomed it. To them it was a sign of new life, another spring had come. In the furniture of the sanctuary, the almond symbolized the first fruit (1 Corinthians 15:20) as in Christ new life begins (2 Corinthians 5:17).

The beautiful flowers depict Christ, as revealed in Song of Solomon 2:1 and Hosea 14:5.

Applying the candlestick to us personally, we should consider how we are to shine for the Lord. "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:14–16).

If no light is showing, something is wrong. "Like their Master, the followers of Christ in every age were to be the light of the world. . . . [Matthew 5:14–16 quoted.] This is just what Enoch, and Noah, Abraham, Joseph, and Moses did. It is just what God designed that His people Israel should do.

"It was their own evil heart of unbelief, controlled by Satan, that led them to hide their light, instead of shedding it upon surrounding peoples; it was that same bigoted spirit that caused them either to follow the iniquitous practices of the heathen or to shut themselves away in proud exclusiveness, as if God's love and care were over them alone."

Are we "beaten"?

Perhaps in some ways, yes—"in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses" (2 Corinthians 6:4). "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Malachi 3:2, 3).

"The Lord disciplines His workers, that they may be prepared to fill the places appointed them. He desires to fit them to do more acceptable service. There are those who wish to be a ruling power, and who need the sanctification of submission. God brings about a change in their lives. Perhaps He places before them duties that they would not choose. If they are willing to be guided by Him, He will give them grace and strength to perform these duties in a spirit of submission and helpfulness.

Thus they are being qualified to fill places where their disciplined abilities will make them of great service.

"Some God trains by bringing to them disappointment and apparent failure. It is His purpose that they shall learn to master difficulties. He inspires them with a determination to prove every apparent failure a success. Often men pray and weep because of the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, God will make their way clear. Success will come as they struggle against apparently insurmountable difficulties and with success will come the greatest joy."²

Faith compared to gold

The apostle exhorts us to "greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:6, 7).

Buds, flowers, almonds

These fragrant, fruitful aspects of plants represent what the church is to be in this world. Yet, "many members of the church have been deprived of the experience which they should have had, because the sentiment has prevailed that the minister should do all the work and bear all the burdens. Either the burdens have been crowded upon the minister, or he has assumed those duties that should have been performed by the members of the church. Ministers should take the officers and members of the church into their confidence, and teach them how to labor for the Master. Thus the minister will not have to perform all the labor himself, and at the same time the church will receive greater benefit than if he endeavored to do all the work, and release the members of the church from acting the part which the Lord designed that they should."3

"The sweet influences that are to be abundant in the church are bound up with [the] ministers of God, who are to represent the love of Christ. The stars of heaven are under God's control. He fills them with light. He guides and directs their movements."⁴

What is inside?

The prophet Zechariah was shown the candlestick in vision—and the angel that spoke to him explained the significance of it. The prophet asked: "What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth" (Zechariah 4:11-14).

We must not try to be candlesticks without oil!

"Workers in the Master's vineyard must be imbued with the spirit of Christ in His love for souls. Divine influences and a strong, living, working faith are especial qualifications, in order for them to be colaborers with Jesus Christ. They must cultivate constantly the graces of the Spirit, repressing unbelief. Honor is to be given to the human powers by putting them to the very highest use in the service of God. Under the control and guidance of the Holy Spirit, all may be colaborers with God. All whom God has blessed with reasoning powers are to become intellectual Christians. They are not requested to believe without evidence; therefore Jesus has enjoined upon all to search the Scriptures. Let the ingenious inquirer, and the one who would know for himself what is truth, exert his mental powers to search out the truth as it is in Jesus. Any neglect here is at the peril of the soul. We must know individually the prescribed conditions of entering into eternal life. We must know what is the voice of God, that we may live by every word that proceeds out of His mouth. We cannot allow these questions to be settled for us by another's mind, or another's judgment. We must search the Scriptures carefully with a heart open to the reception of light and the

evidences of truth. We cannot trust the salvation of our souls to ministers, to idle traditions, to human authorities, or to pretensions. We must know for ourselves what God has said. We are laborers together with God, and we want to know, and must know, what conditions are resting upon those who are to be heirs of salvation, or we shall die in our sins. It is not to be our study as to what may be the opinion of men, or of popular faith, or what the Fathers have said. We cannot trust to the voice of the multitude, but we want to know what is the voice of God, what is His revealed will. He has left us His own statements, and we must search for the truth as for hidden treasures. We must put away all skepticism, all exaltation of our own ideas. We must humble our hearts by repentance and with contrition of soul, praying for true enlightenment. We must be diligent and thoughtful. We must be constant learners in the school of Christ, then we shall be meek and lowly of heart as was our Saviour. The Lord positively demands of every Christian an intelligent knowledge of the Scriptures. He must dig for the truth as he would dig for hid treasures. He must search the Scriptures, comparing scripture with scripture; for he must be a laborer together with God. Individually, we are to work out our own salvation with fear and trembling. It is God who works in us, and by us, and through us. God's word is the sword of the Spirit, and with a knowledge of revealed truth, which is our spiritual weapon, we must go to work, laboring to pull down the strongholds of the enemy. The truth must be spoken in love. We must show that we are Christ's followers and that we have learned of Jesus. We must approach the people in the spirit of kindness and affection."5

How does this apply to the church as a whole?

