

Pine Knoll Sabbath School Study Notes

Second Quarter 2024: *The Great Controversy*

Lesson 8 “Light From *the Sanctuary*”

Read for this week’s study

Exodus 25:8, 9, 40; Hebrews 8:1–6; Leviticus 16:21, 29–34; Leviticus 23:26–32; Hebrews 9:23–28; Daniel 7:9, 10; Matthew 25:1–13; Revelation 11:19.

Memory Text

“Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man” (Hebrews 8:1, 2, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Heavenly Sanctuary
- III. In the Holy of Holies
- IV. The Judgment Has Come
- V. The Good News of the Most Holy Place
- VI. Jesus, Our Advocate in the Judgment
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “In this week’s lesson, we will explore the vital biblical truth of Christ’s ministry in the heavenly sanctuary.” (Sabbath afternoon)
2. What is the relationship between the two sanctuaries from Exodus 25:8, 9, 40 and Hebrews 8:1–6? “In the Bible, the term ‘sanctuary,’ as used in the Bible, refers, first, to the tabernacle built by Moses, as a pattern or ‘type’ of heavenly things; and, secondly, to the ‘true tabernacle’ in heaven, to which the earthly sanctuary pointed. (Sunday’s lesson) Which one is the “type” and which one is the “antitype”?
3. Why was the Day of Atonement so important in ancient Israel (Leviticus 16:21, 29-34; Leviticus 23:26–32; and Hebrews 9:23–28)? (Monday’s lesson) In the New

Testament dispensation, we do not keep the Jewish feasts. So what is the significance of the Day of Atonement in our lives today?

4. What is the significance of judgment in Daniel 7:9, 10 along with Revelation 14:6, 7? (Tuesday's lesson). Does Jesus relate differently to the two different groups of believers in Matthew 25:1–13?
5. What is the good news of the Most Holy Place in Hebrews 4:14–16 and 10:19–22? (Wednesday's lesson)
6. What is the difference between the priest's ministry in the earthly sanctuary and Jesus' ministry in the heavenly sanctuary (Hebrews 10:9–14)? (Thursday's lesson)
7. How does Christ's death on the cross relate to His intercession in the heavenly sanctuary, and why is the judgment so necessary to the plan of salvation?
8. *"...A glorious throne, exalted from the beginning, is the place of our sanctuary."* (Jeremiah 17:12) What is the significance of the fact that the sanctuary plays a doxological function (from Gr. *doxa* = glory) before it plays a soteriological function? Sanctuary is a place where one worships God, learns about Him and His character. If we narrow the purpose of the sanctuary primarily to salvation, we can become preoccupied with the outcome for me/us. This distorts our understanding of the real issue in the universe. That's why the Bible provides a "larger view".
9. The New Testament provides a shift in understanding: the sanctuary is where Jesus is. Thus, the sanctuary in the NT is: 1) us, individually (1 Corinthians 6:19), 2) us, as a community (1 Corinthians 3:16), and 3) the heavenly sanctuary (Hebrews 8:1-2).
10. What then is the eschatological "cleansing of the sanctuary"? How will all three be put right? What is it about God's way of running the universe that appeals to a contemporary person? What does it say to you about God that He's willing to wait until all the evidence comes together and does not use force to win His case?

Thoughts from Graham Maxwell

Lou: Now, there are questions that arise in regard to the second part of your presentation on intercession. You've talked about intercession, a mediator, as part of an emergency measure. Does that mean that we don't need an advocate? First John, second chapter talks about, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Are you saying that we don't need an advocate?

Graham: As I mentioned, if one is still afraid of God, the Bible says we have an advocate with the Father. However, knowing that we really don't need someone to intercede with the Father, do we still need an advocate? Well, if we only determined who it is that's really against us, then we would see why we need an advocate standing beside the Father, the Paraclete, called to His side to help. Satan is against us, the accuser of the brethren who accuses us day and night

before God. Look in Zechariah 3, who is accusing Joshua the High Priest? Who is defending? In Job, who is accusing? Who is defending? So since we have an enemy, God's enemy is our enemy too. We need an Advocate. We need someone to represent us. To God? No. He's our Friend as much as the Son and the Holy Spirit.

But our future neighbors and friends, the inhabitants of the universe, might not be too sure about us. And God doesn't ask them to accept His list of candidates. He doesn't run His universe that way. So He allows Satan to accuse, and has Jesus explain. If He can defend, He does. If He can't, He won't. And so it's very real to me that Jesus is in this role of advocate and intercessor defending His loyal children who may even be just babes in the truth. If they trust Him like the thief on the cross, Jesus can say, "Yes, he has a terrible record as the Devil has pointed out, but he has a new heart and a right spirit. I commend him as safe to save, even to live next door to." And his guardian angel heaves a big sigh of relief.

