

WHY WE CANNOT AFFORD TO IGNORE THE SANCTUARY

The Interpretive Key in Adventist Theology

The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement, and revealing present duty as it brought to light the position and work of His people. **Ev 222**

1. To the **Israelites**, the sanctuary served as the key that opened to view the work and mission of the coming Messiah—His role as Sacrifice and High Priest
2. To the **Millerites**, the subject of the sanctuary was the key that explained the disappointment of 1844; the discovery of the dual ministration of Jesus in the heavenly sanctuary explained why Jesus did not return in 1844, but instead entered into His final ministration in the second apartment of the heavenly sanctuary
3. To **Seventh-day Adventists**, the subject of the sanctuary
 - a. sheds great light on the closing work of Jesus for the salvation of man
 - b. it is the interpretive key that opens to view the correct interpretation of the prophecies relating to the time of end
 - c. it shed light on the mission and message of the Seventh-day Adventist church

As a people, we should be earnest students of prophecy; we should not rest until we become intelligent in regard to the subject of the sanctuary, which is brought out in the visions of Daniel and John. **This subject sheds great light on our present position and work**, and gives us unmistakable proof that God has led us in our past experience. It explains our disappointment in 1844, showing us that the sanctuary to be cleansed was not the earth, as we had supposed, but that Christ then entered into the most holy apartment of the heavenly sanctuary, and is there performing the closing work of His priestly office, in fulfillment of the words of the angel to the prophet Daniel, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

...God's people are now to have their eyes fixed on the heavenly sanctuary, where the final ministration of our great High Priest in the work of the judgment is going forward,—where He is interceding for His people. **Ev 223**

The Sanctuary Defines the Christian Experience Appropriate for the Time of the End

4. The experience of righteousness by faith described using the *de facto* passages below
 - a. **Phil 3:9**—the Christian experience explained
 - b. **Rom 4:6-8**—the blessedness of the experience of righteousness by faith
 - c. **Rom 8:1, 31-34**—God Himself justifies so that no one can condemn us
 - d. **Eph 2:8**--The best thing about Righteousness by faith, it is a free gift; granted solely on the basis of faith in Christ; it is NOT the result of human effort; it is not reward for good behavior
 - e. “Not of works, lest any man should boast. . .” – Eph 2:8

The New Covenant Is the Basis of the Christian Experience

1. **Q:** and so, the question is, to what do we owe this great experience of **righteousness by faith**? In other words, what is the basis of this most blessed experience?
2. **Q:** What makes the experience of righteousness by faith even possible?
3. **A:** The most direct answer to the questions is this: --the experience of righteousness by faith is made possible because of the **new covenant**;
 - a. righteousness by faith is a **blessing** of the new covenant;
 - b. righteousness by faith is the **fulfillment** of the new covenant **promise**
4. In the new covenant are **promises**, and **blessings** that when applied to the life of believers, produce in them the entire Christian experience we know as righteousness by faith

Old vs. New Covenant Review

5. Old covenant
 - a. The people promise to keep the law (**Exo 19:5; Exo 24:3, 7**)
 - b. No forgiveness at the beginning (**Exo 23:20-22**)
 - i. David and Bathsheba no chance under this covenant (**Ps 51:6**)
 - c. When forgiveness was added, only for sins of ignorance (**Lev 4:27-28**) and few willful sins (**Lev 6**)
6. New Covenant is better
 - a. Based on better promises (**Heb 8:6**)
 - i. It is God who Himself promises to make the believers in harmony with the terms of the covenant
 - ii. Forgives sins which the old covenant cannot forgive (**Acts 13:39**)

Four Stages of the Christian Experience

7. Let's look at the new covenant formula closely:

“I will put my law in their inward parts and write it in their hearts. . . They shall all know me. . .I will forgive their iniquity and remember their sins no more” (Jer 31:31-34);

8. The application of the new covenant promise results in four stages of the Christian experience:
9. **IMPORTANT:** It must be understood that if God has not promised it, we cannot claim it or make it part of our experience
 - a. **Stage 1 Conviction:** *“They shall all know me. . .”* --this is the starting point of the Christian experience; it is the stage where the sinner moves from ignorance to saving knowledge of God; from darkness to light and from death to eternal life
 - i. **John 17:3**—*“And this is life eternal, that they might know thee, the only true God. . .”*.
 - ii. Knowledge of God makes one realize that he is a sinner in need of pardon and grace
 - iii. **John 14:8-9**—knowing Jesus is knowing God

The experimental knowledge of God and of Jesus Christ whom He has sent, transforms man into the image of God. It gives to man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind. It makes its possessor a son of God and an heir of heaven. It brings him into communion with the mind of the Infinite, and opens to him the rich treasures of the universe. **COL 114.**

- b. **Stage 2 Confession:** *“I will forgive their iniquity”* –second stage of the Christian experience
 - i. this is where repentance and pardon and **justification by faith or righteousness by faith** come into being
 - ii. the sinner is restored to favor with God on the basis of faith and repentance
- c. **Stage 3 Conversion:** *“I will put my laws in their inwards parts and write them in their hearts. . .”*—this is next stage in the Christian experience
 - i. This is the stage of the Christian walk where the pardoned sinner learns to obey the Law of God; this life of obedience is also called **sanctification** and is a lifelong process
 - ii. *I delight to do thy will, O my God, yea, thy law is within my heart (Ps 40:8)*

