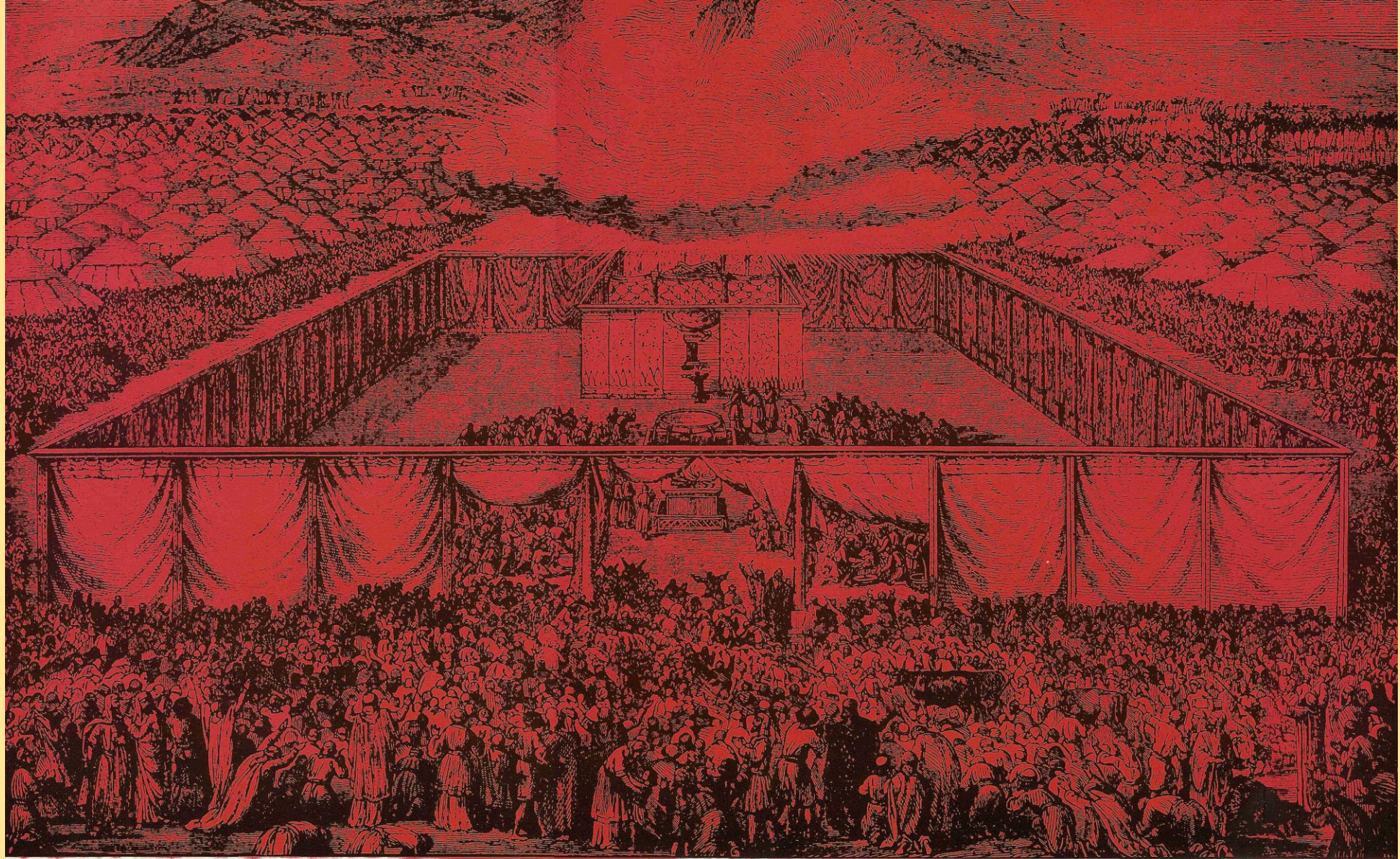


The Sanctuary Illustrated

This presentation was originally a flip chart. The text which I have added is a transcription from a cassette tape from the original author. It was made in the 1960s. The prophetic line-up was what was happening then. I do not know how this line-up will occur, when these things happen according to God's timetable. There is a companion file: [The Sanctuary Illustrated Text.pdf](#) to use with this pdf.



THE SANCTUARY

Illustrated

KEY TO ABBREVIATIONS OF E. G. WHITE BOOK TITLES

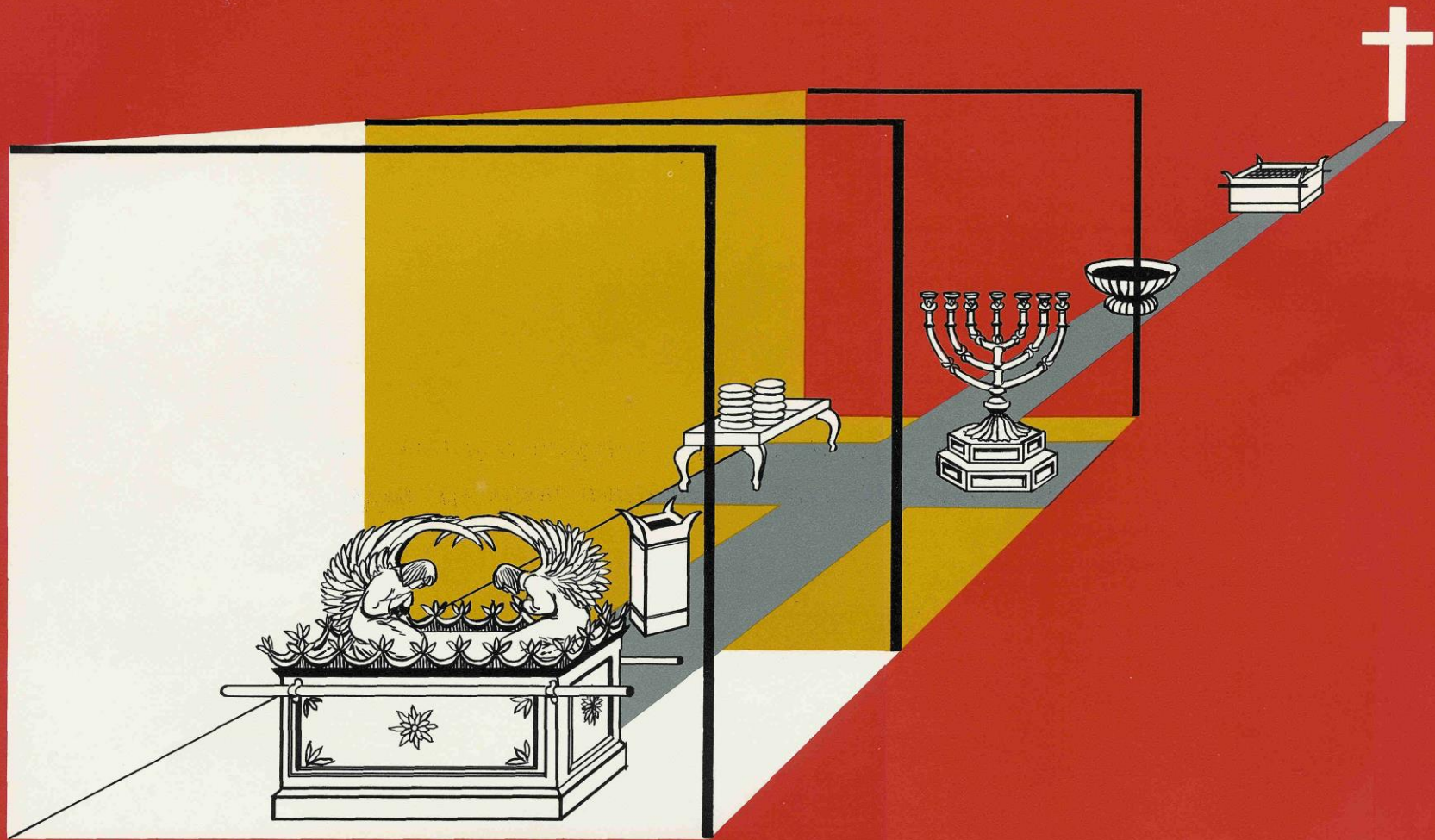
Key	Book Title
AA	<i>The Acts of the Apostles</i>
AH	<i>The Adventist Home</i>
1BC	<i>The Seventh-day Adventist Bible Commentary, vol. 1 (2BC etc., for vols. 2-7)</i>
CD	<i>Counsels on Diet Foods</i>
CG	<i>Child Guidance</i>
CH	<i>Counsels on Health</i>
Chs	<i>Christian Service</i>
CM	<i>Colporteur Ministry</i>
COL	<i>Christ's Object Lessons</i>
CS	<i>Counsels on Stewardship</i>
CSW	<i>Counsels on Sabbath School Work</i>
CT	<i>Counsels to Parents, Teachers, and Students</i>
CW	<i>Counsels to Writers and Editors</i>
DA	<i>The Desire of Ages</i>
Ed	<i>Education</i>
Ev	<i>Evangelism</i>
EW	<i>Early Writings</i>
FE	<i>Fundamentals of Christian Education</i>
GC	<i>The Great Controversy</i>
GW	<i>Gospel Workers</i>
LS	<i>Life Sketches of Ellen G. White</i>
MB	<i>Thoughts From the Mount of Blessing</i>
MH	<i>The Ministry of Healing</i>
ML	<i>My Life Today</i>
MM	<i>Medical Ministry</i>
MYP	<i>Messages to Young People</i>
PK	<i>Prophets and Kings</i>
PP	<i>Patriarchs and Prophets</i>
SC	<i>Steps to Christ</i>
SD	<i>Sons and Daughters of God</i>
1SG*	<i>Spiritual Gifts, vol. 1</i>
2SG	<i>Spiritual Gifts, vol. 2</i>
3SG	<i>Spiritual Gifts, vol. 3</i>
4SG-a	<i>Spiritual Gifts, vol. 4, part 1</i>
4SG-b	<i>Spiritual Gifts, vol. 4, part 2</i>
SL	<i>The Sanctified Life</i>
1SM	<i>Selected Messages, book 1</i>
2SM	<i>Selected Messages, book 2</i>
SR	<i>The Story of Redemption</i>
1T	<i>Testimonies, vol. 1 (2T etc., for vols. 2-9)</i>
Te	<i>Temperance</i>
TM	<i>Testimonies to Ministers and Gospel Workers</i>
1TT	<i>Testimony Treasures, vol. 1 (2TT etc., for vols. 2 and 3)</i>
WM	<i>Welfare Ministry</i>

