

The Sanctuary and Its Outer Court Experience

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When Adam and Eve sinned, two problems were created for humanity, problems so serious that God alone could provide the solution.

We read of *the first problem* in Isaiah 59:2:

“But your iniquities [sins] have separated between you and your God, and your sins have hid His face from you, that He will not hear.”

Sin separates us from God; it hides us from His face and muffles our cries to Him. We are given only one definition of sin:

“Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.”—1 John 3:4.

God is like a loving Father who is disowned by His children when they sin. He longs to be reunited with us; but, because of sin, we would die if we saw Him. He says:

“Thou canst not see My face: for there shall no man see Me, and live.”—Exodus 33:20.

God revealed His fatherly heart when He told Moses, “Let them make Me a sanctuary; that I may dwell among them” (Exodus 25:8). He wanted to be near His children, and the sanctuary was designed for this purpose. In fact, He wanted to be reunited with mankind so badly that He willingly sent the spotless Lamb: “For God so loved the world, that He gave His only begotten Son” (John 3:16).

The sanctuary, pitched in the desert, was only a temporary solution to the problem of separation. In Revelation 21:3, after the new heaven and new earth are created, we are told that John “heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.” God will be reunited with His children when the earth is recreated:

“And it shall come to pass, that from one new moon [month] to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord.”—Isaiah 66:23.

The second problem is found in Romans 6:23: “For the wages of sin is death.” The mercy of God allowed Adam and Eve to live after their sin. Although God’s mercy postponed His justice, it was still inevitable. That old serpent said, “Ye shall not surely die” (Genesis 3:4). Therefore, it was Satan who said mankind could sin and still live forever. God has made a decree: “The soul that sinneth, it shall die” (Ezekiel 18:20). The wages of sin is not simply death; it is an eternal death, a death from which there is no hope of resurrection (see Revelation 2:11; 20:6, 14; 21:8). This death occurs after the judgment; for “it is appointed unto men once to die, but after this the judgment” (Hebrews 9:27).

God is not pleased with the destruction of His beloved creations. He says:

“I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.”—Ezekiel 18:32.

The eternal loss of those who Jesus gave His life to save brings God sorrow; He takes no pleasure in the punishment of the wicked. This is why He provided a temporary solution to the wages of sin:

“Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.”—Hebrews 9:10.

He created a way for the repentant sinner to place faith in the coming Messiah. In the animal sacrifices is seen “the Lamb slain from the foundation of the world” (Revelation 13:8).

In Jesus Christ alone, mankind can find

the gift of everlasting life. An animal's life, of itself, is not a sufficient substitute for the life of man.

"It is not possible that the blood of bulls and of goats should take away sins."—Hebrews 10:4.

Though an animal's blood is not sufficient, "the blood of Jesus His Son cleanses us from all sin" (1 John 1:7). Thus every sacrifice was a call to "behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

Sin is so offensive that God cannot save sinners by overlooking sin. The claims of justice are so high that only one equal to God could die as a substitute. As Christ hung on the cross, the sins of humanity were laid upon Him, and it crushed out His life. Jesus experienced the justice of eternal death, so He can give us eternal life. If Christ had sinned, He never would have risen from the dead. Jesus Christ resurrected because He "knew no sin" (2 Corinthians 5:21).

"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up."—John 2:19.

"After declaring that the world should see Him no more, Jesus added, 'But ye see Me; because I live, ye shall live also' [John 14:19]. He referred to His living after His resurrection. He would not leave them comfortless; He revealed Himself to them after His resurrection, that they might not look upon Him as dead, lying in Joseph's new tomb, but as a living Saviour, one who could lay down His life and take it again. 'Because I live, ye shall live also' [John 14:19]. 'As the Father knoweth Me, even so know I the Father; and I lay down My life for the sheep.... Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father' [John 10:15, 17-18]. He died, that whosoever would believe on Him might have life eternal; for 'all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation' [John 5:28-29]. 'Because I live, ye shall live also' [John 14:19]; for I will bring you

from your graves; for this power is given unto Me."—*Signs of the Times, November 23 (1891), paragraph 7.*

As the punishment for sin was poured on Jesus, He felt eternal separation from His Father; this is the separation that every unrepentant sinner will feel. But this did not kill Him. Christ had to offer Himself by surrendering His life over to His Father (Luke 23:46; Mark 15:34). After His death, the Father and His angels reviewed the record of the life of Christ. He was found to be the Lamb "without spot"; for not a speck of sin was found in His record. The justice of God cannot allow an innocent man to die an eternal death. In this way, Christ was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Romans 1:4). Justice raised our Redeemer from the dead, enabling justice to forgive our sins:

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1:9.

