

## The Gospel In The Sanctuary

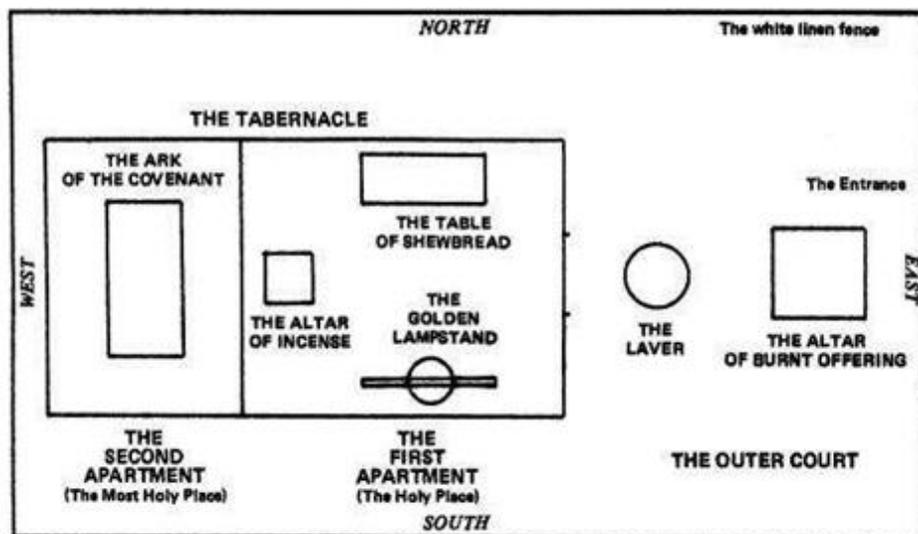
I will approach the subject of the **nature of man** by walking through the sanctuary model in it's simplicity. This is basic Adventism. Our very existence as a church is based on Dan. 8:13, 14 **"...How long shall be the vision,... to give both the sanctuary and the host to be trodden under foot?" Host being People, H6633.** So the restoration of the sanctuary which began in 1844, is not complete without the restoration of the people who have polluted it. Though this is going on now, it has not yet reached it's perfect fulfillment, which will happen at the end of the Investigative Judgment, at which time general probation will close.

The study of the sanctuary is inexhaustable. I will leave out the finer details, and I will try to keep it as brief as possible to bring the understanding across of the **nature of man and his restoration.**

**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." {RH, November 27, 1883 p. 8}

At the death of Christ the **typical** service ended. The "true tabernacle" in Heaven is the sanctuary of the new covenant. And as the prophecy of Daniel 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant. **At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries. Thus the prophecy, "Unto two thousand three hundred days; then shall the sanctuary be cleansed," unquestionably points to the sanctuary in Heaven.** {GC88 417.1}

## The Tabernacle in the Wilderness



## Everything in the sanctuary points to Christ

In the New Testament, John writes:

**John 1:14** "And the Word was made flesh, and **dwelt** among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

**This word "dwelling" is the same word for "tabernacle" in the Old Testament.** In other words, God came in living flesh to  **dwell** or to **tabernacle** among His people. As He walked upon the earth and lived among the Jews, Jesus Christ Himself fulfilled the picture of the **Old Testament tabernacle**. In that and many other ways, as we will see, the tabernacle really was the Lord's redemptive plan for His people.

In the following texts, it is clear that we are to be the temple of the living God, meaning that **we are a polluted temple in need of cleansing;**

**1 Cor. 3:16** Know ye not that **ye are the temple of God**, and [that] the Spirit of God dwelleth in you?  
**3:17** If any man defile the temple of God, him shall God destroy; for the temple of God is holy, **which temple ye are.**

**2 Cor. 6:16** And what agreement hath the temple of God with idols? for **ye are the temple of the living God**; as God hath said, I will  **dwell in them**, and **walk in them**; and I will be their God, and they shall be my people.