Lou: Not from God's wrath or anything like that, that He's protecting us.

Graham: No. So often, we've got the wrong enemy.

Lou: He made God the enemy.

Graham: Yes.

Lou: Exactly what the devil would like to have us think.

Graham: Exactly. The Father's not our foe. No. "If God can be for us, who can be against us?" Romans 8. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #11 with Lou Venden, "God's Emergency Measures" recorded April 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*
<http://pkp.cc/11MMCAG>

Obviously, Jesus did not die to win his Father. And how clear Paul is on this. Look quickly at the remaining verses. Second Corinthians 5:19: "God was in Christ reconciling the world to himself. . . ." (RSV) Nowhere ever does the Bible suggest that God had to be reconciled to us. Never once! But God paid the price to reconcile us to Himself! Nor did Jesus die to pay some mere legal penalty. He died to reveal the truth about God and the falsity of Satan's charges. And even the angels had to learn this. Look at Colossians 1:20: ". . . and through him to reconcile to himself **all things, whether on earth or in heaven**, [emphasis supplied] making peace" [not war, but, making peace] by the blood of his cross." (RSV)

As Jesus said in the next verse, John 12:32: "When I am lifted up from the earth I will draw everyone to me" (GNT). Not all men, everyone in the whole family of the universe, you see, viewed in the larger setting of the Great Controversy. The way in which Jesus suffered and died is the greatest revelation of the truth about God and His government that the universe will ever

see or ever need. Correctly understood, the message of the cross is final defeat for the adversary. No wonder Satan has worked so hard to obscure and misrepresent and even pervert the meaning of the cross.

But to some of us, the cross is great good news. Yes, it is true that sinners will die, but we have no need to be afraid of God, and He died to prove it. And this message has great power to win to repentance and to trust. Paul was so proud of this good news. Look at his understanding of it in the last verses. 1 Corinthians 1:17, 18:

For Christ did not send me to baptize but to preach the gospel [what is the gospel, the good news, about?], and not with eloquent wisdom, lest the cross of Christ [that's the gospel] be emptied of its power [His good news has great power]. For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. (RSV)

Now compare with that Romans 1:16, that very famous righteousness by faith verse:

For I am not ashamed of the gospel [this good news]: it is the power of God for salvation to everyone who has faith . . . [wherein lies the power?]. For in it [something is revealed] the righteousness of God is revealed. (RSV)

The good news is that God is not the unrighteous kind of person His enemies have made Him out to be. And it's so wonderful to see all through the Bible that even before the cross God had good friends who trusted Him always to do the right thing, the merciful thing, and they were proud to know Him and proud to speak about Him to others. Look at Jeremiah 9:24:

Let him who boasts boast about this: that he understands and knows me, that I am the Lord, who exercises kindness, justice and righteousness on earth, for in these I delight, declares the Lord. (NIV)

{Graham Maxwell. Excerpt from the audio series, Conversations About God, #8, "The Most Costly and Convincing Evidence" recorded March 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/8MMCAG>*

The point is that we are being considered by our future neighbors and friends, and they're worried. Wouldn't you be if you were an angel? They're going to let some of us in. They had a war once before, and Satan capitalizes on this. Ellen White says he has an exact knowledge of every sin he's ever tempted us to commit. We sometimes think our sins are rather private, and when they're forgiven nobody knows them anymore. No, they know them. They're headlines throughout the universe. They're not forgotten. It wouldn't be fair to forget our sins and then put David's in the Bible. We preach about David's sins. Nobody's sins are hidden; they're all well-known up there.

And the devil arises and says, "Let me show you that God once more has made a mistake. He says Jones is safe to save." And he lists all the things he's tempted us to do. And Ellen White has a tremendous speech in his mouth. "Look at all the sins that have marked their disloyalty to God. Look at their selfishness", et cetera, et cetera. How he dares make such a speech is almost unbelievable! And then he points to all the records and says, "Look at all the sins they have committed." If you had just heard your life described, and it was put to the vote, would you vote for yourself? I mean would you hang your head and wonder what's going to happen?

But then Christ arises, as she describes it, and He does not excuse our sins. He says, "The devil has told the truth. Jones did everything he's mentioned. In fact, due to the shortness of time, he left out a lot he could have mentioned." And there comes a murmur in the crowd and it's Jones' guardian angel, and he says, "Look, I was there, do you want me to fill in?" And the Lord says, "No, we've heard quite enough. Jones on the record looks simply frightful. But let Me tell you; that record is irrelevant, and it's out of date. It describes the kind of person Jones used to be. But Jones has a new heart and a right spirit within him. He was born as I told Nicodemus had to be, of the Spirit. This doesn't describe Jones."