Praise God for justice!

A Shadow Cast on Earth

The earthly sanctuary, with its sacrifices and feasts, also served as a pattern. Moses saw this pattern while speaking to God on Mount Sinai (Exodus 24:16; 25:9, 40). We are told, in Hebrews 8:5, that these things were "the example and shadow of heavenly things." The earthly sanctuary is the plan of salvation in types and symbols, a map leading us into the presence of God. Each article sheds light onto the work of Christ, our High Priest, in the heavenly Sanctuary.

Let us now turn our attention to the mystery of "the true tabernacle, which the Lord pitched, and not man" (Hebrews 8:2). Each article is progressively seen by John and recorded in Revelation. The veil that separated the outer court from the holy place symbolized the work of Christ after His ascension to heaven. This can only be understood with the eye of faith. Let's watch our great "High Priest after the order of Melchisedec" (Hebrews 5:10) as He moves through the heavenly Sanctuary.

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks. And in the midst of the seven candlesticks one like unto the Son of

man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.”—Revelation 1:12-13.

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Who stands ministering at the seven golden candlesticks? It’s Jesus!! On earth, Jesus has already been to the altar and laver. After His ascension and inauguration as High Priest, He began to minister at the seven golden candlesticks. He tells John:

“The mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.”—Revelation 1:20.

In Revelation 4:2, we see a throne “set in heaven, and one sat on the throne.” And, in Revelation 4:5, “there were seven lamps of fire burning before the throne.” This throne is the table of Showbread; it is positioned across from the seven candlesticks. The table of Showbread had two stacks of bread on it, but we only see one sitting upon the throne. Where is the other? John says:

“I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain.”—Revelation 5:6.

With all reverence, the second stack of bread enters. Jesus, the Lamb of God, stands at His Father’s side upon the throne. Jesus, said, “I am the living bread which came down from heaven” (John 6:51).

Next we see the altar of incense, which was made of gold:

“And 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.”—Revelation 8:3.

Who is this angel? “*Ang’elos*” is the Greek word for “angel.” This word means “messenger.” When we pray, our prayers are so important that Jesus is the messenger that delivers them to our heavenly Father. The Father answers every request; not one is below His notice. He answers each with our eternal interests in mind. He is too wise to make a mistake and too powerful to fail to provide.

Lastly and most beautifully, the Ark of the

Covenant, in the Most Holy Place, is revealed in Revelation 11:19 (Please note that Ellen White uses this verse in reference to 1844 and the understanding of our unique doctrines) at the time of the Second Coming of Jesus Christ. This ark contains three things: Aaron’s rod that budded; a golden bowl of manna; and the tables of the covenant, which are the Ten Commandments (Hebrews 9:4). Each is significant and ensures our safety at Christ’s Second Coming. We don’t want to be weighed in the balances and fall short of the mark. We want to be found in Christ, under the mercy seat of God, standing “upon a rock” (Psalm 27:5).

The earthly sanctuary had requirements in order to enter, and so does the heavenly Sanctuary. We will explore these truths next:

The Seal of Faith

No gentiles were allowed in the sanctuary. This was a matter of circumcision. Certain people were excluded because of the way they treated Israel until the tenth generation; this included others to the third generation (Deuteronomy 23:3-8). The generations were counted when circumcised. Genesis 17:11, 14, makes it plain that circumcision was extremely important in the covenant. During the time of David, “uncircumcised” was synonymous with heathen. In order to become an accepted part of the nation of Isreal, at least three generations must be circumcised; and then the fourth would be accepted.

Abraham was given “the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised” (Romans 4:11). Though circumcision was only a seal, it was rigidly enforced. Those who were not circumcised, by the commandment of God, were “cut off” from the people for breaking the covenant (Genesis 17:14). When Christ nailed the law to the cross by fulfilling it, circumcision became nothing. It was replaced by something else. Paul makes this plain when He speaks about spiritual Jews:

“For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”—Romans 2:28-29.

If we would enter the Sanctuary of the New Covenant, we must be circumcised in the Spirit of the law. What does this mean? We are not left to guess:

“Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God [is everything].”—1 Corinthians 7:19.

The new seal of faith is not a physical cutting away of the flesh, but a spiritual cutting away of the sins of the flesh through obedience to the Ten Commandments.

“Ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.”—Colossians 2:11.

We are also told that the law of God, the Ten Commandments, is not what makes us perfect and saves us. The law is “a shadow of good things to come” (Hebrews 10:1-2). Obedience does not save us, nor can we obey in our own power; this seal is placed upon us by Christ.