## Two Apartments

**Heb. 9:1** Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

**9:2** **For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary.**

**9:3** And after the **second** veil, the tabernacle which is called the **Holiest of all**;

**9:4** **Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;**

**9:5** **And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.**

**9:6** Now when these things were thus ordained, the priests went always into the **first** tabernacle, accomplishing the service of God.

**9:7** **But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:**

**errors;** From [G50](#); a thing *ignored*, that is, *shortcoming*; - error.

From [G1](#) (as a negative particle) and [G3539](#); *not to know* (through lack of information or intelligence); by implication to *ignore* (through disinclination): - (be) ignorant (-ly), not know, not understand, unknown.

**The Jewish tabernacle was a type of the Christian church. . . . The church on earth, composed of those who are faithful and loyal to God, is the "true tabernacle," whereof the Redeemer is the minister. God, and not man, pitched this tabernacle on a high, elevated platform. {7BC 931.6} This tabernacle is Christ's body, and from north, south, east, and west He gathers those who shall help to compose it. . . . A holy tabernacle is built up of those who receive Christ as their personal Saviour. . . . Christ is the minister of the true tabernacle, the high priest of all who believe in Him as a**

personal Saviour (ST Feb. 14, 1900). {7BC 931.7}

**Psalms 77:13 Thy way, O God, is in the sanctuary: who is so great a God as our God?**

**What is the ultimate purpose of the sanctuary?**

“...Through the teachings of the sacrificial service, Christ was to be uplifted before all nations, and all who would look to Him should live. Christ was the foundation of the Jewish economy. The whole system of types and symbols was a **compacted prophecy of the gospel**, a presentation in which were bound up the promises of redemption.” {AA 14.1}

“It is the glory of **the gospel** that it is founded upon the principle of **restoring in the fallen race the divine image** by a constant manifestation of benevolence. This work began in the heavenly courts. There God decided to give human beings an unmistakable evidence of the love with which he regarded them. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." {RH, October 3, 1907 par. 6}

**Hebrews 9:22** And almost all things are by the law purged with blood; and **without shedding of blood is no remission.**

9:23 [It was] therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

9:24 For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us:

9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

**9:27** And as it is appointed unto men once to die, but **after this the judgment:**

**9:28** So **Christ was once offered** to bear the sins of many; and unto them that look for him shall he appear **the second time without sin** unto salvation. (The second time He does not come to deal with sin, but to execute judgment)

**Why was the sanctuary polluted and in need of cleansing?**

**1. Corrupted nature-**

Through the medium of influence, taking advantage of the action of mind on mind, he (Satan) prevailed on Adam to sin. Thus at its very source human nature was corrupted. And ever since then sin has continued its hateful work, reaching from mind to mind. Every sin committed awakens the echoes of the original sin. {RH, April 16, 1901 par. 5}

**2. Individual sins-**

The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. And there were also offerings for Sabbaths, new moons, and special feasts. {PP 352.2}

So we can see that it was not only “individual sins”, but the “corrupted” human nature that polluted the sanctuary. So it stands to reason that the sanctuary has to be cleansed from both defilements.

So let's follow man through the sanctuary.

## 1. The Courtyard

The earthly sanctuary was not only an object lesson **pointing to the heavenly sanctuary**, but it was a **pattern of the soul temple**, revealing the high destiny of man. **When a man first inclines his heart toward God**, he symbolically passes through the **gate** into the courtyard. **There is no salvation outside the courtyard**. He is immediately surrounded by the **white linen** of the temple enclosure, which **represents the righteousness of Christ**. **He receives full justification**. As he comes to the altar of burnt offering and accepts Christ's sacrifice on his behalf, in full repentance, this is the **beginning of his walk** with the Lord which is not completed until the Most Holy Place, final atonement work. The sanctuary does not teach that at conversion a man receives the full blotting out of sin. The sanctuary model illustrates it as progressive, "first the seed, then the ear, then the full corn in the ear." Each perfect in itself, but not complete.

The **white linen representing the righteousness of Christ** surrounds him as long as he remains on the path. If he should stumble and fall, and repent and ask forgiveness, he is still justified. He is still surrounded by the white linen. This is not to say there is any excuse for sin, but God in mercy made provision should this happen.