*In *Early Writings*

COVER:

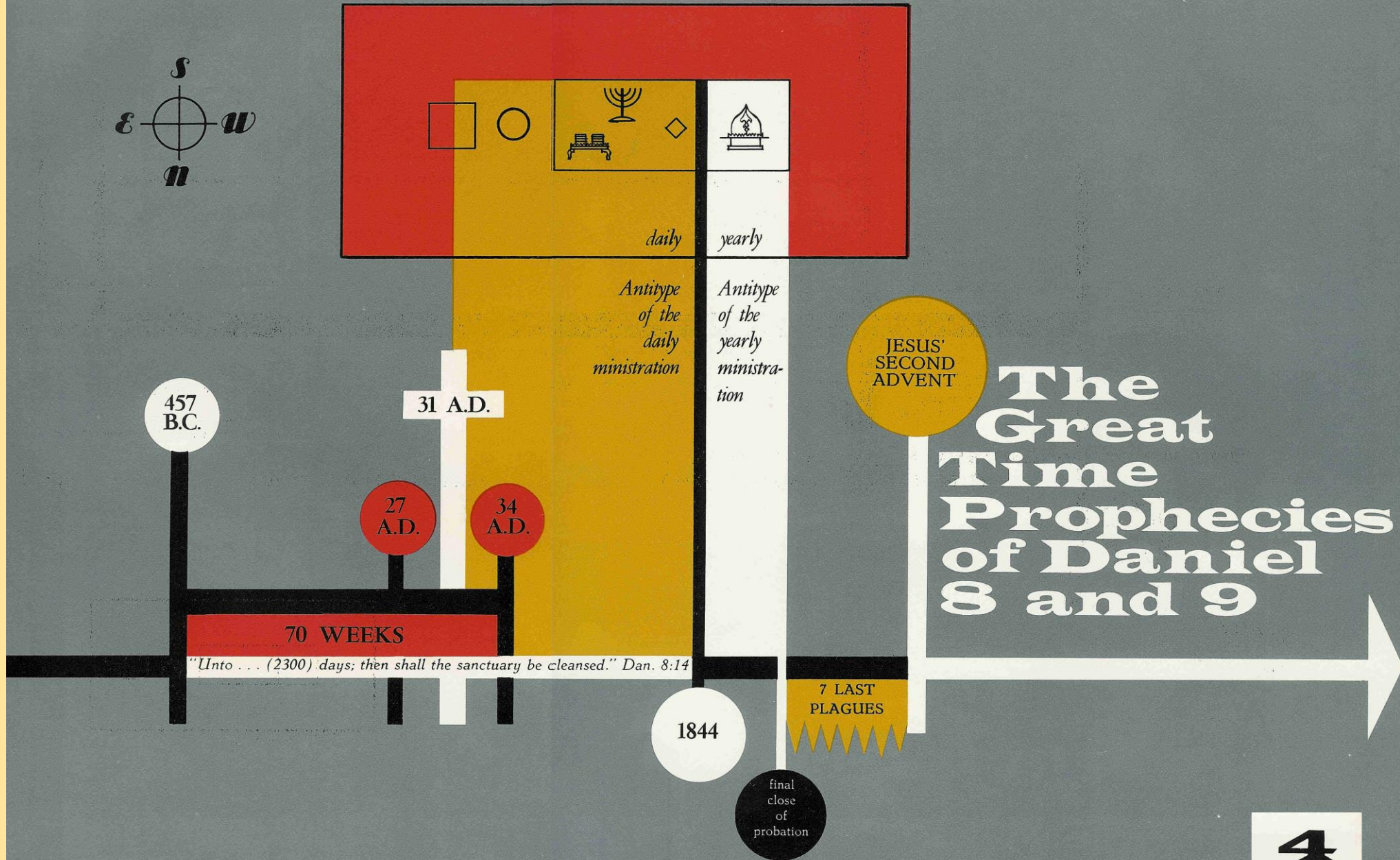
The Day of Atonement, or Judgment Day, in the wilderness. All the congregation gathered around the sanctuary once each year with prayer, fasting and deep humiliation of soul. This symbolized the work now required among God's people while Christ is cleansing the heavenly sanctuary. See Joel 2:15-17; Acts 3:19

*“Write the vision, and make it plain upon tables, that he
may run that readeth it.” (Habakkuk 2:2)*

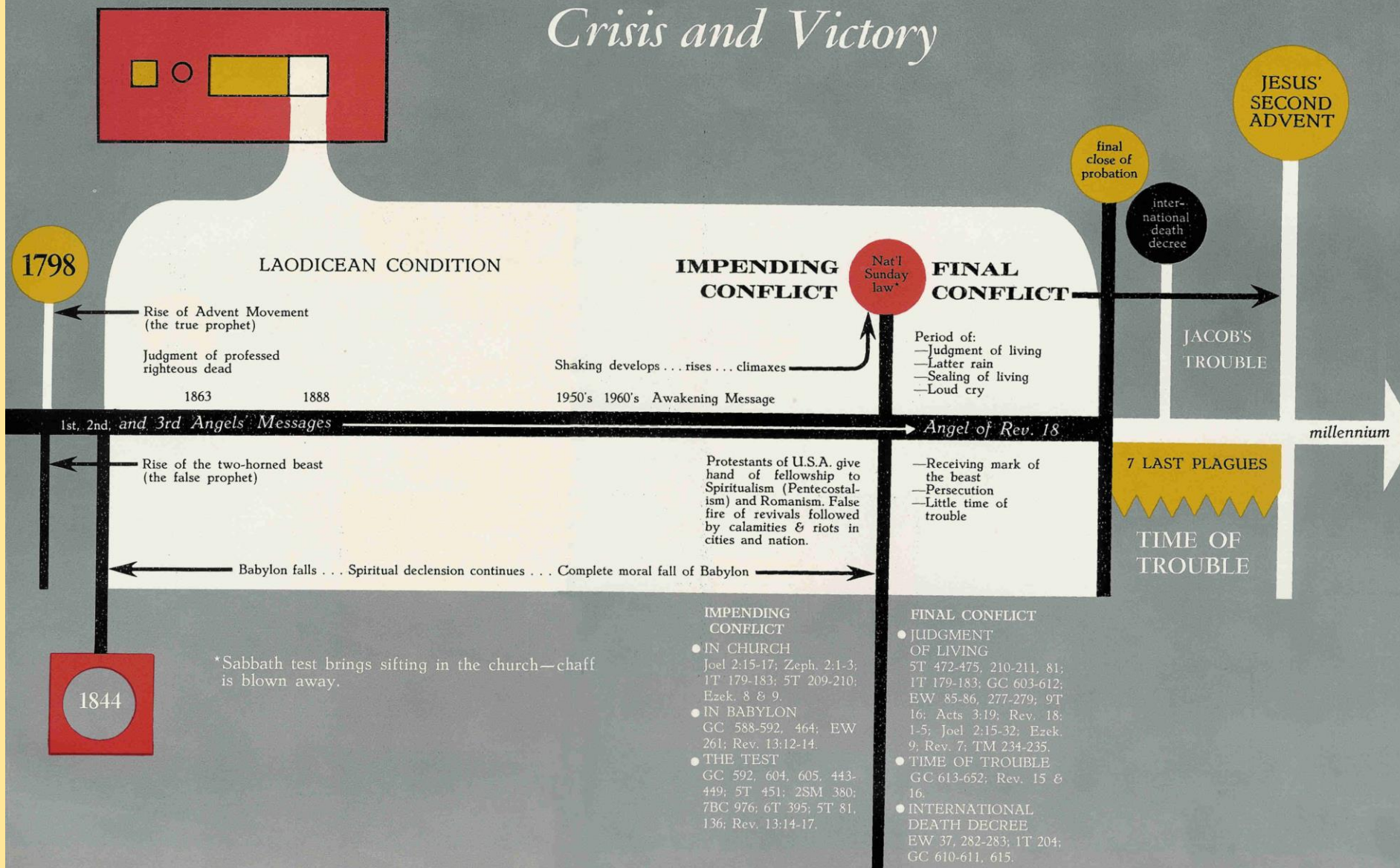


The Cross and Its Shadow

"Light from the sanctuary illumed the past, the present, and the future." GC 423



Crisis and Victory



IMPENDING CONFLICT

- **IN CHURCH**
 Joel 2:15-17; Zeph. 2:1-3; 1T 179-183; 5T 209-210; Ezek. 8 & 9.
- **IN BABYLON**
 GC 588-592, 464; EW 261; Rev. 13:12-14.
- **THE TEST**
 GC 592, 604, 605, 443-449; 5T 451; 2SM 380; 7BC 976; 6T 395; 5T 81, 136; Rev. 13:14-17.