“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, let every one that nameth the name of Christ depart from iniquity.”—2 Timothy 2:19.

He writes His law in our hearts instead of on stone (Hebrews 8:8-10). He does this by pointing to our cherished sins and saying, “Do you love Me enough to give that up?”

“If ye love Me, keep My commandments.”—John 14:15.

Love for Christ is the source of all true repentance; it always leads to change.

“He that hath My commandments, and keepeth them, he it is that loveth Me.”—John 14:21.

Only those who are willing to change can understand His covenant:

“The secret of the Lord is with them that fear Him; and He will shew [show] them His covenant.”—Psalm 25:14.

“Because they have no changes, therefore they fear not God.”—Psalm 55:19.

Those who do not love Christ enough to surrender their sins and cooperate with His work have refused spiritual circumcision and are cut off for breaking the covenant. Christ will not circumcise the unwilling. Forgiveness

is available upon the condition of repentance from sin and obedience. All have very personal business to attend to with their Saviour. After we submit to God, the devil must be resisted (James 4:7). Those of the faith of Abraham will act as Abraham, who was “ninety years old and nine, when he was circumcised” (Genesis 17:24)!

All the promises of the New Covenant are available to those who comply with the following four requirements: admittance of guilt, faith in Christ’s sacrifice, complete submission to God, and a willingness to change. Upon meeting these requirements, we may enter the Holy place of the heavenly Sanctuary. These requirements are met in the courtyard experience.

Altar of Burnt Offerings

Here is where the sacrifices are offered; here we fall upon our knees and confess our sins to Christ, our spotless Lamb. Here we partake of the sacrifice for sin and taste that the Lord is good:

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the Word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 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.”—1 Peter 2:1-5.

Upon recognition of the goodness of God, we are anointed priests to offer spiritual sacrifices, with *the first being the sin offering* of 1 John 1:9:

“If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”

We may also offer *thank offerings*:

“By Him [Jesus, shown in verse 12] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.”—Hebrews 13:15-16.

Three things are classified as thank offerings:

The Sanctuary and Its Outer Court Experience

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3 offering praise by thanking God, doing good,
3 and communicating to others. God considers
7 these things acceptable sacrifices. He doesn't
6 want us to praise Him and do good but neglect
to talk about things that are important to life.

Jesus Himself is our peace offering; we offer
peace offerings through intercessory prayer;
when we plead His blood on behalf of others.

The last offering is the burnt offering. It
was offered daily (Exodus 29:41-42) and was
given of someone's "freewill" (Leviticus 1:3).
This offering is ourselves:

"I beseech [anxiously ask] you therefore,
brethren, by the mercies of God, that ye
present your bodies a living sacrifice, holy,
acceptable unto God, which is your reason-
able service. And be not conformed to this
world: but be ye transformed by the renewing
of your mind, that ye may prove [test] what is
that good, and acceptable, and perfect, will
of God."—Romans 12:1-2.

Jesus has already committed Himself to us
at the cross. He waits for us to daily commit
to Him. This sacrifice must be offered in order
to enter the holy place experience. It is God's
will that we offer ourselves as living sacrifices.
The Bible tells us that Jesus will return for
"those that have made a covenant with Me by
sacrifice" (Psalm 50:3-5). He says "It is enough
for the disciple that he be as his master, and
the servant as his lord" (Matthew 10:25).

Jesus taught His disciples about the altar
of burnt offerings in Luke 9:23:

"And He said to them all, If any man will
come after Me, let him deny himself, and take
up his cross daily, and follow Me."

Spiritually, the altar of burnt offerings is
the cross. When the cloud of God's presence
moved, the priests would pick up the altar

and follow the cloud. Thus the priest were, in
type, carrying the cross and following Jesus.
All who do this will find eternal life (2 Corin-
thians 4:10).

From each of the four corners of the altar
rose a bronze horn. These horns served two
purposes: *First*, the sacrifice was bound to
the horns "with cords, even unto the horns of
the altar" (Psalm 118:27). God says, "I drew
them with cords of a man, with bands of love"
(Hosea 11:4). And again: "The Lord hath
appeared of old unto me, saying, Yea, I have
loved thee with an everlasting love: therefore
with lovingkindness have I drawn thee" (Jer-
emiah 31:3). Christ came into the world to
bring rebellious and resistant mankind into
harmony with heaven. Infinite wisdom and
strength were at His disposal, but the means
He used to overcome evil were the wisdom and
strength of love. Love is the power that draws
us out of sin; love leads us to sacrifice self. We
love Him because He loved us first, even while
we were defiled by sin. Reader, do you love
God enough to obey Him, to leave everything
you cherish and surrender all? Marvel at His
love. He left more; He sacrificed more; He left
heaven itself; and He did it for you.