There were seven lamps—the perfect number. The candlestick in the sanctuary service brings to mind some other interesting details:

"[The tabernacle's] sacred apartments had no windows to admit light. The candlestick was made of purest gold, and was kept burning night and day, and gave light to both apartments. The light of the lamps upon the candlestick reflected upon the boards plated with gold, at the sides of the building, and upon the sacred furniture, and upon the curtains of beautiful colors with cherubims wrought with threads of gold and silver, which appearance was glorious beyond description. No language can describe the beauty and loveliness, and sacred glory which these apartments presented. The gold in the sanctuary reflected the colors of the curtains, which appeared like the different colors of the rainbow."6

The seven lamps were to provide perfect, united lighting. In Christ's prayer to His Father in our behalf, He declared: "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:23).

"As we near the time when principalities and powers and spiritual wickedness in high places will be fully brought into the warfare against the truth, when Satan's deceptive power will be so great that, if it were possible, he would deceive the very elect, our discernment must be sharpened by divine enlightenment, that we may not be ignorant of Satan's devices. The whole treasure of heaven is at our command in the work of preparing the way of the Lord. By giving us the cooperation of the holy angels, God has made it possible for our work to be a wonderful, yes, a glorious, success. But success will seldom result from scattered effort. The united influence of all the members of the church is required."7

Sustaining pure truth

The Lord directed Moses, "thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always" (Exodus 27:20).

Thus the people were to cooperate in keeping the light alive.

Zechariah 4 speaks of the two witnesses, explained as follows: "These are the two olive trees, and the two candlesticks standing before the God of the earth.' Thy word,' said the psalmist, 'is a lamp unto my feet, and a light unto my path' (Revelation 11:4;

Psalm 119:105). The two witnesses represent the Scriptures of the Old and the New Testament. Both are important testimonies to the origin and perpetuity of the law of God. Both are witnesses also to the plan of salvation. The types, sacrifices, and prophecies of the Old Testament point forward to a Saviour to come. The Gospels and Epistles of the New Testament tell of a Saviour who has come in the exact manner foretold by type and prophecy."8

Ministers and lay people: A complete light

"God wants us to receive the holy oil from the two anointed ones, 'which through the two golden pipes empty the golden oil out of themselves' (Zechariah 4:12). And as we receive the holy oil, we are to go forth for the saving of those who are ready to die."9

"Let the message of Christ's soon return sound forth in earnest words of warning. Let us persuade men and women everywhere to repent and flee from the wrath to come. Let us arouse them to immediate preparation; for we little know what is before us. Let ministers and lay members go forth into the ripening fields to tell the unconcerned and indifferent to seek the Lord while He may be found. The workers will find their harvest wherever they proclaim the forgotten truths of the Bible. They will find those who will accept the truth, and who will devote their lives to winning souls to Christ."10

A lamp to burn continually

The mandate is clear: "Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually" (Leviticus 24:2).

Let us be that consistent light! R

References

- ¹ Patriarchs and Prophets, pp. 369, 370.
- ² Gospel Workers, p. 269.
- ³ The Review and Herald, July 9, 1895.
- ⁴ Gospel Workers, pp. 13, 14.
- ⁵ The Review and Herald, March 8, 1887.
- ⁶ The Spirit of Prophecy, vol. 1, p. 274.
- ⁷ The Review and Herald, December 4, 1900.
- ⁸ The Great Controversy, p. 267.
- ⁹ The General Conference Bulletin, April 7, 1903.
- ¹⁰ The Review and Herald, July 14, 1903.



Christ as Our Intercessor

Let us behold the scene in the heavenly sanctuary:

"Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand" (Revelation 8:3, 4).

For the earthly tabernacle, Moses "made the incense altar of shittim wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; the horns thereof were of the same. And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of

gold round about. And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal." "And he put the golden altar in the tent of the congregation before the veil" (Exodus 37:25–27; 40:26).

As gold is a type of the Almighty, so the golden altar symbolized the work of Christ. The wood covered with pure gold represented humanity covered and united with Divinity.