FINAL CONFLICT

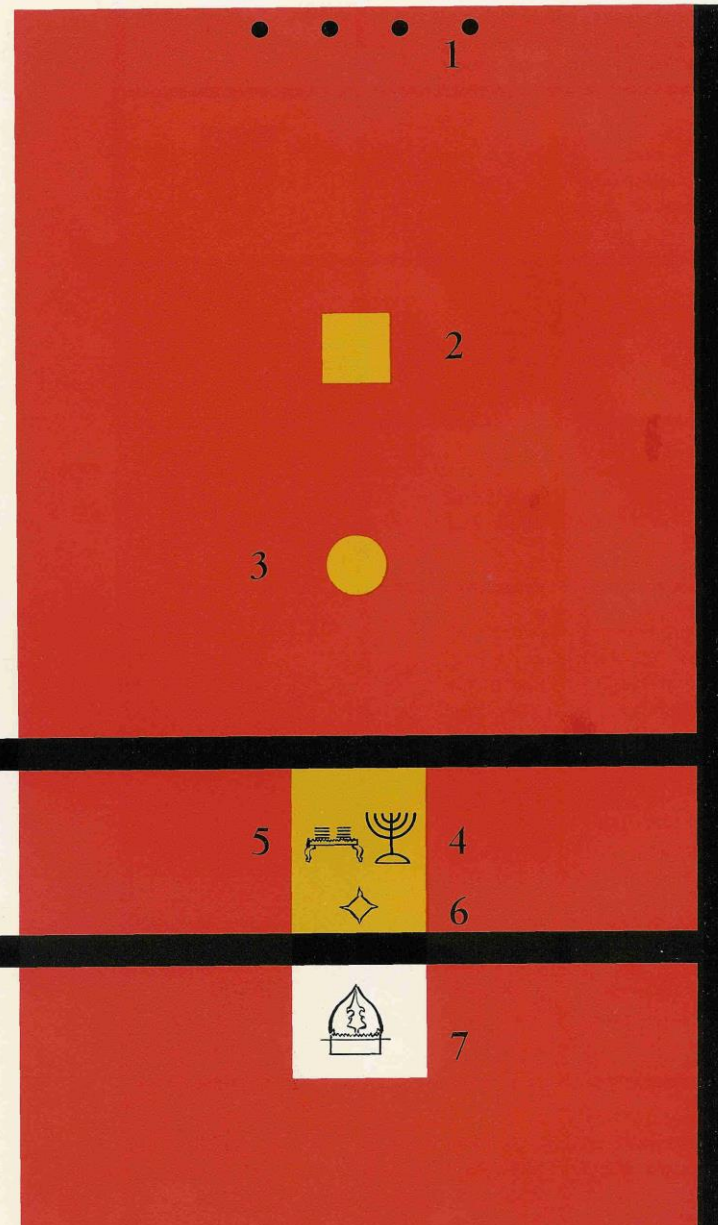
- **JUDGMENT OF LIVING**
 5T 472-475, 210-211, 81; 1T 179-183; GC 603-612; EW 85-86, 277-279; 9T 16; Acts 3:19; Rev. 18:1-5; Joel 2:15-32; Ezek. 9; Rev. 7; TM 234-235.
- **TIME OF TROUBLE**
 GC 613-652; Rev. 15 & 16.
- **INTERNATIONAL DEATH DECREE**
 EW 37, 282-283; 1T 204; GC 610-611, 615.

The Way to Perfection

Justification

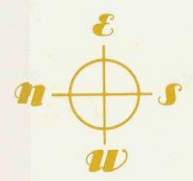
Sanctification

Perfection



Principles of Salvation

- All men are sinful by nature. *Romans 3:9-20; 8:7; Jeremiah 17:9*
- Christ has accomplished human redemption in Himself and has opened the gate or door of salvation. The light of God's love shines out from the cross and draws the sinner. *John 3:14-16; 12:32*
- The convicted sinner must choose to respond. *John 5:40; 7:37; ISM 323; SC 47, 48.*
- The believer enters the door of faith and repentance; both are a gift from God. *Acts 14:27; 20:21; 5:31; SC 26; PP 431*
- Faith is counted for righteousness for it unites to Christ and places the believer in Christ. *Romans 3 & 4; 8:1; DA 347*
- Sanctification is justification experienced day by day.
- Perfection is entire sanctification, also called the sealing, the final atonement, the blotting out of sins, or the latter rain. *Lev. 16; Acts 3:19; Joel 2:15-32; 1T 179-183; 5T 472-5; TM 506*



- KEY
1. Door of the court
 2. Altar of burnt offering
 3. Laver
 4. 7-branched candlestick
 5. Table of shewbread
 6. Altar of incense
 7. Ark of the Testament

Steps in Christian Experience

Justification



The sinner, having entered the door of the outer court (repentance), places his hands on the head of the innocent sacrifice (confession)—*Acts 2:38; 1 John 1:9*.



The altar of burnt offering symbolizes consecration, death to self and sin—*Matthew 13:45-46; Romans 12:1; Galatians 2:20*.



The laver represents the washing of regeneration, the renewing of the Holy Ghost—*Titus 3:5; Exodus 30:18-21*. The repentant sinner inside the court, surrounded by the beautiful white linen of the outer court, represents being in Christ, clothed with His righteousness—*Romans 3:24 to Romans 4:8*.



The golden altar of incense contains the sacred fire. The fire represents the sacred fire of love which must be kindled on the altar of the heart. The incense represents both the prayers of God's people and the merits of Christ's righteousness and intercession which are mingled with the prayers—*Exodus 30:1-10; 1 Corinthians 13; Romans 5:5; Revelation 5:8; 8:3, 4; Ephesians 5:2*.



The table of shewbread represents the Living Bread, the Word of God—*John 6:35-63; Exodus 25:23-30*.



The beautiful golden candlestick represents the sanctifying ministry of the Holy Spirit—*Exodus 37:17; Revelation 4:5; 1 Peter 1:2*.

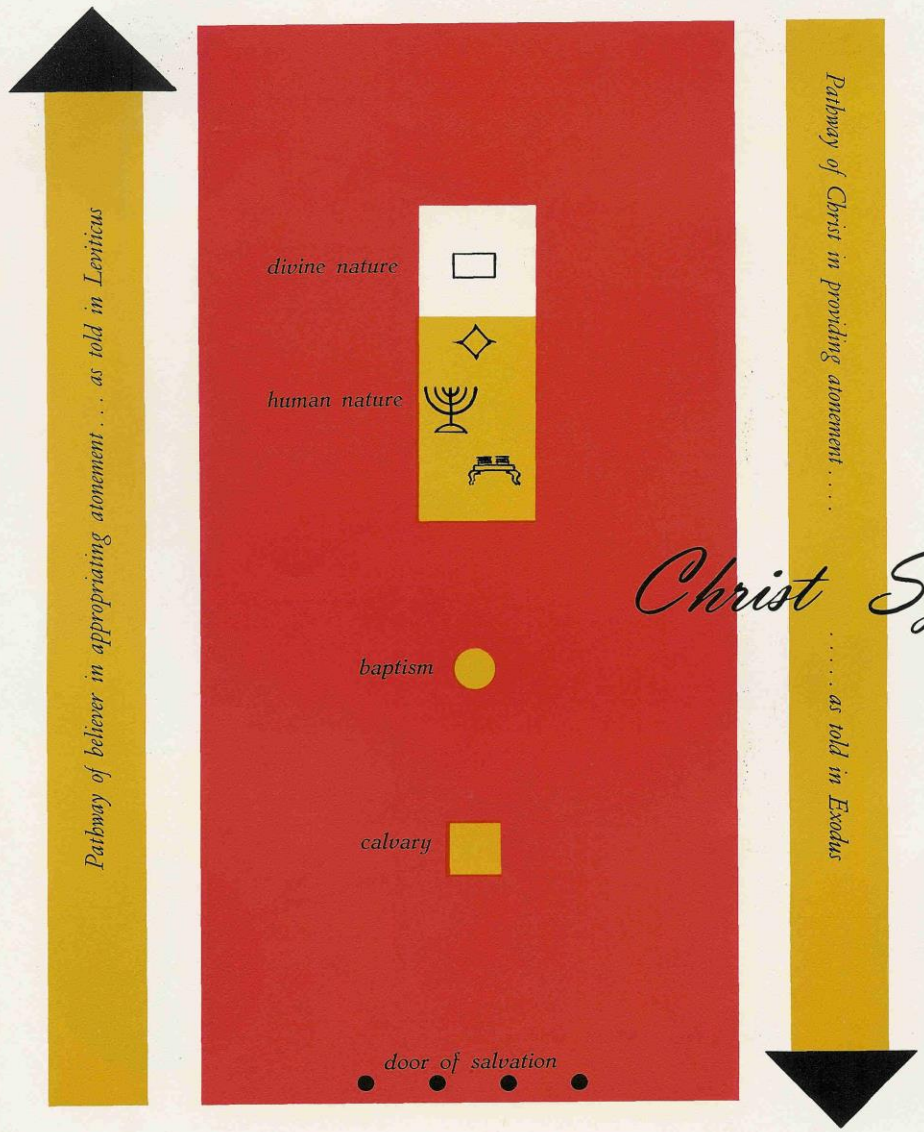


The experience of perfection was symbolized by the ministry in the most holy place. On the Day of Atonement the high priest went in before the ark containing the ten commandments to blot out the sins of Israel, thus making a final atonement for them—*Leviticus 16; Deuteronomy 10:1-5*.