Second, these horns were a place of refuge
for those who were doomed to death. They
could lay hold of the horns of the altar and
plead the mercy of God.

"Behold, the Lord's hand is not short-
ened, that it cannot save; neither His ear
heavy, that it cannot hear."—Isaiah 59:1.

The power of Christ to save will never
weaken; it is more enduring than the brass
that makes the altar. Anyone who is willing to
flee to Christ from the wrath to come will find
safety and forgiveness.

The horns of the altar were a symbol of

6 power (Habakkuk 3:4) over the four corners of the earth (north, south, east, and west). Blood from each sacrifice was placed on the horns; this symbolized the worldwide power of forgiveness for us that the blood of Jesus has.

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”—John 3:16.

The fire on the altar was kindled by God Himself; and it was decreed:

“The fire shall ever be burning upon the altar; it shall never go out.”—Leviticus 6:13.

“Our God is a consuming fire.”—Hebrews 12:29.

“God is love.”—1 John 4:8.

From these verses we can understand that fire can symbolize love. But how is it that love is what kills the sinner? because love is both justice and mercy. Justice is evidence of God’s love. How can a loving God not show justice? Love is perfectly seen at the cross. God poured justice out on Jesus, so He can show mercy on mankind. Those who refuse to confess their sins and accept His mercy will receive their just punishment.

In Psalm 73, Asaph compares the lives of the wicked and the righteous. (Asaph was the son of Berachiah of the tribe of Levi. He was a prominent Levite singer and seer in David’s court. He is also the ancestor of the Sons of Asaph, one of the great family guilds [an association of people with similar interests or pursuits, and do the same job] of temple musicians). He exclaims, “Verily I have cleansed my heart in vain, and washed my hands in innocency” (Psalm 73:13). Asaph was confused by the prosperity of the wicked:

“Until I went into the sanctuary of God; then understood I their end.”—Psalm 73:17.

But where did he discern the end of the wicked at? The altar reveals the end of the wicked; every sacrifice is burned to ashes. We are told that the wicked also become ashes:

“Ye shall tread down the wicked; for they shall be ashes under the soles of your feet.”—Malachi 4:3.

The wicked do not burn forever; for then they would live eternally. They burn to ashes, having no hope of a resurrection.

“Even as Sodom and Gomorrah, and

the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.”—Jude 1:7.

The Laver

The laver was a giant basin of water that the priests were required to wash their hands and feet in before ministering in the temple (Exodus 30:18-21). The penalty for not obeying was death. Death was the punishment for any priest not performing the duties specifically as required. This was because the sanctuary service of the Israelite nation was painting a picture of salvation in types and symbols. This picture also was for a generation more than a thousand years in the future, including ours. These types and symbols represent Christ; and any deviation from the ceremonies had significant implications.

“The laver was placed between the altar and the congregation, that before they 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 Testimonies, 614.

The washing in the laver is symbolic of baptism. We can progress into a deeper relationship with God only as we follow the pattern He has given us to copy.

“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”—John 3:5.

It is not enough to merely admit our wrongs; our hearts must be changed. We must be born again. We must determine that:

“I will wash mine hands in innocency; so I will compass Thine altar, O Lord.”—Psalm 26:6.

“And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”—Acts 22:16.

Baptism does more than just wash away our sins. We are told:

“Therefore if any man be in Christ, he is a new creature: old things are passed away;

behold, all things are become new.”—2 Corinthians 5:17.

Anyone who is baptized into Christ is re-created as a child of God.

“Therefore, we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”—Romans 6:4.

This new life is one that is freed from the slavery of sin:

“Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the slave of sin.”—John 8:34.

“For he that is dead is freed from sin.”—Romans 6:7.

Once freed from sin, we become the children of God. Jesus teaches that a child does the works of his father (John 8:39). If we would do the works of our heavenly Father, we must first forsake our evil ways and thoughts. This allows us to be filled with God’s ways and thoughts:

“For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.”—Isaiah 55:8-9.

God wants us to do His works and think His thoughts. He wants us to imitate Him. He gave us the Bible, so we can become like Him. Do you doubt? Read Isaiah 55:10-11. Those who have received Christ through baptism begin the process of becoming children of God.

“But as many as received Him, to them He gave power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”—John 1:12-13.

It is not the spiritual circumcision of putting away sin and obeying the Ten Commandments that saves us. Having a clean conscience is what determines our salvation. When we come to Jesus by faith, we are saved by His grace—just as the faith of Abraham saved Him and not the act of circumcision. But God’s plan is not to leave us where we are. We are to be fitted for the exalted position of His sons and daughters.