As on the altar of sacrifice, so on the altar of prayer, the four horns point to Christ. They signify strength, power, victory, and honor.

Prayer is the Christian's personal strength in overcoming sin. It is his or her power in working for others. Prayer does bring victory, and surely it is an honor to be invited by the Most High to commune with Him at the place nearest His throne.

The incense and its significance

"Prayer is a heaven-ordained means of success. Appeals, petitions, entreaties, between man and man, move men and act a part in controlling the affairs of nations. But prayer moves heaven. That power alone that comes in answer to prayer will make men wise in the wisdom of heaven and enable them to work in the unity of the Spirit, joined together by the bonds of peace. Prayer, faith, confidence in God, bring a divine power that sets human calculations at their real worthnothingness. . . . He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday."1

Adapted from a Bible and Spirit of Prophecy study, with comments

by E. NATAREN

"Before the veil of the most holy place was an altar of perpetual intercession, before the holy, an altar of continual atonement. By blood and by incense God was to be approached—symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul."²

Like the crowns around the table, the golden crown around the altar represents not only power, but the reward which the Christian who continues "instant in prayer" will in due time surely receive (Romans 12:12).

In the brazen altar is represented the sacrifice of Christ in His work on earth for us; in the golden altar we behold Him in His work in heaven, where He "ever liveth to make intercession" for us (Hebrews 7:25).

"And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. And as for the perfume which thou shalt make, ve shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people" (Exodus 30:34-38).

Notice how these elements needed to be tempered together and beaten very small. This is reminiscent of how "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.... Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful

high priest in things pertaining to God, to make reconciliation for the sins of the people" (Hebrews 2:9, 10, 17).

In the incense we again find the significant number four. As the four ingredients in the bread represented Christ, the living Bread which came down from heaven, so the four sweet spices of the incense represented His perfect righteousness.

As some of the incense was beaten "very small," so Christ was made "perfect through sufferings," that He might be a merciful and faithful High Priest to make reconciliation for the sins of the people.

Perpetual incense

The fire upon the golden altar "was kindled by God Himself and was sacredly cherished. Day and night the holy incense diffused its fragrance throughout the sacred apartments, and without, far around the tabernacle."³

Who offered the incense?

God's instruction to Moses was: "Aaron [the high priest] shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it" (Exodus 30:7, 8). When Aaron offered incense, the divine glory rested upon the mercy seat, indicating that God accepted the offering. Thus our prayers are presented to God, by our heavenly High Priest and Intercessor, who offers His merits continually in our behalf, as sweet incense before God; and God is pledged to answer every request of His Son.

The family altar

"At the time of incense," morning and evening, "the whole multitude of the people were praying without" (Luke 1:10). It was the sacred hour of worship, when Israel dedicated themselves anew to God and to His service, as symbolized in the lighting of the lamps.

"In this custom, Christians have an example for morning and evening prayer. . . . [God] looks with great pleasure upon those who love Him, bowing morning and evening to seek pardon for sins committed and

to present their requests for needed blessings."4

To families who observe the daily hours of worship, God has given one of His most precious promises: There "I will meet with thee" (Exodus 30:6).

This custom in our homes will "diffuse its fragrance" not only in the home itself but "far around" our tabernacle. It will bring strength, and power, and honor, and victory not only in our own experiences but in our efforts for others.

"Prayer does not bring God down to us, but brings us up to Him. It makes us realize more and more our great needs, and hence our obligation to God and our dependence upon Him. It leads us to feel our own nothingness and the weakness of our judgment. God has made earnest prayer the condition of the bestowal of His richest blessings." 5

Prayer is not necessary in order to tell God our needs; He knows all about our needs before we ask Him. He understands all our perplexities.

"Family prayer, public prayer, have their place; but it is secret communion with God that sustains the soul life.

"It was in the mount with God that Moses beheld the pattern of that wonderful building which was to be the abiding place of His glory. It is in the mount with God—in the secret place of communion—that we are to contemplate His glorious ideal for humanity. Thus we shall be enabled so to fashion our character building that to us may be fulfilled His promise, 'I will dwell in them, and walk in them; and I will be their God, and they shall be My people' (2 Corinthians 6:16)."6

"Secret prayer is neglected. . . . If Christians would take home the teachings of Christ in regard to watching and praying, they would become more intelligent in their worship of God."⁷

"In the offering of incense the priest was brought more directly into the presence of God than in any other act of the daily ministration. As the inner veil of the sanctuary did not extend to the top of the building, the glory of God, which was manifested above the mercy seat, was partially visible from the first apartment. When the priest offered incense before the Lord,

he looked toward the ark; and as the cloud of incense arose, the divine glory descended upon the mercy seat and filled the most holy place, and often so filled both apartments that the priest was obliged to retire to the door of the tabernacle. As in that typical service the priest looked by faith to the mercy seat which he could not see, so the people of God are now to direct their prayers to Christ, their great High Priest, who, unseen by human vision, is pleading in their behalf in the sanctuary above."8

The altar of incense was nearer to the ark than any other article in the holy place. It was placed "before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee" (Exodus 30:6). It was "before the throne" (Revelation 8:3).