Perfection



Those who enter by faith into the solemn work of judgment in the most holy place will experience the complete blotting out of all sin from the life, and will receive the final baptism of the Holy Ghost, the perfecting latter rain. The Holy Law of God will be sealed in their hearts—*Hebrews 10:1-3, 14-22; Acts 3:19; Joel 2:15-29; Revelation 7:2-3*. The last showers of redeeming grace, the latter rain from the presence of the Lord who ministers in the most holy place, will ripen and perfect those who have been sanctified by the daily experience. Thus a people will be made ready for the coming of the Lord—*Mark 4:28-29; Revelation 14:14-16*.



THE WAY OF CHRIST'S ATONEMENT
 The Word made a tabernacle among us—*John 1:14; DA 23, 209; Ed 36*. He veiled His divinity with humanity—*Heb. 10:20*. The divine and human nature were united in one soul temple. Christ's human heart was sinless because it was filled with the Word (shewbread), the Spirit (lamps), and continual communion with God (incense). Having developed a perfect human character, He was baptized. Finally He gave Himself as a divine-human sacrifice on the cross. As He died the veil of His flesh was rent—*5BC 1105*, the divine and the human became one in Christ. Justice and mercy, the two great pillars of the law, were united in the atonement and Christ opened the door of salvation.

Christ Symbolized in the Sanctuary

"IN EVERY PART IT WAS A SYMBOL OF HIM." *DA 29*. Jesus said, "I am the door."—*John 10:1, 9; Num. 3:26*. He is the Lamb—*John 1:29*. The white linen that surrounded the repentant sinner that entered the door of the court is His righteousness—*Rev. 19:8; Jer. 23:6*. We must be baptized into Christ, for He is the fountain of life—*Gal. 3:27; Ps. 36:9*. He is the substance of the holy place—the Bread, the Light, and the Incense—*John 6:35; 8:12; Eph. 5:2*. The veil is a symbol of His flesh—*Heb. 10:20*. His life is the law, for the law was in His heart—*Gal. 6:2; Ps. 40:8*. He is our mercy seat or atonement—*1 John 2:2; Rom. 3:25*. He is the living manna and the rod that budded—*John 6:33; Isa. 11:1, 2*. He is the book of life—*Ex. 28:29; John 1:1*. He is the judge and advocate—*John 5:22; 1 John 2:1*. He is the glory of the tabernacle—*John 1:14; Heb. 1:3*. Every spiritual blessing is in Him—*Eph. 1:3*, both forgiveness of sins and blotting out of sins, former rain and latter rain. Christ is the way to perfection—*John 14:6; Ps. 77:13*, the beginning of the way and the end of the way. We do not receive blessings from Christ, that is, apart from Him, but we may receive them only *in* Christ. When we enter the door of the court we find two living streams—blood and water—to wash away the old life and to resurrect the new. Then may we be united to the "divine-human nature of Christ"—*ISM 251*.



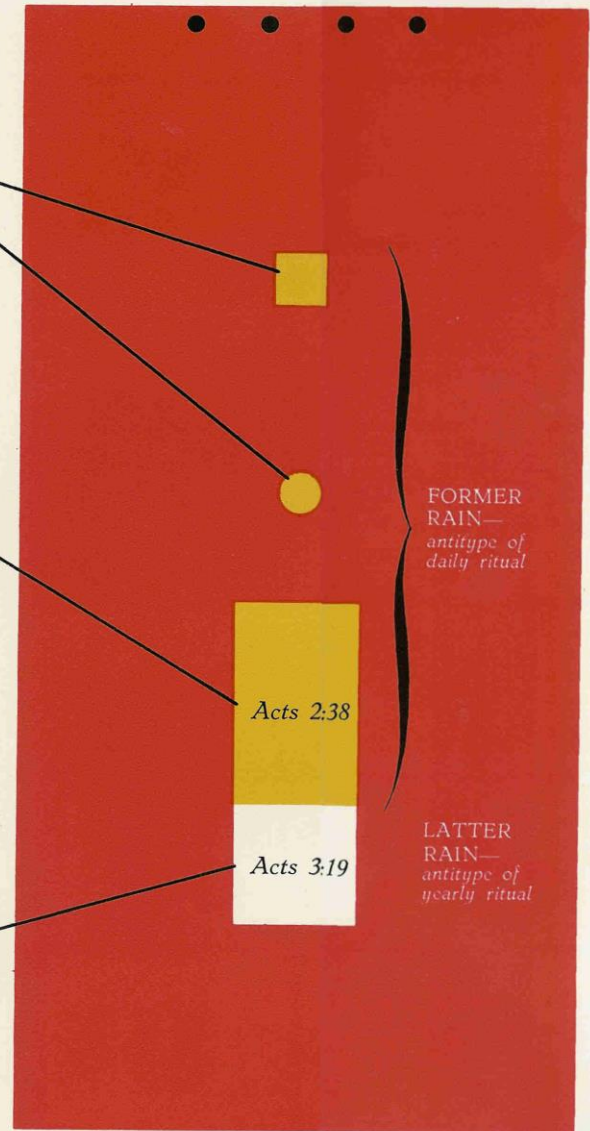
first the blade



then the ear



after that the full corn
in the ear. Mark 4:28, 29



The Former & Latter Rain

“First the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately He putteth in the sickle, because the harvest is come.” Mark 4:28, 29.

- Christ went into the heavenly sanctuary so that the Holy Spirit could be bestowed upon the church. (See *John 14 & DA 671*).
- As there are two apartments in the sanctuary, so there are two great outpourings of the Spirit—the former and the latter rain.
- After His ascension, Christ began His ministration in the first apartment of the heavenly sanctuary. The blessing of that mediation was Pentecost—the former rain.
- Christ entered the second apartment in 1844, and when the church claims by faith the benefits of His mediation in the most holy place, she will receive the latter rain. “The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle. . . . The ripening of the grain represents the completion of the work of God’s grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. The latter rain, ripening earth’s harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection.” *TM 506*
“They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God.” (without a mediator in the sanctuary) *EW 71*
- “When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.” *COL 69*; See also *Mark 4:28, 29*; *Rev. 14:1-5, 14-16*.

The Jewish Feasts

*Feasts of
Trumpets,
Day of Atonement,
Tabernacles (or Harvest)*

Feast of the Passover

Feast of Pentecost



Calvary (the 4 Gospels)

*Former Rain
(Acts 2)*

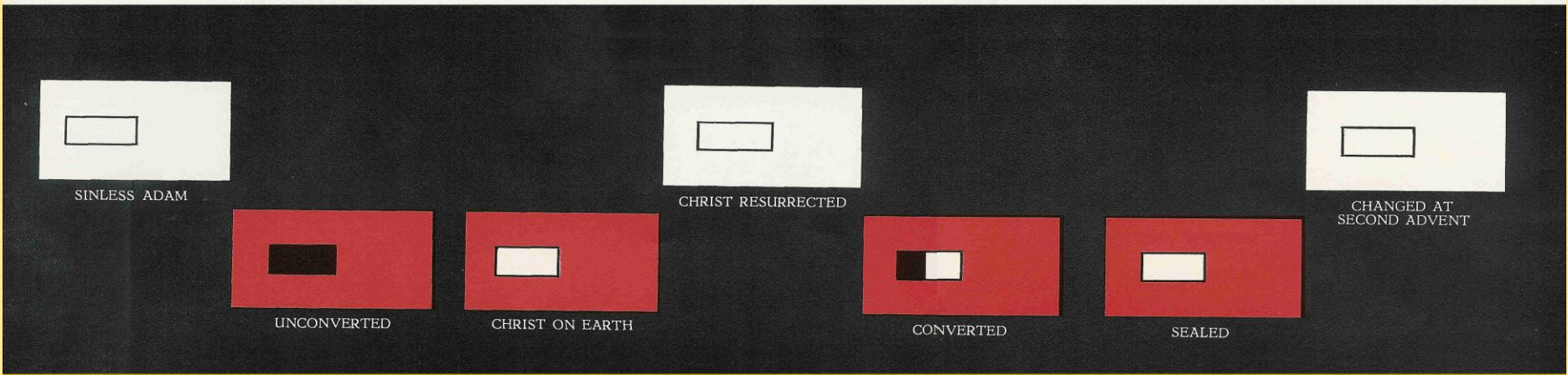
Advent Awakening

Latter Rain

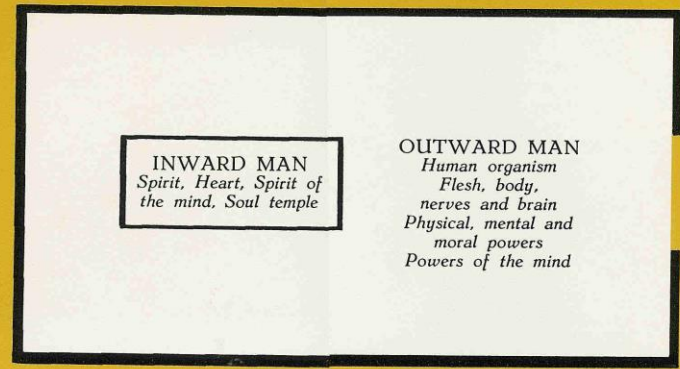
2nd Advent

(Joel 2; Rev. 7, 10, 14, 18)