We are not under a system of mere requirements, mere justice, and unsympathizing rigor. **The penalty of transgressing the law has fallen upon our Substitute and Surety**, and for a time has been suspended, so that the guilty do not feel its weight; but the object of this suspension is not to teach us that its claims are over, its exactions set aside, but to attract us to holiness, to obedience. Nothing is changed except the manner of bringing men to obey the law. Obey its claims we must. **The first step toward obedience is repentance**. We are to see the excellence of its requirements by beholding the wrong of disobedience. {BEcho, November 5, 1894 par. 5}

There is need today of such a revival of true heart religion as was experienced by ancient Israel. **Repentance is the first step that must be taken** by all who would return to God. No one can do this work for another. We must individually humble our souls before God and put away our idols. **When we have done all that we can do, the Lord will manifest to us His salvation**. . . . {CC 145.3}

Many are confused as to what constitutes the **first steps in the work of salvation**. **Repentance** is thought to be a work the sinner must do for himself in order that he may come to Christ. They think that the sinner must procure himself a fitness in order to obtain the blessing of God's grace. But while it is true that **repentance must precede forgiveness**, for it is **only the broken and contrite heart that is acceptable to God**, yet the sinner cannot bring himself to repentance, or prepare himself to come to Christ. . . . **The very first step to Christ is taken through the drawing of the Spirit of God; as man responds to this drawing, he advances toward Christ in order that he may repent**. . . . {FLB 110.2}

It is the **righteousness of Christ** that makes the penitent sinner acceptable to God and works his justification. However sinful has been his life, if he believes in Jesus as his personal Saviour, he stands before God in the spotless robes of Christ's imputed righteousness. {OFC 289.5}

**Isaiah 61:10** I will greatly rejoice in the LORD, my soul shall be joyful in my God; **for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness**, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

At the **altar** the repentant sinner accepts the sacrifice of Jesus as payment for his sins. This is the first step.

At the **laver** the sinner is baptized into the death and resurrection of Christ. Each step perfect in itself, but

needing further growing through test and trial, through the sanctification process.

In baptism we are given to the Lord as a vessel to be used. **Baptism is a most solemn renunciation of the world. Self is by profession dead to a life of sin.** The waters cover the candidate, and in the presence of the whole heavenly universe the mutual pledge is made. In the name of the Father, the Son, and the Holy Spirit, **man is laid in his watery grave, buried with Christ in baptism, and raised from the water to live the new life of loyalty to God. The three great powers in heaven are witnesses; they are invisible but present.** {6BC 1074.8}

## 2. Holy Place – The Daily

The great purpose of the daily service was to **cleanse the sinner** from the guilt of sin. **As he enters the Holy Place the real work of sanctification begins** as he enters into fellowship with God through **daily** partaking of the **Word, Prayer, and Holy Spirit (bread, incense, lamp)**. As he **daily** surrenders self, and enters into fellowship with Jesus, his experience deepens in the **sanctification process**, which is progressive all along the way.

**Sanctification is not the work of a moment, an hour, a day, but of a lifetime.** It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. **It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome.** We know not one day how strong will be our conflict the next. **So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained.** Sanctification is the result of lifelong obedience. {AA 560.3}

Why is it the work of a lifetime?

**Repentance and conversion is not the complete process to restore the fallen, sinful nature.**

**When man sinned, all heaven was filled with sorrow; for through yielding to temptation, man became the enemy of God, a partaker of the satanic nature. The image of God in which he had been created was marred and distorted. The character of man was out of harmony with the character of God; for through sin man became carnal, and the carnal heart is enmity against God, is not subject to the law of God, neither indeed can be.** {ST, December 15, 1914 par. 6}

**...We need not puzzle our minds for a reason that Satan acted as he did. Could a reason be found, there would be excuse for sin. But there is no excuse.** There is no reason human beings should travel over the same ground that Satan traveled. . . . {CTr 19.4}