You see, God is not concerned about our sinful past, He's only concerned about the kind of people we are now. And if I were an angel, I wouldn't be concerned with whether or not God had forgiven Idi Amin; I'd want to know if it was safe to live next door to Idi Amin. When the prophet Isaiah meets King Manasseh in the hereafter, and he's innocently carrying a pruning hook or something to prune his vines; the last time he held one in his hands he was sawing poor Isaiah in half in a hollow log. And will God say, "Well, don't worry about him carrying that saw, I forgave him." That wouldn't reassure me at all. I'd want to know if he could be trusted with a sharp saw. And that's why Jesus said to Nicodemus, "Not unless ye be forgiven." No, he said "Not unless you be born again." It's a healing ministry; new hearts, right spirits. David finally got the message and said, "Sacrifices won't do it, I need a new heart, I need a right spirit, I need truth in the inner man." Now he didn't say, "I'll stop offering sacrifices" because Christ hadn't yet come. But he says, "I'm going to start offering them for a different reason now." As Hebrews says, all the sacrifices were a constant reminder of sin, and that sin leads to death. He says, "I'll go on doing that." But no more were they sacrifices "to propitiate the wrath of God", and things like that.

Well, I see this discussion going on in heaven. What chance do we have? Has God proved His ability to judge the human heart? Job showed that. And many other places. The last generation may show that. No angel can read our hearts; no angel can read our thoughts. If they could, they could have read Lucifer's thoughts and known, they would have known he was a deceiver. They couldn't read what his plan was. Only God can read our innermost thoughts. And so they have to look to God to say, "Is Jones really changed; is he safe to save?" And when Jesus says, "Yes he is", then they say, "Then we'll welcome him at the gates." And so, I think they have very

legitimate questions. I mean, they should be afraid that we're coming in. They have to hear Jesus say, "Don't judge the man by the record. Let me tell you, he's not that kind of person anymore; he's been changed." {Graham Maxwell. Excerpt from the audio series, Atonement and Your Picture of God, recorded May 1993, San Diego, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/1MMAANDP> (Part 1) <http://pkp.cc/2MMAANDP> (Part 2)

But if we really want to know about God, what God is really like, then it would mean everything in the world to believe and understand that the One who came to this earth and walked among us was that God. And so, when Jesus was here, and we realize it's God, and you watch Him treat sinners so graciously, did anybody intercede with Jesus to forgive somebody? No. Nobody had to plead with Him to forgive, ever. It was in His heart to forgive. No one had to plead with Him. But somebody has to plead with the Father, right? If Jesus is fully God, as emphasized in all these passages, and nobody had to intercede with Him, then we know no one has to intercede with God. "In that day you will ask in my name; and I do not say to you that I shall pray the Father for you." (RSV). "You know, if you've seen Me you've seen the Father. And you realize the implications to this? There's no need for Me to intercede with the Father when I get up there, for the Father's just like Me. In fact, I am God." And Jesus said in John 12:45 and 14:9, both, "If you have seen Me, you have seen the Father. If you trust Me, you trust the Father." And the incredible thing is that that gentle person who walked around Palestine the way He did, and was so incredibly gracious, even to the one who would betray Him in the end; He was fully God. And that's the way God treats people. And don't wonder if the One up there is still learning how to behave as graciously as the Son. That's a terrible thing to think about! {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Ephesians and Colossians, recorded May 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/67MMPOGIA66> (Part 1) <http://pkp.cc/68MMPOGIA66> (Part 2)

Can you imagine a scene of several of us admitted into heaven over the Father's protest? And we're declaring, "But He just doesn't understand!" Well, we're destroying the whole structure of our happiness and security for eternity, if this is true. Jesus said I will not intercede with the Father for you. Why? He gives the reason. For the Father Himself loves you, just as much as I do. That is, there's no need. And Goodspeed, in 1923, way back then, has a very venturesome rendering, which doesn't go beyond the Greek. There is no need for Me to intercede with the Father for you, for the Father loves you Himself. Stunning. But think of the implications here. In

the Bible we have intercession, priestly intercession, all the way along, don't we? Just as we have judgment pictures all the way along, and then Jesus says, "You know, I won't be your judge. The Father won't be your judge. The word will be your judge." Then why did you give us these other pictures? "It's what you needed, until I could tell you. There's nothing arbitrary in this. You'll be judged by whether or not you've responded to the truth and have been won back to faith." That's the judgment! {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – John, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/57MMPOGIA66> (Part 1) <http://pkp.cc/58MMPOGIA66> (Part 2)

Further Study with Ellen White

Accustomed as they had been in Egypt to material representations of the Deity, and these of the most degrading nature, it was difficult for them to conceive of the existence or the character of the Unseen One. In pity for their weakness, God gave them a symbol of His presence. "Let them make Me a sanctuary," He said; "that I may dwell among them." Exodus 25:8. {Ed 35.1}

Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character. The divine influences that come in answer to the prayer of faith will accomplish in the soul of the suppliant all for which he pleads. For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; and the promise is, "Ye shall receive." {AA 564.1}

Where there is not only a belief in God's Word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith—faith that works by love, and purifies the soul. Through this faith the heart is renewed in the image of God. {AG 137.5}

The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and His people, and he will be blotted from existence in the final destruction of sin and sinners. {GC 422.2}

The work of Christ is to redeem, to restore, to seek and to save that which was lost. {HP 291.2}

God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to manifest, so far as could be endured by human sight, the nature and the attributes of the invisible God. {MH 419.4}

Through Christ's redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love. Satan's charges are refuted, and his character unveiled.

Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union. {DA 26.2}

Christ came to reveal God to the world as a God of love, a God of mercy, tenderness, and compassion. By the world's Redeemer the thick darkness with which Satan had enshrouded the throne of the Deity was swept away, and the Father was again manifest to men as the Light of life. {RH, February 15, 1912 par. 4}

Up to the time of Christ's first advent, men worshiped cruel, despotic gods. Even the Jewish mind was reached through fear, and not love. Christ's mission on the earth was to reveal to men that God was not a despot, but a heavenly Father, full of love and mercy for His children. {18MR 112.4}

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only-begotten Son." John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. "Unto *us* a child is born, unto *us* a son is given: and the government shall be upon His shoulder." God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. The I AM is the Daysman between God and humanity, laying His hand upon both. He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren. Hebrews 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love. {DA 25.3}

Christ's atonement includes the whole human family. No one, high or low, rich or poor, free or bond, has been left out of the plan of redemption.—Letter 106, 1900. {7ABC 464.7}

All heaven is interested in our salvation. The angels of God, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister to those who shall be heirs of salvation. They guard us against evil and press back the powers of darkness that are seeking our destruction. {6T 63.3}

Angels do not come to the earth to denounce and to destroy, to rule and to exact homage, but are messengers of mercy to cooperate with the Captain of the Lord's host, to cooperate with the human agents who shall go forth to seek and save the lost sheep. Angels are commanded to encamp round about those who fear and love God. {LHU 207.3}

The truth is all powerful and far reaching. It will unite nationalities in one great brotherhood. . . . Christ in men unites them on one grand platform, preparing for the uniting in one family in heaven. It is the truth that makes men one and removes national prejudice. . . . {OHC 171.4}

To give glory to God is to reveal His character in our own, and thus make Him known. And in whatever way we make known the Father or the Son, we glorify God (MS 16, 1890). {7BC 979.4}

I saw that the angels of God are not to force or bend the will of the individual they watch over. They are to gently chide, warn and guard. Satan can never force back these holy angels from their charge. None can do this but the individuals that they are watching over. If these individuals continue to grieve these tender, holy angels; if they go astray from their counsel and warnings, and choose an independent course of their own, they will drive these angels from them. If the will is submitted to them, they will bend it in the heavenly channel, and they will ever be on the watch for their interests, leading them from a thousand dangers, preventing their lives being taken by Satan, and, if they are inclined to go a wrong course, stand in the path before them to prevent their ruin. {2SG 277.3}

The Lord does not judge us according to the elevation of our various spheres, but according to the faithfulness with which we fill them. {6T 439.4}

Satan led men to conceive of God as a being whose chief attribute is stern justice—one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men that He may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men.—SC 11 (1892). {1MCP 250.1}

In the day of affliction, when the enemy presses us, we shall walk among the angels. They will be like a wall of fire about us; and we shall one day walk with them in the city of God. . . . {LHU 341.4}

But the life of Jesus was a life of constant trust, sustained by continual communion; and His service for heaven and earth was without failure or faltering. As a man He supplicated the throne of God, until His humanity was charged with a heavenly current that connected humanity with divinity. Receiving life from God, He imparted life to men. —*Signs of the Times*, June 7, 1905. {RC 228.5}

To the angels and the unfallen worlds the cry, “It is finished,” had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. {DA 758.2}

A crisis had arrived in the government of God. . . . All heaven was prepared at the word of God to move to the help of his elect. One word from him, and the bolts of heaven would have fallen upon the earth, filling it with fire and flame. God had but to speak, and there would have been thunderings and lightnings and earthquakes and destruction. {RH, July 17, 1900 par. 5}

The heavenly intelligences were prepared for a fearful manifestation of Almighty power. Every move was watched with intense anxiety. The exercise of justice was expected. The angels looked for God to punish the inhabitants of the earth. . . . {RH, July 17, 1900 par. 6}

The heavenly universe was amazed at God’s patience and love. To save fallen humanity the Son of God took humanity upon himself, . . . {RH, July 17, 1900 par. 7}

Through the plan of salvation a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and result of sin made plain, and the perpetuity of the law fully demonstrated. {TMK 366.4}