- **SINLESS ADAM**
Man was created to be a temple for the indwelling of the Creator—*2 Cor. 6:16; 5:1-4; 1 Cor. 6:19; 3:16, 17; Lev. 26:11, 12; Ed 36; DA 161*. Like the temple with its outer court and inner sanctuary, man is two-fold in nature—*2 Cor. 4:16; 7:1; 1 Cor. 6:20; 1 Sam. 16:7; Rom. 12:1, 2; 8:16; Eph. 4:23; 3:16, 17; COR 78-80; 4T 606; 2SM 32*. When created, Adam was in the image of God in body and spirit. He was perfect in all his faculties (outward man) and perfect in the spirit of his mind (inward man).
- **UNCONVERTED**
Because of the fall, all men are born with a degenerate body (outward man) and a sinful heart (inward man)—*1 Cor. 15:53; Ps. 51:5; Rom. 8:7; Eph. 2:1-3; Jer. 17:9*.
- **CHRIST ON EARTH**
"Christ became one flesh with us, in order that we might become one spirit with Him." *DA 388*. He possessed man's degenerate body, the whole human organism with its weakened powers—*Heb. 2:14-17; DA 49, 117; 5BC 1130; 1 SM 267, 268*. His heart and mind were sinless—*Luke 1:35; Phil. 2:5; John 14:30; 2T 202*.
- **CHRIST RESURRECTED**
Our risen Lord has a glorified, immortal body—*Phil. 3:21; Rom. 6:9, 10*.
- **CONVERTED**
A new heart is not entire holiness of heart—*Heb. 6:1; 2 Cor. 1:1, 7:1; Phil. 3:10-12; 4T 496; 5T 397; 4T 55, 56*. The record of sin remains in converted mind—*Jer. 17:1; Ezek. 36:31; DA 302; TM 447; COL 55, 160, 161; 3BC 1158*.
- **SEALED**
The judgment and final atonement provide final cleansing of mind—*Lev. 16:30; Mal. 3:1-3; Acts 3:19; Jer. 50:20; Heb. 10:1-3, 14-18; PP 358, 202; GC 620; 3SG 135*. The judgment of the living and latter rain bring complete state of holiness—*5T 475; TM 506*.
- **CHANGED AT SECOND ADVENT**
At His coming Christ will change the mortal, corruptible bodies of His saints to perfect, immortal bodies—*Phil. 3:21; 1 Cor. 15:53*.

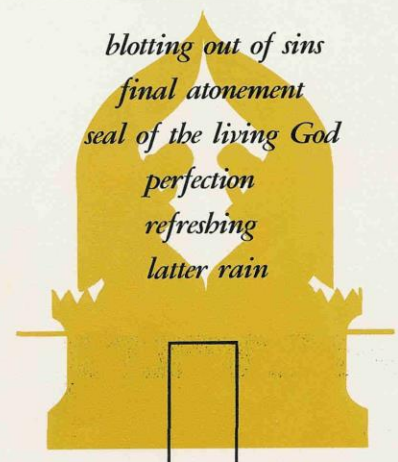


KEY:
 DEGENERATE
 PERFECT
 SINFUL

Nature of Man

MOST HOLY PLACE
Judgment

blotting out of sins
final atonement
seal of the living God
perfection
refreshing
latter rain



results
in:
Witness
of
Loud Cry

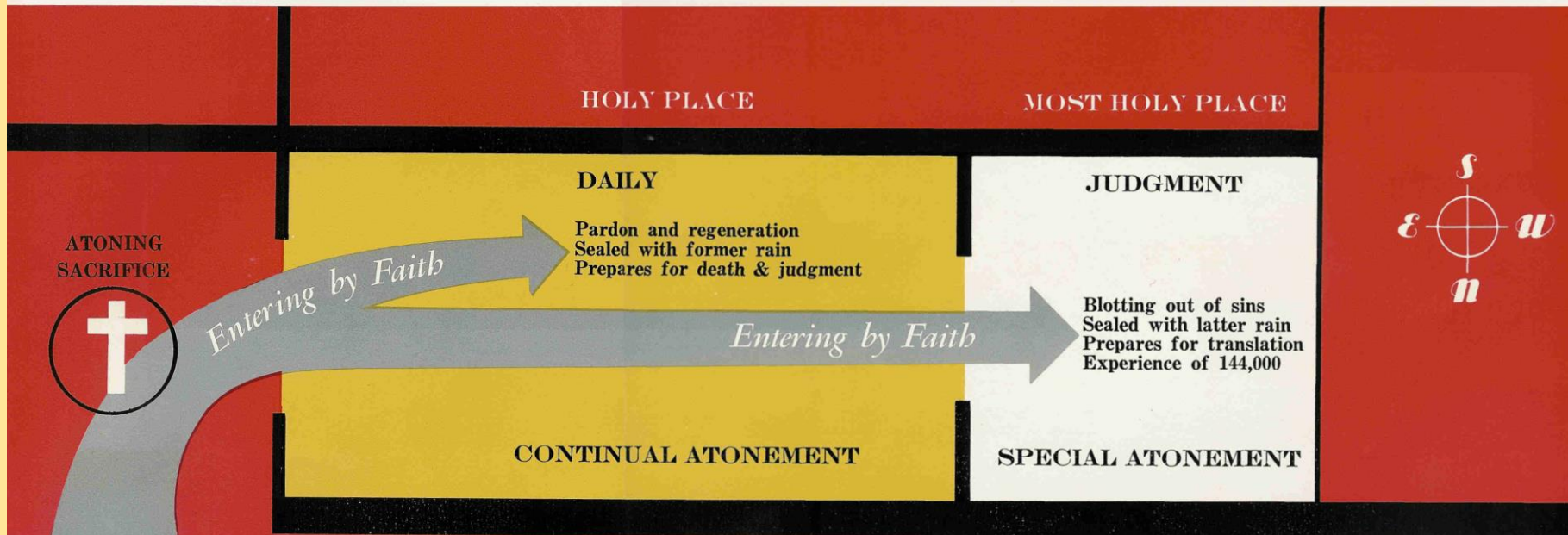
HOLY PLACE
Daily

forgiveness of sins
justification
conversion
new birth
sanctification
former rain



results
in:
Daily
Witness

Preparation for the Loud Cry



ATONING
SACRIFICE

Entering by Faith

DAILY

Pardon and regeneration
Sealed with former rain
Prepares for death & judgment

Entering by Faith

JUDGMENT

Blotting out of sins
Sealed with latter rain
Prepares for translation
Experience of 144,000