Our sanctification is the work of the Father, the Son, and the Holy Spirit. It is the fulfillment of the **covenant** God has made with those who bind themselves up with Him, to stand with Him, His Son, and His Spirit in holy fellowship. **7BC 908.**

- d. **Stage 4 Completion:** *“I will remember their sins no more”* – This is final stage of the Christian experience
 - i. This includes the final cleansing from sin and the blotting out of sin from the books of heaven
 - ii. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. **Isa 43:25**

- iii. The character and the conscience are perfected to the extent that there is no more awareness or memory of sin whatsoever (**Jer 50:20**)
- 10. These provisions of the new covenant form the basis of the entire Christian experience from beginning to end-- from conversion, justification, to daily sanctification and finally to character perfection (glorification)
- 11. Without the new covenant promises, there would be no such thing as righteousness by faith;
 - a. No conviction of sin, no faith, no repentance, no forgiveness, no change of heart, no righteousness by faith
- 12. Without the new covenant promises, there would be no gospel, no power of God unto salvation, no righteousness of God revealed from faith to faith (**Rom 1:16-17**)

Covenant Blessings Dispensed Through the Sanctuary Service

- 13. Now, since we are sinners we are unable to claim the blessings of the new covenant directly from the Father; we need a go-between or a Mediator (**Heb 8:6; Heb 9:15**)
- 14. The work of the Mediator is to approach the Father with gifts and sacrifices in order that the blessings of the new covenant may be obtained in behalf of those who need them (**Heb 5:1; Heb 8:1-3**)
- 15. This work of offering gifts and sacrifices for sin is called a work of making atonement (**Heb 2:17**)
- 16. Therefore, the sanctuary service in which the Mediator officiates makes atonement is the only means by which the blessings of the new covenant are imparted; the work of ministering the blood of a sacrifice through a priest in the sanctuary is what makes possible the impartation of the new covenant blessings of forgiveness and sanctification
- 17. This is so because we are unable to claim the benefits of the new covenant promises directly; if we could claim the benefits of the new covenant directly, there would be no need for a Mediator and no need for the sanctuary service
- 18. This is the reason why Paul ties the covenant with the sanctuary
 - a. in **Heb 9:1**; the sanctuary service serves as the mechanism or the means by which new covenant blessings are bestowed or given out so they can be experienced;
 - b. **Heb 8:10-13**—the new covenant promise quoted in connection with the sanctuary in heaven which the Lord pitched and not man and where Christ ministers (**Heb 8:1-5**)
 - c. **Heb 10:16-18**—the new covenant promise quoted again in connection with a call to enter the holiest by the blood of Jesus, through the veil. . .
- 19. The covenant and the sanctuary service go hand in hand; they cannot be separated from one another
- 20. Every aspect of the Christian experience, whether it is **conversion, repentance, justification, forgiveness, sanctification, growth in grace**, etc., are derived as applications of the new covenant promises through the ministration of Jesus in the heavenly sanctuary as Mediator and High Priest.

21. And because we are constantly sinning, Jesus has to continuously offer His own blood in the heavenly sanctuary so He can continuously claim the promises God has made in the new covenant in our behalf (**Heb 7:25**)
22. **IMPORTANT:** without the sanctuary service, there is no way for the new covenant blessing of righteousness by faith to be imputed and imparted to the believer!
23. **WARNING:** Therefore, those who try to minimize the sanctuary or do away with it entirely, do not realize the foolishness of their undertaking! They are trying to do away with the only means by which the blessings of the new covenant are bestowed; this mistake is fatal!
24. To attack the sanctuary is to forfeit the blessings of the new covenant through which they are obtained!
25. Those who willfully put off the study the sanctuary are putting themselves at great risk because the blessings of the new covenant are only obtained by faith in the work of Christ in the sanctuary; and faith in that work of Christ as High Priest only comes when we study the topic of the sanctuary (**Rom 10:17**)

The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill. **GC 488**

It is those who by faith follow Jesus in the great work of the atonement who receive the benefits of His mediation in their behalf, while those who reject the light which brings to view this work of ministration are not benefited thereby. The Jews who rejected the light given at Christ's first advent, and refused to believe on Him as the Saviour of the world, could not receive pardon through Him. When Jesus at His ascension entered by His own blood into the heavenly sanctuary to shed upon His disciples the blessings of His mediation, the Jews were left in total darkness to continue their useless sacrifices and offerings. . . The Jews had refused to seek Him in the only way whereby He could then be found, through the ministration in the sanctuary in heaven. Therefore they found no communion with God. . . They had no knowledge of Christ as the true sacrifice and the only mediator before God; hence they could not receive the benefits of His mediation. **GC 430.**

Conclusion

1. To derive benefit from the new covenant promises, it is therefore, not enough to believe in Jesus as Sacrifice; one must also belief in Him as High Priest-Mediator
2. Q: And so, the obvious question to ask at this point, is this: if the sanctuary is the channel through which the blessings of pardon, justification and sanctification are obtained, why was there a need for two services? Daily and yearly service?