After Satan was thrust from heaven, he determined to set up his kingdom on this earth. **Through him sin entered the world, and death by sin. By listening to his misrepresentation of God, Adam fell from his high estate, and the floodgates of woe were opened upon our world.** {CTr 19.5}

**There is no excuse for Adam's transgression.** All his wants were generously supplied. He had need of nothing more. **Only one prohibition was laid upon him.** . . . This prohibition Satan used as a means of insinuating suggestions of evil.—Manuscript 97, 1901. {CTr 19.6}

**There is no way to get around our inheritance.** It is a fact that is everywhere in the SOP, and is the whole

reason for the gospel plan of salvation, for man's restoration. And the sanctuary model teaches that. Though we are given a new heart at conversion to incline our hearts after God, like most everything else, it is progressive, **"first the seed, then the ear, then the full corn in the ear."** Our heart will not be in full harmony with God until the **final atonement and blotting out of sins**, which takes place in the Most Holy Place, at the completion of Investigative Judgment.

**--How is it possible that we may grow in grace? It is possible to us only as we empty our hearts of self, and present them to Heaven, to be molded after the divine Pattern.** We may have a connection with the living channel of light; we may be refreshed with the heavenly dew, and have the showers of Heaven descend upon us. As we appropriate the blessing of God, we shall be able to receive greater measures of His grace... (ST Jan. 16, 1893).

**As the penitent sinner, contrite before God, discerns Christ's atonement in his behalf, and accepts this atonement as his only hope in this life and the future life, his sins are pardoned.** This is **justification by faith. Every believing soul is to conform his will entirely to God's will, and keep in a state of repentance and contrition,** exercising faith in the atoning merits of the Redeemer, and **advancing** from strength to strength, from glory to glory. {1888 898.1}

**Pardon and justification are one and the same thing.** Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness, but because Christ receives him as His child by adoption. The sinner receives the forgiveness of his sins, because these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father, saying: "This is My child. I reprieve him from the condemnation of death, giving him My life insurance policy--eternal life--because I have taken his place and have suffered for his sins. He is even My beloved son." **Thus man, pardoned, and clothed with the beautiful garments of Christ's righteousness, stands faultless before God.** {1888 898.2}

**The sinner may err, but he is not cast off without mercy. His only hope, however, is repentance toward God and faith in the Lord Jesus Christ.** It is the Father's prerogative to forgive our transgressions and sins, **because Christ has taken upon Himself our guilt and reprieved us, imputing to us His own righteousness. His sacrifice satisfies fully the demands of justice.** {1888 898.3}

### 3. Most Holy Place -The Yearly

The special purpose of the day of atonement was not to get rid of the guilt of sin. This was the work of the Holy Place (daily) progressive sanctification experience. The **yearly ministry** was a work of **cleansing the record of sins in the sanctuary and the soul temple of the worshippers.** Step #1 courtyard, step #2 Holy Place, step #3 Most Holy Place. The third step cannot happen at the first step. And the first step cannot happen at the third step. They might happen rapidly, as in the thief on the cross, but it is still the same steps.

**Lev. 16:29** And this shall be a statute for ever unto you: that in the **seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all**, whether it be one of your own country, or a stranger that sojourneth among you:

**16:30 For on that day shall [the priest] make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.**

**16:31** It [shall be] a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

**16:32** And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, [even] the holy

garments:

**16:33** And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

Between the **Feast of Trumpets** and the **Day Of Atonement** were 9 days for the people to get their hearts ready, and confess all their sins, sending them beforehand to judgment. In the type **the service itself only lasted 24 hours, from even unto even**. We have been invited to enter into this work since Oct. 22, 1844. God is waiting for a people who will enter into this experience.

**Lev. 23:27** Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

**23:28** And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

**23:29** For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

**23:30** And whatsoever soul [it be] that doeth any work in that same day, the same soul will I destroy from among his people.

**23:31** Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings.

**23:32** It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

It seems clear from the above references that the antitype Day Of Atonement is still future for us, and is **something above and beyond the conversion / sanctification experience which is a courtyard / Holy Place experience**.. Rather it is the **antitype of the yearly cleansing of the sanctuary and the host**, of which the holy place experience is a promise. It is the fulfillment of Dan 8:13, 14, the final work of man's restoration.