CONTINUAL ATONEMENT

SPECIAL ATONEMENT

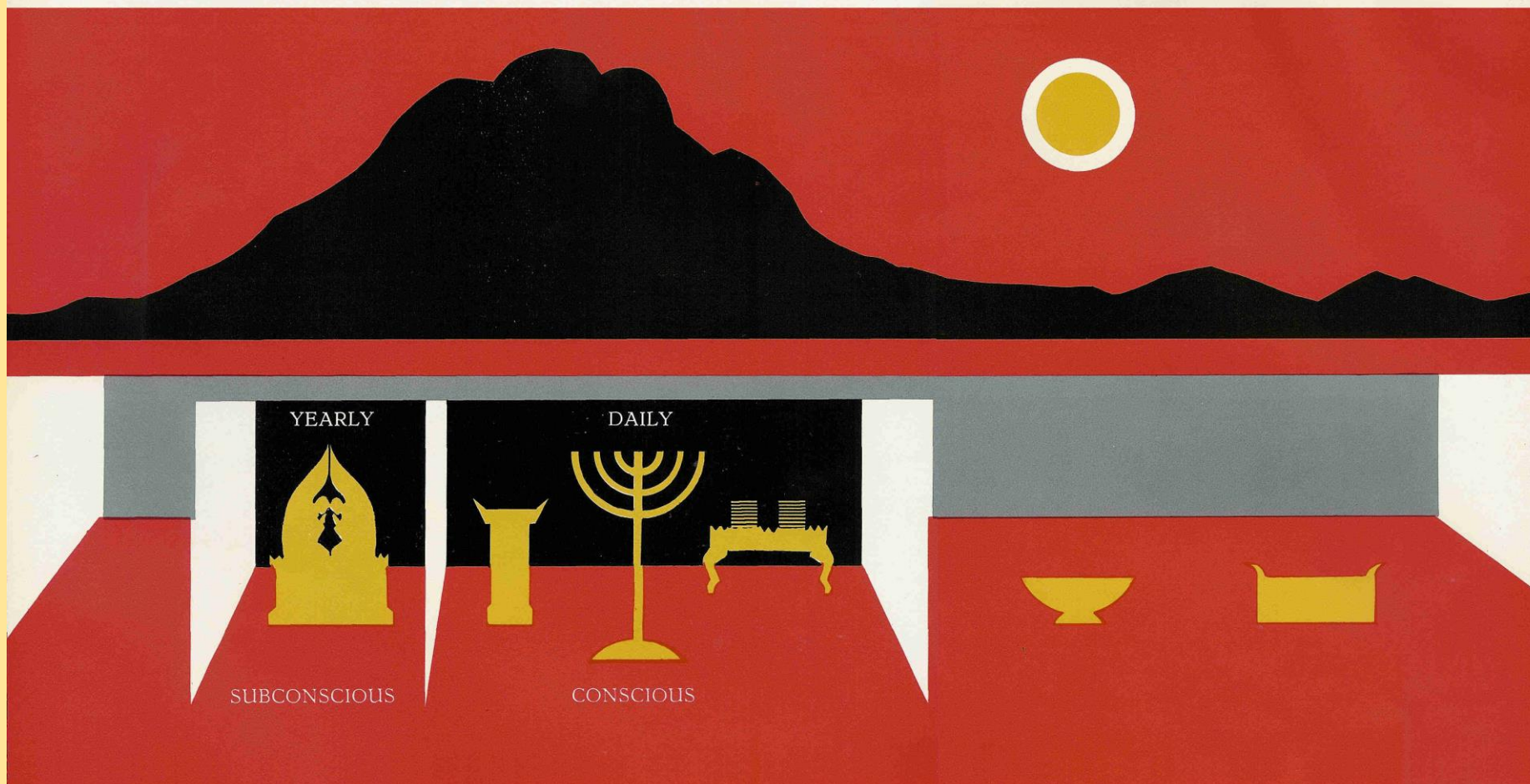
Third Angel's Message

Experience
of saints
to be
resurrected

Experience
of saints
to be
translated

"The third angel closes his message thus: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place . . ." EW 254





Cleansing the Sanctuary and the Subconscious Mind

The Hebrew sanctuary ritual was an illustration of God's way of cleansing and restoring the human mind. As the tabernacle had two apartments, so the temple of the human mind has two divisions—the conscious and subconscious levels. The daily service in the first apartment prefigured atonement for those sins which had become *known* to the mind—*Leviticus 4:14, 23, 28, 35; 6:1-6, 30*. The yearly service in the second apartment prefigured the complete cleansing of the worshipper. It illustrated a deeper experience. As the congregation gathered about the sanctuary in deep searching of heart and “remembrance again” (*Heb. 10:3*) of

sins which they had committed, they afflicted their souls because of their *sinfulness*. As they did so, the high priest made *final atonement* for them in the most holy place—*Lev. 16:17, 27, 30, 31*. The record states: “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.”—*Lev. 16:30*. The Apostle Paul states: “The second [apartment] is entered only once a year, and by the high priest alone, and even then he must take with him the blood which he offers on his own behalf and for the people’s *sins of ignorance*.”—*Heb. 9:7 NEB*.

God's Purpose For the Human Soul

[A poem and prayer by the author of the website
www.awakeandsing.com]

As Christmas time is drawing nigh,
I thought to myself how nice it would be,
To share some thoughts from the Most High,
Which He has been pleased to give to me.

Man in the garden, a temple fit,

Gen 1, 2. Could speak to God face to face.

His law in Adam's subconscious was writ,

Ex 25:21. As the same in the ark He did place.

For man it was natural to do God's will,

As natural as to do his own.

Gen 3. But another stepped in, a serpent vile,

And in man he set up his throne.

Rom 8:7. No longer 'twas natural, nor could he find how,

Rom 1,2. To seek his Maker, and at Love's law bow.

Ps. 51:5. But instead a law of sin and strife,

Jer. 17:9 Became his only way of life.

And man would have been forever lost,

Gen 3:15. Had not One stepped in to pay the cost.

SR p. 43. A Seed of Enmity to place,
To give Himself to man by grace.

Eph 3:11. To fulfill the eternal purpose of God,
His Tabernacle was spread

Jn 1:14. The Word was made flesh, among us abode

Col 1:27 That in Man His glory might again be read.

Ed. p.36.	In Him was fulfilled the symbol of, Old Israel's temple glorious.	Table of shewbread Candlestick	Daily He fed on the Word of Love, The Spirit was His friend.
Gen. 3:15	In Him, the serpent bruised by love, As man He was victorious.	Altar of incense	And prayer like incense rose above, As hours with God He did spend.
Phil 2:5-8.	He left the Most Holy at His Father's side,	The laver	Then, in the courtyard, He was baptized, Repenting not His sin but mine.
DA p. 49, 117.	Clothed matchless power divine,	Calvary	And, on the altar, the plan realized,
Heb 3:14-18.	With Mary's weak will, mind and frame,	COL p. 307.	Man wed in Him to the divine.
EW p. 152.	Your fallen nature and mine.		
	He came to us as a little babe,		Now He comes without the gate, And takes me by the hand,
Luke 2:52	From Joseph learned to work with wood.	Acts 14:27.	Through faith which is the only door,
	While from His Father, He learned to make,	COL p. 112.	With repentance joined by a band.
Heb 5:8	A human character, perfect and good.		

As soon as into the courtyard I step,

Rev 19:8. By white linen I am surrounded.

1SM p. 394, 395. In Him, I then am all complete,

7BC p. 933. By His grace which to me has abounded.

But to the altar He next me leads,

Rom 6:6. My self to be crucified.

RH Mar. 9, 1889 It is only by helpless dependence on Him,

That this step may be realized.

Titus 3:5. Then to the laver I'll follow Him,

My sins to be washed away.

Rev 8:3. I'll eat the Bread, bask in Spirit's light,

1SM p.344. My prayers combined with His merits each day.

And every day more fully realize,

Eph 2:9. It is only His mercy which justifies.

2T p. 505. That as these steps each day I trace,

On His promise alone my faith I'll place.

But He has for me one grand step more,

Dan 8:14. And in eighteen hundred and forty-four.

Rev 10:7. He entered then the Most Holy Place,

Lev 16:30. To complete in me His work of grace.

Joel 2:12-17. And I must follow Him by faith,

Zeph 2:1-3. Afflict my soul, repent so deep,

Jer 17:1. Of that internal law of sin,

Rev 3:19. Which ever has caused my Lord to weep.

Isa 4:2-4. That He may once again within,
Mal 3:1-3. My heart forever cleansed from sin.
5T p. 472-476 His law, His glory, forever place,
1T p. 179-183. On my heart's ark, amazing grace!

Rev 3:17. Oh friend, I plead that you may see,
Lev 16:29, 23:29, And join me in my soul's affliction
Heb 10:19-23. That we might boldly enter in,
Heb 6:6. To forever end His crucifixion.
DA p. 300

The Psalmist said: "Thy way O God is in the sanctuary." Psalms 77:13. The sanctuary makes plain the great truths of the Bible. In *Evangelism* page 221, the Spirit of Prophecy says, this, that the correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith. I will now explain the important features of present truth by using this flip chart called, *The Sanctuary Illustrated*. It has 14 illustrations. The first three pages are introductory. Let us look at the cover picture.

This is a drawing of the ancient day of atonement. You will see the high priest before the tabernacle about to enter into the presence of God. The priests, his assistants, are gathered in the outer court. The Congregation of Israel is about the enclosure. On the 10th day of the Jewish seventh month, a trumpet called a ram's horn was blown, calling the people to the sanctuary. It was a day of fasting and cessation of work. All were required to afflict their souls, and in the most solemn manner, humble themselves before God. With prayer and fasting and deep searching of heart, in order that they be not cut off from among God's people.

We live today on the great antitypical day of atonement. This picture showing the congregation of Israel gathered at the sanctuary illustrates what God now requires of His people. But it is clear from inspiration that we have not fulfilled the conditions of the great antitypical day of atonement. The last church, in the Christian dispensation, is called Laodicea. Laodicea means judging of the people. It is a message written to a people who live in the hour of God's judgment. They

should be gathered to heavenly sanctuary by faith with great affliction of soul, and searching of heart, with the repentance of the ages. But Jesus looks down from the Most Holy Place of the heavenly sanctuary, and he says, to his people, "Thou sayest I am rich and increased with goods and have of nothing." This, above everything, has delayed the finishing of God's work. Jesus, the High Priest, is waiting until his people do their part by cooperating with Him in His solemn work of cleansing the sanctuary from the sins of the people, and thus God sends an awakening message to His people. Awakening, which has now come to the church in all parts of the world. This awakening message is a fulfillment of prophecy. It is found in Joel Chapter two, reading from verse 15. Notice the language of this Scripture is reminiscent of the ancient day of Atonement. Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts. Let the bridegroom go forth of his chamber and the bride out of a closet. Let the priest, the ministers of the Lord, weep between the porch and the altar.