“The like figure whereunto even baptism

doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.”—1 Peter 3:21.

The laver was made from brass, particularly “of the looking glasses [the mirrors] of the women...which assembled at the door of the tabernacle of the congregation” (Exodus 38:8).

“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.

James also makes it plain that the “perfect law of liberty” is the Ten Commandments (James 2:10-12). If we want to have a clean conscience, we need to understand where we have sinned. As Christ’s church looks into the mirror they can cleanse themselves from every spot, wrinkle and blemish.

The blood of Jesus cleanses us from our sins, but we are also sanctified and cleansed “with the washing of water by the Word” (Ephesians 5:26). Christ asked the Father to sanctify us:

“Sanctify them though Thy truth; Thy Word is truth.”—John 17:17.

The truth of God, accepted into the heart and acted on, lifts us from our sinfulness. It is the evidence that we have accepted Christ as our Saviour. He said, “I am the way, the truth, and the life” (John 14:6).

The laver consisted of two parts, the basin and the foot. The basin represents baptism; the foot represents the ordinance of foot washing. Perhaps you have never heard of it before.

“Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean ever whit: and ye are clean.”—John 13:10.

After we are baptized, it is not necessary for us to be rebaptized if we make mistakes. Since we live in a sinful world, we will get dirt on our feet. The ordinance of the foot-washing service is a symbol of cleansing from all sin, which includes pride, a desire for supremacy, and selfishness. This was the spiritual dirt the disciples had on their feet. They were often

8 arguing about who would be the greatest in the kingdom of God.

When Jesus humbled Himself to the duties of a servant, He showed what true greatness in His kingdom was. He tells us:

“If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.”—John 13:14-15.

The last meal that Jesus shared with His apostles took place in the week of the Passover, which later became known as the Last Supper. It was at this time He instituted communion. The foot-washing part is to be done before eating communion. It’s purpose is to prepare our hearts, so we will not eat in an unworthy manner. We are told:

“But let a man examine himself, and so let him eat of that bread, and drink of that cup.”—1 Corinthians 11:28.

“There is in man a disposition to esteem himself more highly than his brother, to work for self, to seek the highest place; and often this results in evil surmisings and bitterness of spirit. The ordinance [foot washing] preceding the Lord’s Supper is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of heart that will lead him to serve his brother. [Stilts: long, slender poles and each equipped with a raised footrest to enable the user to walk elevated above the ground]

“The Holy Watcher from heaven is present at this season to make it one of soul searching, of conviction of sin, and of the blessed assurance of sins forgiven. Christ in the fullness of His grace is there to change the current of the thoughts that have been running in selfish channels. The Holy Spirit quickens the sensibilities of those who follow the example of their Lord.

“As the Saviour’s humiliation for us is remembered, thought links with thought; a chain of memories is called up, memories of God’s great goodness and of the favor and tenderness of earthly friends. Blessings forgotten, mercies abused, kindnesses slighted, are called to mind. Roots of bitterness that have crowded out the precious plant of love are made manifest. Defects of character, neglect of duties, ingratitude to God, coldness

toward our brethren, are called to remembrance. Sin is seen in the light in which God views it. Our thoughts are not thoughts of self-complacency but of severe self-censure and humiliation. The mind is energized to break down every barrier that has caused alienation. Evil thinking and evil speaking are put away. Sins are confessed, they are forgiven. The subduing grace of Christ comes into the soul, and the love of Christ draws hearts together in a blessed unity.”—*1 Mind, Character, and Personality*, 277.

Jesus invites us to come to His table, to eat His flesh and drink His blood (to experience His renewal and transformation of us through His Word); to experience His love; and, finally, to be saved in eternity with Him.

We have before us an old path, the only path to the throne of God. We are in the most privileged time, all the light is available to us. We plainly see the truths taught through the ceremonies in the sanctuary, we live in the time of their fulfillment. Let us lay hold of the Truths so long lost sight of, that we may enter a higher experience.

“The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith.”—*Evangelism*, 221.

Writing of what must be accomplished by the emerging Seventh-day Adventist Church before the Lord shall come, Ellen G. White in 1883 said:

“The minds of believers were to be directed to the heavenly sanctuary, where Christ had entered to make atonement for His people.”—*1 Selected Messages*, 67.

We cannot afford to skip an experience in the sanctuary. Let us make thorough work of repentance, that we may have a faith that is able to enter beyond the veil into the very presence of God.

For a finished work,



Jonathan Taylor

Wisdom is justified of all her children. -Luke 7:35