"When he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints" (Revelation 5:8).

"The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness."

"The prayer . . . of God's people ascend as sacrifices to the heavenly sanctuary. But they ascend not in spotless purity. Passing through the corrupt channels of humanity, they are so defiled that unless purified by the righteousness of the great High Priest, they are not acceptable by God. Christ gathers into the censer the prayers, the praise, and the sacrifices of His people, and with these He puts the merits of his spotless righteousness. Then, perfumed with the incense of Christ's propitiation, our prayers, wholly and acceptable, rise before God, and gracious answers are returned."10

Are these "odors" (or incense)—the prayers of saints—the same as the "incense" offered on the golden altar?

Christ's merits are represented by the incense—and the prayers of saints which rise "as sweet incense" are the odors. Therefore, David says, "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice" (Psalm 141:2).

We are bidden, "Confess your faults one to another, and pray one for

another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:16).

Fervent prayer

"There is need of prayer—most earnest, fervent, agonizing prayer such prayer as David offered when he exclaimed: 'As the hart panteth after the water brooks, so panteth my soul after Thee, O God.' I have longed after Thy precepts;' 'I have longed for Thy salvation.' 'My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.' 'My soul breaketh for the longing that it hath unto Thy judgments.' (Psalms 42:1; 119:40, 174; 84:2; 119:20). This is the spirit of wrestling prayer, such as was possessed by the royal psalmist.

"Daniel prayed to God, not exalting himself or claiming any goodness: 'O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God' (Daniel 9:19). This is what James calls the effectual, fervent prayer. Of Christ it is said: 'And being in an agony He prayed more earnestly' (Luke 22:44). In what contrast to this intercession by the Majesty of heaven are the feeble, heartless prayers that are offered to God. Many are content with lip service, and but few have a sincere, earnest, affectionate longing after God."¹¹

In Matthew 15:22–28, we read of the Canaanite woman who fervently beseeched the Lord to heal her daughter vexed with a devil. Christ commended her great faith as shown in her willingness to accept the "crumbs" that fell from the table.

The Canaanite woman would not take no for an answer. She asked for her daughter's healing, and three times she was rejected. But she wouldn't give up. She understood the heart and character of the Lord Jesus. She not only received the healing of her daughter but also was commended by Jesus.

Fervent prayer is putting your whole self—all of your attention, your mind, your will, and your emotions—on that thing you're praying about. That means your mind is focused on prayer instead of drifting off on other things. Fervent prayer will make a difference in the lives of people, but we must

understand that it takes effort and calls for a sacrifice of our time.

Peter was in prison awaiting his execution. The church had neither human power nor influence to save him. There was no earthly help, but there was help to be obtained by the way of Heaven. The disciples gave themselves to fervent, importunate prayer. God sent His angel, who aroused Peter from sleep and led him out through the first and second wards of the prison; and when they came to the iron gate, it opened to them of its own accord, and Peter was free.

Effectual prayer, then, is prayer that is based on God's Word. When we know the promises that He has given, and understand His character and the principles by which He works as revealed in His Word, we can pray with confidence and authority, knowing that our prayers will be answered.

Intercessory prayer

It is written of Jesus that "in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35).

"But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed" (Luke 5:15, 16).

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12).

"As activity increases and men become successful in doing any work for God, there is danger of trusting to human plans and methods. There is a tendency to pray less, and to have less faith. Like the disciples, we are in danger of losing sight of our dependence on God, and seeking to make a savior of our activity. We need to look constantly to Jesus, realizing that it is His power which does the work. While we are to labor earnestly for the salvation of the lost, we must also take time for meditation, for prayer, and for the study of the word of God. Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good.

"No other life was ever so crowded with labor and responsibility as was that of Jesus; yet how often He was found in prayer! How constant was His communion with God! . . .