The finality of **the blotting out of sin, the latter rain, refreshing, final atonement, cleansing of the sanctuary** are all the same experience, or happen at the same time, at the close of the Investigative Judgment. I am open to correction on this, but I will include some references to ponder.

In the following references, note carefully the connection between **the third angel's message, final atonement, blotting out of sins, latter rain, refreshing, no remembrance of sins**. They are all tied together with the end of the **investigative judgment**. Sins Are not blotted out at the time of repentance (**1<sup>st</sup> step**). **There has to be a much deeper work first (2<sup>nd</sup> step)**. When our sins are blotted out (**3<sup>rd</sup> step**), we will not remember them.

The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the **latter rain** at its close. Here are **"the times of refreshing"** to which the apostle Peter **looked forward** when he said, **"Repent ye therefore, and be converted, that your sins may be blotted out [in the investigative Judgment], when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus."** [Acts 3:19, 20.] {GC88 611.1}

(Sr. White places the blotting out of sins in the judgment)

**The work of the investigative Judgment and the blotting out of sins is to be accomplished before**

the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is **impossible** that the sins of men should be blotted out until **after the Judgment at which their cases are to be investigated**. But the apostle Peter distinctly states that the **sins of believers will be blotted out, "when the times of refreshing shall come from the presence of the Lord;** and he shall send Jesus Christ." [Acts 3:19, 20.] **When the investigative Judgment closes, Christ will come, and his reward is with him** to give to every man as his work shall be. {GC88 485.2}

"The **sealing time** is very short, and will soon be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure. {Mar 242.2}

"I was **pointed down to the time when the third angel's message was closing**. The power of God **had** rested upon His people; they **had** accomplished their work and were prepared for the trying hour before them. {Mar 242.3}

"They **had received the latter rain, or refreshing** from the presence of the Lord, and the living testimony **had** been revived. The last great warning **had** sounded everywhere, and it had stirred up and enraged the inhabitants of the earth who would not receive the message. {Mar 242.4}

"I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were **numbered and sealed**. Then I saw Jesus . . . throw down the censer. He raised His hands, and with a loud voice said, "It is done." {Mar 242.5}

"I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary through the time of trouble. Those who **receive the seal of the living God** and are protected in the time of trouble must reflect the image of Jesus fully. {Mar 242.6}

"I saw that many were neglecting the preparation so needful and were looking to the time of **"refreshing"** and the **"latter rain"** to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! {Mar 242.7}

"**When Jesus leaves the sanctuary, THEN** they who are holy and righteous will be holy and righteous still; for all **their sins will then be blotted out**, and they **will be sealed** with the **seal of the living God**. But those that are unjust and filthy will be unjust and filthy still; for then there will be no Priest in the sanctuary to offer their sacrifices, their confessions, and their prayers before the Father's throne. Therefore what is done to rescue souls from the coming storm of wrath must be done before Jesus leaves the most holy place of the heavenly sanctuary." {Mar 242.8}

The blood of Christ, **while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin;** it would **stand on record in the sanctuary until the final atonement;** so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement. {PP 357.5}

**In the great day of final award**, the dead are to be "judged out of those things which were written in the books, according to their works." Revelation 20:12. **Then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books** of heaven. **Thus the sanctuary will be freed, or cleansed, from the record of sin.** In the type, this great **work of atonement, or blotting out of sins**, was represented by the services of the **Day of Atonement--the cleansing of the earthly sanctuary**, which was accomplished by **the removal, by virtue of the blood of the sin offering, of the sins by which it had been polluted.** {PP 357.6}

As in [the final atonement](#) the sins of the truly penitent are to be [blotted from the records of heaven, no more to be remembered or come into mind](#), so in the type they were borne away into the wilderness, forever separated from the congregation. {PP 358.1}