Thus, God calls his church to awake to gather to the heavenly sanctuary by faith. In *Volume One*, pages, 179 to 183. The Spirit of Prophecy gives a wonderful commentary on Joel chapter two. In Holy Vision, the prophet of the remnant saw God's people entering into this work called for in the second chapter of Joel. She says, "Some I saw with strong faith and agonizing cries were pleading with God. Their countenances were pale

and marked with deep anxiety, expressive of their internal struggle, firmness and great earnestness, was expressed in their countenances, while large drops of perspiration fell from their foreheads.”

“Some I saw did not participate in this work of agonizing and pleading. They seemed indifferent and callous. Yes. Just like the picture before us, you'll see some people there humbling themselves before God. Others seem to be careless and indifferent. In vision, Sister White lost sight of this class. The angels of God left them. But she saw the company, who were following Jesus by faith, continue their agonizing cries until they obtained the victory.

Returning to Joel two. What does God promise these people who gather at the sanctuary in the presence of the judgment in this solemn assembly--the promise of the Spirit in latter rain power. Verse 28 of Joel two says, “And it shall come to pass afterward that I will pour out my Spirit upon all flesh.” And so in this chapter in *Volume One*, Sister White describes the outpouring of the latter rain which will come upon those who heed the straight testimony and gather to the heavenly sanctuary by faith.

And so this cover picture focuses the Awakening message to God's church today, we are called to fulfill the conditions of the ancient day of atonement. To gather by faith to the judgment going on in the heavenly sanctuary. And then God will bless his people who do this work with the outpouring of the latter rain.

On page two, we have this statement from Habakkuk, "Write the vision and make it plain upon tables that he might run that readeth it." And it is the purpose of this flip chart to make the present truth clear by using God's illustration, the Sanctuary.

Page three shows that the ancient sanctuary was a shadow of the cross, a shadow of the gospel. Even as Paul says in Hebrews 10:1, "A shadow of good things to come." You will notice that the furniture in the tabernacle was arranged in the pattern of a cross, while the earthly sanctuary was a shadow of the cross. *Great controversy*, page 489, says that the heavenly sanctuary is the reflection of the light from the cross of Calvary. Now, there are three ways that we should study the great truth of the sanctuary. Historically, Christologically, and experimentally, the diagrams on pages four and five set forth the truth of the sanctuary, historically. Notice the statement along the top of page 4, "Light from the sanctuary illuminated the past, the present, and the future," *The Great Controversy* page 423.

The ancient tabernacle was a type of the entire gospel dispensation. And if we are to understand the past and the present and the future, we may do so in the light that proceeds from the sanctuary. According to the great time prophecies of Daniel eight and nine, Jesus died upon the cross of Calvary in 31 A.D., in the midst of that prophetic week of Daniel 9.

And so you notice in your diagram, the cross is drawn directly beneath the altar of burnt offering because it was the antitype

of the sacrifice of the Lamb upon the altar. After His death upon the cross of Calvary, Christ began his mediation in the heavenly sanctuary, in the first apartment. And so from the cross until 1844, as our diagram shows, we have the antitype of the daily ministrations.

In other words, Jesus was carrying forward in heaven that work typified by the daily ministrations of the priest in the ancient tabernacle service. According to Daniel 8:14, in 1844, Jesus entered the Most Holy Place to carry forward that work, which is the antitype of the high priest's work in the yearly ministrations, and thus the gospel dispensation is divided between the antitype of the daily and the antitype of the yearly of the ancient Jewish service.

After Jesus finishes His work in the second apartment of the Heavenly Sanctuary, then He will return for his people. The second time without sin unto salvation. Now let us turn the page five and we shall look at the order of last day events in greater detail.

In 1798 began the time of the end. According to Daniel 12:4. It was then that the time prophecies that relate to the time of the end were unsealed, Revelation Chapter 10. The Advent movement arose in America. At the same time, the two-horned beast, called the false prophet, was arising in America. Now you will notice in this diagram on page five, there is a black line through the center of the page. Now, above the line we have illustrated the history of the Advent movement. Below the line.

We have illustrated the history of the false prophet from its rise, its progress, and its final fall.

Now, notice, after 1798 in the United States, there arose the Advent movement. At the same time, after 1798, in the United States, there arose the two-horned beast, called the false prophet. In the year 1844, the third Angel's message began, at the same time as the judgment of the professed righteous then began in the heavenly sanctuary. The Advent movement was formed, the remnant which keep the commandments of God and have the spirit of prophecy. Now corresponding to this, in the same year, 1844, the Protestant bodies, because of their rejection of the Advent message, experienced a moral fall and became Babylon, according to the second Angels message, Revelation 14:8. Since 1844, as the diagram shows, God's people have entered that period, and that condition, known as the Laodicean condition, as we have seen depicted by our cover, God has sent an awakening so his people, calling them to the sanctuary in great repentance and affliction of soul that they might be ready for the outpouring of the latter rain.

Now, the straight testimony of the Awakening message to God's church is not received by all as the servant of the Lord says, "Do you hope to see the whole church revived? That time will never be." While some respond to the Awakening message, there is, also, a large class in the church who rise up against it. And as it says in *Volume One*, page 180 and 81, the opposition to God's message to Laodicea causes a shaking among God's people. And so you'll notice on our diagram, bringing us down to the

time of the 1950s and particularly to the 1960s, there is an awakening message in the church. The opposition to which causes a shaking to develop and to rise. The shaking has not yet reached its climax. You will notice and will not reach its climax until the great crises of the National Sunday Law. . Let us now look below the line. In this great decade of destiny, while the shaking is developing in the Church of God, what is going on in the religious world, and particularly what is happening in the United States of America, the great land of prophecy?

As it says, on the chart, the Protestants of the United States give the hand of fellowship to spiritualism, which is currently manifesting itself through Pentecostalism and Romanism. Yes, the Protestant bodies have embraced Pentecostalism, which is sweeping millions into its fold today. And, also, Protestantism is extending its hand of fellowship to the Roman church. False revivals are sweeping the church, but also America today is in deep distress. Calamities, lawlessness, riots, civil strife is bringing trouble upon the nation. . Now, all this is described in a great chapter in the book, *Great Controversy*, a chapter called The Impending Conflict. See Pages 580-592. Now the prophecies of Revelation, and the clarifying light of the Spirit of Prophecy show us what will be the outcome of these false revivals, and the current distress of lawlessness disorder in the United States.

In this chapter, the impending conflict, found in *Great Controversy*, Sister White shows that the Sunday law will be introduced, connected with a great agitation to restore the

nation to law and order, and that those who present the claims of the fourth commandment will be charged with being troublers of the people, encouraging lawlessness and disorder. It will be declared that men are offending God by the violation of the Sunday sabbath, that the calamities which are sweeping the nation, will not cease until Sunday shall be strictly enforced.

So it says on page 592, "In free America, the rulers and legislators will yield to the popular demand for a law enforcing Sunday observance." Now, you notice on the chart, National Sun Law, it begins in the United States, and then, of course, every nation in the earth will follow the example. The references you will find on this page to look up at your own convenience.

You will notice that the line, National Sunday Law, divides the Impending Conflict from the Final Conflict. We are living today in the Impending Conflict, just before this law is enforced. When the decree of Revelation 13 goes forth, the decree forbidding men to buy or sell unless they receive the mark of the beast by the observance of the false sabbath, then the crisis has fully come. The shaking, which is now developing in the church, will reach its climax. Then the large majority, of God's people, will be shaken out of the church and will join the ranks of opposition. The time comes then, for God's people to receive, if faithful, the seal of the living God and if unfaithful, the mark of the beast.

Notice, on our chart, under Final Conflict coming with the National Sun Law, The judgment of the living. Yes, at the time of crisis, the judgment of the living will begin. This brings the real shaking to the church when those who are not afflicting their souls at the sanctuary will have their names blotted out of the Lamb's Book of Life. Those who are gathered at the sanctuary, as shown in the cover of our chart, these will receive the latter rain, the seal of the Living God and shall participate in the loud cry of the Third Angel's message.

This is the little time of trouble that precedes the close of human probation, a time when those who give obedience to the beast and his image will receive the mark of the beast. The mark of eternal separation from God. When the last man and woman in this earth has received either the seal of the living God or the mark of the beast, Christ will announce the close of all human probation.

He will step out of the sanctuary. Then will come the seven last plagues. The diagram shows between the second and the third plague. An international death decree is passed to exterminate the righteous. At the seventh plague, the voice of God is heard, declaring the day and hour of Jesus coming, after which Jesus comes in the clouds of heaven with power and great glory.

Thus, we briefly look at the historical truth, revealed from the sanctuary. The references on the chart are there that these might be studied in greater detail.

Now the sanctuary not only gives us light upon the events of the Christian dispensation, but the sanctuary throws great light upon Christ, our Savior and His great work of atonement. Turn to page eight of the flip chart--Christ symbolized in the sanctuary. Now, Moses' temple was a type of the great temple in heaven. There is a real temple in heaven. But John, the Evangelist, is clear that the sanctuary built by Moses was also a type of Jesus himself. John 1:14 says "The word was made flesh and dwelt among us." The word dwelt means made a tabernacle among us.