"In a life wholly devoted to the good of others, the Saviour found it necessary to withdraw from the thoroughfares of travel and from the throng that followed Him day after day. He must turn aside from a life of ceaseless activity and contact with human needs, to seek retirement and unbroken communion with His Father. As one with us, a sharer in our needs and weaknesses, He was wholly dependent upon God, and in the secret place of prayer He sought divine strength, that He might go

forth braced for duty and

trial."12

"We must not think of such a thing as discouragement, but hold fast to souls by the grasp of faith. Do not give up those for whom you are working. Go out in the mountains and seek the lost sheep. They may run from you, but you must follow them up, take them in your arms and bring them to Jesus. Pulpit effort should always be followed by personal labor. The worker must converse and pray with those who are concerned about their soul's salvation. Those who listen to discourses should see in those who believe, an example in life and character that will make a deep impression upon them."13

"Solicit prayer for the souls for whom you labor; present them before the church as objects for the supplication."¹⁴

"You ask God to bring souls into the truth; then do you labour with all your God-given ability in harmony with your prayers? Do you bring every trait of your character into subordination to

God, to be used according to the laws of His own kingdom, that you may be labourers together with Him? Are you, with faith and diligence and wide awake earnestness, working to advance God's kingdom in the world? Bear in mind that faith without works is dead, and that without faith it is impossible to please God. While we pray, we are to give all that is possible, both of our labour and our means, for the fulfillment of our prayers."15

"Let your voices be heard in humble prayer, in witness against

the intemperance, the folly, and the amusements of this world, and in the proclamation of the truth for this time. "16

The reason for lack of power in the church

"What will it profit [us] to cherish pride of spirit, and pray for humility? What will it profit to seek eagerly the friendship and applause of the world, and pray for heavenly affections? What will it profit to indulge in passionate temper and un-Christlike words, and then ask for the meekness of Christ? This is not watching unto prayer. In the lack of that faith that works by love and purifies the soul lies the secret of unanswered prayer." 17

We must pour out our hearts before the mercy seat every day

"Prayer is the breath of the soul. It is the secret of spiritual power. . . . Prayer brings the heart into immediate contact with the Well-spring of life, and strengthens the sinew and muscle of the religious experience." 18

> "[Many] workers can never attain the highest success until they learn the secret of strength. They must

give themselves time to think, to pray, to wait upon God

for a renewal of physical, mental, and spiritual power. They need the uplifting influence of His Spirit. Receiving this, they will be quickened by fresh life. The wearied frame and tired brain will be refreshed, the burdened heart will be lightened." 19 @

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¹ In Heavenly Places, p. 75. ² Patriarchs and Prophets, p. 353. ³ Ibid., p. 348.

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- ⁶ Education, p. 258.
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- 9 Ibid.
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- ¹³ The Home Missionary, February 1, 1890.
- ¹⁴ Medical Ministry, pp. 244, 245.
- ¹⁵ Australasian Union Conference Record, January 1, 1900.
- ¹⁶ Medical Ministry, p. 332.
- ¹⁷ The Upward Look, p. 22.
- ¹⁸ Gospel Workers, pp. 254, 255.
- 19 Education, pp. 260, 261.



and why does it matter?

COMPILED FROM THE WRITINGS OF E. G. WHITE

The sanctuary in heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. God placed His Spirit upon the builders of the earthly sanctuary. The artistic skill displayed in its construction was a manifestation of divine wisdom. The walls had the appearance of massive gold, reflecting in every direction the light of the seven lamps of the golden candlestick. The table of showbread and the altar of incense glittered like burnished gold. The gorgeous curtain which formed the ceiling, inwrought with figures of angels in blue and purple and scarlet, added to the beauty of the scene. And beyond the second vail was the holy Shekinah, the visible manifestation of God's glory, before which none but the high priest could enter and live. The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God.

As the sanctuary on earth had two apartments, the holy and the most holy, so there are two holy places in the sanctuary in heaven. And the ark containing the law of God, the altar

of incense, and other instruments of service found in the sanctuary below, have also their counterpart in the sanctuary above. In holy vision the apostle John was permitted to enter heaven, and he there beheld the candlestick and the altar of incense, and as "the temple of God was opened," he beheld also "the ark of his testament" (Revelation 4:5; 8:3; 11:19).

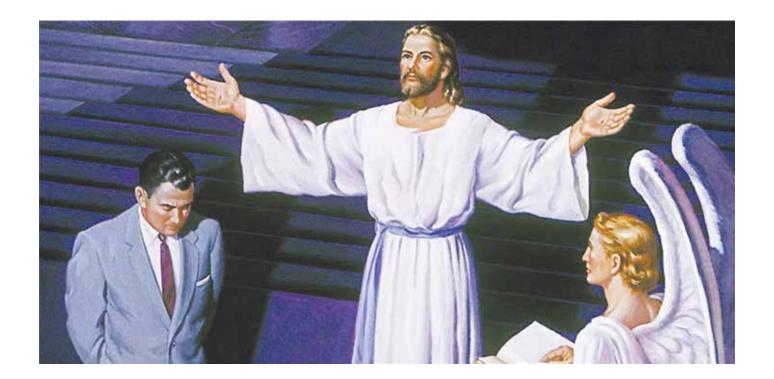
Those who were seeking for the truth found indisputable proof of the existence of a sanctuary in heaven. Moses made the earthly sanctuary after a pattern which was shown him. Paul declares that that pattern was the true sanctuary which is in heaven. John testifies that he saw it in heaven.