Had not Jacob **previously repented of his sin** in obtaining the birthright by fraud, God would not have heard his prayer and mercifully preserved his life. So, in the time of trouble, **if the people of God had unconfessed sins** to appear before them while tortured with fear and anguish, **they would be overwhelmed**; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. **Their sins have gone beforehand to judgment and [have been blotted out](#), and they [cannot bring them to remembrance](#).** {GC 620.1}

**According to these, and other references, the fact that when our sins are blotted out of the “books”, [and our mind](#), they cannot be remembered. This indicates that something is done in our minds in this experience.**

Thus in the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught [each day](#) the great truths relative to Christ's death and ministration, and [once each year](#) their [minds were carried forward](#) to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners. {PP 358.3}

**Two final items to address:**

### **1. “Hidden” sin**

There are things in our heart / mind that we are not aware of. The Lord in His mercy brings tests to us for the purpose of revealing these things so we can repent of them, and send them beforehand to judgment. There are many references that witness to this fact. I will only include a few.

2 Chron 32:31 Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, [God left him, to try him, that he might know all that was in his heart.](#) (Hezekiah)

**Peter did not realize** that in this very assertion he was refusing caution and reproof from Christ. The time had come when silence was eloquence, when to think in quietness was far better than any speech he could have made. But [Peter knew so little of his own heart](#) that he denied the truthfulness of Christ's statement. {ST, Nov. 4, 1897 p. 6}

When Peter said he would follow his Lord to prison and to death, he meant it, every word of it; **but he did not know himself. [Hidden in his heart were elements of evil that circumstances would fan into life. Unless he was made conscious of his danger, these would prove his eternal ruin.](#)** {DA 673.3} The plans of God are always the best, although we may not always discern them. **Perfection of Christian character can be obtained only through labor, conflict, and self-denial.** We do not always count upon this, and do not consider the painful and often protracted process of purifying necessary for us in order that we may be conformed to the image of Christ. God frequently answers our prayers in a way we least expect. [He brings us into positions which are the most trying to reveal what is in our hearts.](#) **To further the development of Christian graces He will place us in circumstances which will demand increased exertion on our part to keep our faith in lively exercise.** {DG 231.3}

**Hazael** (2 Kings 8:8-15; 13:22) and **Laodicea** are 2 more examples of not knowing what is in their heart.

## 2. Scars of sin in our mind

"The rich man who had so many privileges is represented to us as one who should have cultivated his gifts, so that his works should reach to the great beyond, carrying with them improved spiritual advantages. **It is the purpose of redemption, not only to blot out sin, but to give back to man those spiritual gifts lost because of sin's dwarfing power.**" {COL 55}

**"The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred."** {DA 302.2}

**"But even if pardon is written against your names, you will sustain terrible loss; for the scars you have made upon your souls will remain."** {TM 447.1}

## Conclusion

It is worthy to note that at no time while walking through the sanctuary experience is man outside of Christ going it alone in his own righteousness. The white linen surrounds the whole temple, continuously, including the Most Holy Place.

With an understanding of what the sanctuary teaches, of which this study doesn't even scratch the surface, it seems clear that any teachings on the nature of man and sin need to fit God's sanctuary model, and line up with the SOP and the Bible.

**The time is short. How will our cases appear in the Judgment? What is now our standing before God? Are we closely examining our own hearts? Are we by repentance and confession sending our sins beforehand to Judgment, that they may be BLOTTED OUT when the times of refreshing shall come? This is an individual work,—a work which we cannot safely delay. We should take hold of it earnestly; our salvation depends upon our sincerity and zeal. Let the cry be awakened in every heart, "What must I do to be saved?" {RH, August 28, 1883 par. 20}**

...The end is near. Let our churches arise. Let the converting power of God be experienced in the heart of the individual members, and then we shall see the deep moving of the Spirit of God. **Mere forgiveness of sin (courtyard) is not the sole result of the death of Jesus. He made the infinite sacrifice not only that sin might be removed (MHP), BUT that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God.** . . . {3SM 154.1}

**The door is open, the invitation has gone out. Jesus, our Great High Priest is waiting for His people to enter in!**