In the temple in heaven, the dwelling place of God, His throne is established in righteousness and judgment. In the most holy place is His law, the great rule of right by which all mankind are tested. The ark that enshrines the tables of the law is covered with the mercy seat, before which Christ pleads His blood in the sinner's behalf. Thus is represented the union of justice and mercy in the plan of human redemption. This union infinite wisdom alone could devise and infinite power accomplish; it is a union that fills all heaven with wonder and

adoration. The cherubim of the earthly sanctuary, looking reverently down upon the mercy seat, represent the interest with which the heavenly host contemplate the work of redemption. This is the mystery of mercy into which angels desire to look—that God can be just while He justifies the repenting sinner and renews His intercourse with the fallen race; that Christ could stoop to raise unnumbered multitudes from the abyss of ruin and clothe them with the spotless garments of His own righteousness to unite with angels who have never fallen and to dwell forever in the presence of God.1

God's moral law enshrined

In holy vision John was taken into the heavenly sanctuary. He says: "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened" (Revelation 11:19; 15:5). The sanctuary that Moses was commanded to make was to be after the pattern of the heavenly sanctuary. In the ark were placed the ten commandments which had been written by the finger of God. The law that was placed in the ark on earth was a copy of the law that is contained in



the ark of the testament in heaven, and the precepts of Jehovah are immutable. The ten commandments constitute the moral standard of character. God requires on the part of man perfect conformity to His law, and a curse is pronounced against everyone who continues not in all things written in the law to do them.²

A topic for our focus

We all need to keep the subject of the sanctuary in mind. God forbid that the clatter of words coming from human lips should lessen the belief of our people in the truth that there is a sanctuary in heaven, and that a pattern of this sanctuary was once built on this earth. God desires His people to become familiar with this pattern, keeping ever before their minds the heavenly sanctuary, where God is all and in all. We must keep our minds braced by prayer and a study of God's Word, that we may grasp these truths.³

How is this to guide us in a practical sense?

Godliness, sobriety, and consistency will characterize the life and example of every true Christian. The work which Christ is doing in the sanctuary above will engage the thoughts, and be the burden of the conversation, because by

faith he has entered into the sanctuary. He is on earth, but his sympathies are in harmony with the work that Christ is doing in heaven. Christ is cleansing the heavenly sanctuary from the sins of the people, and it is the work of all who are laborers together with God to be cleansing the sanctuary of the soul from everything that is offensive to Him. Everything like evil surmising, envy, jealousy, enmity, and hatred, will be put away, for such things grieve the Holy Spirit of God, and put Christ to an open shame. Love of self will not exist, nor will any engaged in this work be puffed up. The example of Christ's life, the consistency of His character, will make his influence far-reaching. He will be a living epistle, known and read of all men. [1 Peter 3:8-12 quoted.]

It is not safe for us to open our minds and hearts to envy and evil speaking. The fruits of God's Spirit are plainly specified, so that we need not entertain or cherish those attributes that proceed from the enemy of God and man. The false tongue beguiles the unwary, and makes an easy conquest of those who are not strengthened, stablished, and settled, having root in themselves. The atonement of Christ is to be the anchor of our hope, and the Word of God a lamp to our feet, and a

light to our path. Then our words will not be of self, but of Christ and of the all-essential work for this time.⁴

Christ officiates in the Sanctuary. We do not follow Him into the Sanctuary as we should. Christ and angels work in the hearts of the children of men. The church above united with the church below is warring the good warfare upon the earth. There must be a purifying of the soul here upon the earth, in harmony with Christ's cleansing of the Sanctuary in heaven. There we shall see more clearly as we are seen. We shall know as we are known.

Food for thought

It is a melancholy and dispiriting thing to observe how little effect the solemn truths relating to these last days have upon the minds and hearts of those who claim to believe the truth.⁵

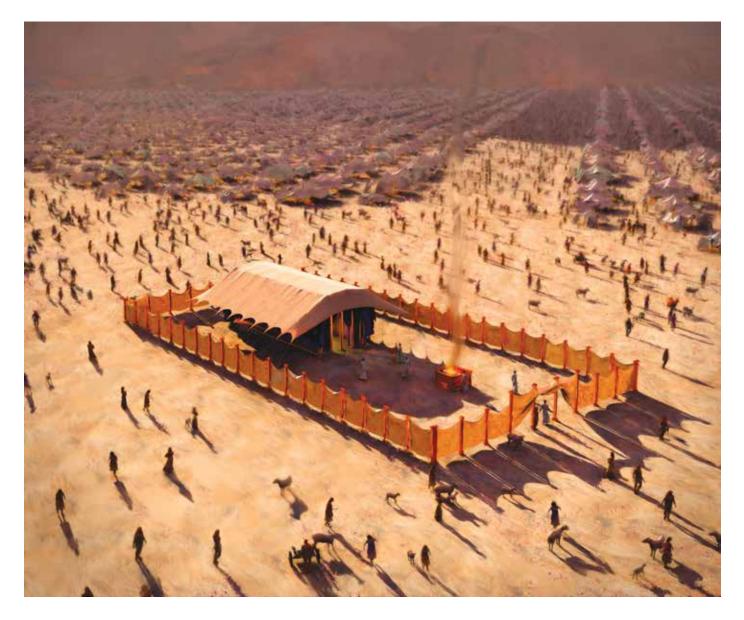
Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort, they must be conquerors in the battle with evil. While the investigative judgment

Even if you should never utter one sentence to tell others of the truth, yet if you are circumspect in all your ways, they will see that you have been with Jesus, and learned of Him. . . .

is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14.6

We should make it a lifework to gather up the divine rays of light that come from the throne of God, and scatter them upon the pathway of others. Many choose the darkness and walk in it. If you separate from Jesus and walk in the darkness, where He cannot impart His strength to you, you are alone to blame; and then you complain of your cold and fruitless lives. Jesus does not want you to be unhappy. I beseech you, come close to Him, and freely receive from Him His grace and peace and love, that you may be filled with light, and go forth shedding that light upon all around. When you have sanctified your own life, your every act will be to attract others, not to yourself, but to Jesus.

It is in this time of probation that we are to prepare either for eternal life in glory, or for perdition. It is here that we are engaged in the work of character building; and if we succeed, we shall merit from the Master the welcome, "Well done, thou good and faithful servant" (Matthew 25:21). Christ has gone into the most holy department and has left us word to watch and pray, lest He return suddenly and find us sleeping. The character which we are now making will come in review before God before Christ leaves the



But the truth will burn in your hearts so that you cannot keep still, you are obliged to give it utterance; you must advocate it to all who will hear you.

sanctuary. Here God will see what characters we have been building for time and eternity. How shall we stand before the great Eternal? How many sheaves will we have brought to the Master through our earnest efforts?

To every man is given his work, and that work is not to be looking for faults in others, nor to be seeking to imitate the world. Says the apostle, "Ye are dead, and your life is hid with Christ in God" (Colossians 3:3). This means more than we think it does; dead to worldly interests, dead to worldly ambitions. What a position is this! Christ died that all heaven might be brought within our reach, that we might through such a divine provision be able to form characters for the future immortal life. We now have it our work to climb the ladder of progress and urge our ways into the kingdom of heaven. We are to go on from strength to strength and make it our first consideration to seek the kingdom of God and his righteousness, pursuing such a course as will stimulate others to do the same.

All have defects of character to overcome, and therefore no human being can be your pattern. You should not feel content to do merely as others do. If they do not live out the truth, will it excuse you for disobedience? You should not imitate their example; you should try to help them by a right course of living before them. Individually you stand before God as though Christ died for you alone; and you must render your account to Him for yourself. But not only for yourself alone are you responsible, but for that soul over whom you have an influence, and for whom God has paid such a price. If you neglect your duty in this matter, what will be your portion in the day of God? How do you think the unfaithful ones will feel to see the nations of the saved walking within the portals of the city of God, and they themselves shut out? But how shall we feel, if we can look around and see many in the kingdom as the results of

our labors? We shall be able to swell the songs of glory, saying, "Worthy, worthy, is the Lamb that was slain, and liveth again." No one shall go into the city unless he is pure in heart. Everything that is polluting, everything that defiles, is outside the city. All who enter there pass in as conquerors. They hold the palm branch of victory in their hands, and they wave it before the throne, singing praises to the Lamb of God.

The greatest conquest for every one of us will be to overcome self, to bring self into obedience to the law of God. This is our work; are we doing it? Are we working to save others by our influence? Do we hold ourselves as God's servants to labor for others? Do we entreat them to flee from the wrath to come? Do we convince them by our course of action, by our every word, that we have been made partakers of the divine nature, and that we are copying after the divine Pattern? If so, we shall surely win souls to Christ, we shall be living epistles known and read of all men. Even if you should never utter one sentence to tell others of the truth, yet if you are circumspect in all your ways, they will see that you have been with Jesus, and learned of Him. They know you, for you are read of them. Just as surely as you come into this condition of consecration to God, you will be daily unfurling the banner of Christ and presenting the light of truth wherever you go. But the truth will burn in your hearts so that you cannot keep still, you are obliged to give it utterance; you must advocate it to all who will hear you.

There never was a more solemn and important time than this present period. You may look back, and you will see that there has never been a time when we were doing as much as we are today. Notwithstanding this as a people, the lay members of the church especially are not doing one fiftieth part of what they might and ought to do. From all the ships sailing to all parts of the globe, the truth might reach all nations of the earth. Those

who are doing this work will bind it off with their prayers; and, mingling their tears with their prayers, they will labor and weep before God, that these communications may reach the people and affect their hearts, and that the power of the truth may teach the word to the people. But we want greater consecration, hearts that will intercede with God, and have self sacrifice and zeal in this work. And when you desire to make presents, when you want to devote means to gratify and please yourselves, when you want to hoard your means, fearing you will come to want, I want you to think of that eternity that is before you, and the work you have to do before you can enter into it. I want you to think of that Judgment before which you are to stand and render an account to God for the deeds done in the body. And with the Judgment before your eyes, I want you to think of the money you are spending foolishly, to please the taste or for worldly gratifications, and of the souls that are perishing all around you for the truth which God has entrusted to you to spread over the earth, that others may not famish for the word of God. I have no time nor means to spend carelessly. Men and women are taking sides. The law of God is almost entirely made void in the land; and God calls for every man, woman, and child to fight the good fight of faith. He calls for every talent to be employed now. It will be fatal to your souls to be indolent or slothful servants. He has not left it alone for those who minister in the word and doctrine, to bear the burdens and employ their talents. He wants every one of you to put your powers to work for the upbuilding of His kingdom.⁷ R

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- ² The Signs of the Times, June 11, 1894.
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- ⁴ Ibid., vol. 11, pp. 83, 84.
- ⁵ Ibid., vol. 6, p. 316.
- ⁶ The Southern Watchman, January 24, 1905.
- ⁷ The Review and Herald, August 18, 1885.



South Africa

Sabbath School seminar, May 2013 (left).

U.S.A.

East-Central U.S. Field, Bethany camp meeting, June 2013 (middle); North Carolina camp meeting, September 2013 (bottom).





France

Workers seminar for the Western European Region— Spain, Portugal, Italy, and France, May 2013 (top, middle).

Annual conference, June 2013 (bottom).









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hat is a sanctuary? There are various kinds of sanctuaries. For example, a bird sanctuary is a place where birds are safely kept for people to enjoy. The birds are safe there; nothing can harm them—neither human hunters nor animal foes. It is a place of refuge or safety.

The word "sanctuary" comes from the Latin word sanctus, meaning "holy," which gives us a picture of something being "set apart."

Suppose you have a big box of apples or peaches. If you have ever noticed, if one of the peaches in the box gets mold on it, very soon the other peaches touching it will also start to spoil very quickly. Unless the bad peaches are removed, it won't be long before the entire box will rot!

This is why our Creator taught His ancient people that in order for things to stay pure and without spoilage, they need to be kept separate.

God is pure and holy—not like the rebellious world. So He asked His people to make Him "a sanctuary; that I may dwell among them" (Exodus 25:8). God does not need to worry about becoming spoiled by coming close to us. But since we are not perfect, we need to come apart from the rebellious world in order to understand more about Him in His innocence and purity.

The true sanctuary of God is in heaven, but thankfully even on earth there are places set apart for His faithful people to meet with Him. Today, there are quiet sanctuaries where our Creator can say to our heart, "Be still, and know that I am God" (Psalm 46:10).

The sanctuary service of the Old Testament teaches us how to approach our Maker in reverence and awe. Our sins and defects block us from being able to see the Lord, but wherever we live, He still invites us to come to His house on earth. It is a sacred place.

"True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen the heart of every child should be deeply impressed. The hour and place of prayer and the services of public worship the child should be taught to regard as sacred because God is there."—Education, pp. 242, 243).

But there is still another point: Remember, too, that God also has promised to live in your heart. He says, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isaiah 57:15).

If you invite Jesus into your heart, He will be pleased to dwell there, too! And since He is bigger than you, His vibrant love will also spill out from you to others in smiles, kind words, and good deeds. What a beautifully perfect plan!