In John 2, the words of Jesus are recorded, "Destroy this Temple, and in three days I will raise it up." He spoke of Himself. Let us read the last paragraph on page eight. "In every part, it," that is the ancient tabernacle, "was a symbol of Him." *Desire of Ages* page 29. Jesus said, "I am the door." You notice in the diagram there was a door to the enclosure of the tabernacle. It pointed to Christ. In the tabernacle service, a lamb was offered morning and evening upon the altar. John the Baptist said, "Behold the LAMB of God, which taketh away the sin of the world." The laver pointed to Christ. He is the water of life, the fountain open for sin and uncleanness. The bread, on the table, in the first apartment points to Him. Jesus said, "I am the bread of life." The light of the candlestick is a representation of Him, who said, "I am the light of the world." The incense on the golden altar in the first apartment points us to Him, who "gave himself as a sweet-smelling savor," Ephesians 5:2. The veil, dividing the Holy from the Most Holy, is a representation of His flesh, Hebrews 10:20. The law in the Most Holy Place is the

law of Christ. A representation of His character sees the glory of the Most Holy Place. He is the manna hidden beside the ark. He is the Rod that budded, the Priest, the Advocate, the Judge.

In every part, that tabernacle was a symbol of him. Now the sanctuary illustrates the way of Christ's atonement. You will notice on the diagram on page eight, there is one arrow coming down and another arrow going up. Now let us read what is written on the arrow going down, "The pathway of Christ in providing atonement as told in Exodus." In the book of Exodus, the order of the sanctuary always commences in the Most Holy Place, then proceeds to the first apartment, and then, last of all, the outer court. This is because the tabernacle is a symbol of Christ. As there were two apartments in the ancient tabernacle. So, in Christ, they were united two natures, the divine nature and human nature. The Most Holy Place with its Shekina glory and holy law, was a symbol of the divinity of Christ, as the Most Holy Place had to be veiled from human eyes, so Christ veiled His divinity with our humanity. The Holy Place points us to the humanity of Christ. Jesus came into this world to be a representation of what we may be through faith in Him. He lived a life of sinlessness. How did Jesus live a pure and spotless life? The first apartment of the Tabernacle is an illustration of how Christ lived a sinless life in humanity. First of all, he was born by the Spirit represented by the lamps. He was led by the Spirit, filled with the Spirit, kept from sin by the power of the Spirit. He wrought His miracles in the Spirit. Jesus also lived by every word that proceeded from the mouth of God,

represented by the table of show bread. He overcame Satan by the Word. His constant watchword was "It is written." Jesus was the Word of God, the living bread. Jesus lived a life of perfect obedience because He lived in continual communion with his Father, and the incense upon the altar represented the intercession of Christ, His life of prayer, and constant communion with his Father.

As Jesus lived in the quietness of Nazareth, He not only builded furniture as a carpenter, but, He builded a perfect humanity, a perfect character. And when He was mature, He was baptized. Unless Jesus was baptized, there would be no laver in the sanctuary service. And the last great step was when He came to the altar, which represents Calvary. And there he gave himself for the sins of the world. He cried, "It is finished."

Then He opened wide the door of salvation to a world that was without God and without hope. And so this tabernacle here is an illustration of the pathway of Christ's atonement, beginning with the Most Holy Place representing His divinity, the Holy Place representing his humanity, which was united to divinity. The laver representing His baptism, the altar representing His death on the cross, where He cried, "it is finished." Now you will notice that the other arrow goes up because it illustrates the pathway of the believer in appropriating the atonement as told in Leviticus. The order of the sanctuary as presented in Leviticus is always outer court first, then the Holy Place, and lastly, the Most Holy Place, consecrated the way to Christian

perfection. We have one arrow coming down and the other arrow going back.

Jesus left the throne of God and He came down that we might go up. He who was rich for our sakes, became poor, that through his poverty we might be made rich. He who was one with God, became one with us. That we might become one with God. Jesus took our place and was separated from God in order that we might be made one with God.

So as this diagram shows us, Jesus came down and consecrated a way of salvation for us. Step by step down the pathway of humiliation until he opened wide the door of salvation. Now there is a sanctuary service, a way of salvation, open unto us.

Now, we have briefly considered the sanctuary historically, we have considered the sanctuary as it points us to Christ, and of the salvation that God has given us in Him

Finally, we must look at the sanctuary experimentally. The book *Education* page 36, says that the ancient sanctuary was an illustration of God's purpose for the human soul. It is the most wonderful illustration in the whole Bible of the steps that the believer takes unto salvation. Let us turn to the diagram on page six.

This is called "The Way to Perfection." In the Ancient Tabernacle Service, the repentant sinner brought his animal sacrifice through the door of the court into the other court. Here, he confessed his sins, killed the sacrifice. Then the priest took the blood, ministered it in the first apartment, and thus secured

forgiveness for the repentant sinner. So we come to Christ through that one door. Jesus said, "I am the door." He is opened unto us, a door of faith, faith which is inseparable to repentance. As the sinner of old entered the outer court, so we enter into Christ. In ancient Israel, the sinner who entered the outer court found himself surrounded by the beautiful white linen of the other court. And so when we step through the door of faith into the Lord Jesus Christ, we are surrounded with His robe of purity and innocence, the imputed righteousness of Christ.

The outer court is a representation of the experience of justification by faith. It illustrates how we come to Christ, confess our sins as the sinner did of old, abide in Him, how we die with Him upon the altar and are washed with Him in the laver of regeneration.

Having begun the Christian way. We need to grow up into Christ. The Holy Place is an illustration of this daily work of grace whereby we grow into the likeness of Christ, a process which The Bible calls it sanctification.

Now, what are the means of Bible sanctification? You will notice by the diagram that there are three items of furniture in the first apartment. There is the table of shew bread, the lamps of fire, and the altar of incense. The table of shew bread points us to the Word of God. Jesus said, "Sanctify them through thy truth. Thy word is truth."

The Word of God is the bread of God. When we eat it, we assimilate the life and character of God. The lamps of fire point us to the Holy Spirit, Revelation 4:5. We are sanctified by the Spirit. We are kept from the power of sin, by the Spirit. The altar of incense points us to our need of continual prayer and communion with God.

The final work of grace is accomplished for God's people through the ministry of Jesus in the Most Holy Place. It is in the judgment that Jesus takes the names of His people in the investigative judgment, blots out their sins, and seals them for eternity by giving them the latter rain. The outer court points us to the experience of justification, the work of a moment. The Holy Place with its furniture is an illustration of sanctification, the work of a lifetime. The Most Holy Place is an illustration of perfection, a work for eternity. Now, on page seven, we find the illustration of the successive steps in the Christian experience in more detail.

You will notice, on the top of page seven, the sinner confessing his sin upon the head of the lamb. So we come to Christ and lay upon Him our burden of guilt. As we lay our burden of guilt upon Christ, He lays his blessings of righteousness upon us. We passed to the altar of burnt offerings, the altar of consecration. Here we die to sin and self. That we might say with the Apostle Paul, "I am crucified with Christ,"
As dead men are buried, so those who die with Christ are buried with Him, buried in the laver of baptism, the washing of regeneration. And so the laver points us to the experience of

being buried with Christ, washed from our sins, and to the experience of being raised up with him to walk in newness of life with sins forgiven, being made priests of God. We enter in with Him to offer up our prayers before Him, represented by the altar of incense. We need His word represented by the table of shew bread and are sanctified by obedience to the truth. The beautiful golden candlestick represents the sanctifying ministry of the Holy Spirit. But we live today on the great Day of Atonement. And now, while Jesus is in the Most Holy place, we must gather to the sanctuary by faith and enter with Him into His great work of judgment and final atonement.

The experience of perfection was symbolized by the ministry in the Most Holy Place. On the Day of Atonement, the High Priest went in before the ark containing the Ten Commandments to blot out the sins of Israel, thus making a final atonement for them, Leviticus 16. Those who enter by faith into the solemn work of judgment in the Most Holy Place will experience the complete blotting out of all sin from the life and will receive the final baptism of the Holy Ghost called the perfecting latter rain. *See Testimonies to Ministers* Page 506. The Holy Law of God will be sealed in their hearts. The last showers of redeeming grace under the latter rain from the presence of the Lord will ripen and perfect those who have been sanctified by that daily experience. Thus a people will be made ready for the coming of the Lord.

It is now time that the Church of God have their faith directed to the closing mediation of Jesus that we may obey the call of

Joel 2 to gather at the sanctuary with repentance and searching of heart that Jesus might find us ready when judgment, of the living, commences at the House of God. And then our great High Priest will stand for us. He will blot out our sins and perfect us eternally.

[Part 2]

This is our second study on the importance of the sanctuary using the flip chart called *The Sanctuary Illustrated*.

The sanctuary is an illustration of the work of the Holy Spirit in the former and the latter rain. We turn to page nine of the flip chart called, "The former, and the latter rain."

Now, the Jews had two calendars, a civil year and a sacred year. We consider first the civil year. In the first and second months of the civil year, the early, or the former rain fell at the time of planting the barley and wheat. It caused the seed to germinate, and to spring up. On the seventh month of the Jewish civil year, the latter rain fell and this ripened the grain preparing it for the harvest.

The word of God uses the early and the latter rain, which fell in Palestine, as an illustration of God's work of grace that He accomplishes by the gift of the Holy Spirit. As the early rain causes the germination of the seed, the blade, and the ear, so the gift of the Holy Spirit in the early rain brings about the new birth of the believer, and his daily growth in the Christian life, causing him to bring forth the fruits of the Spirit.

Then, at the close of the gospel dispensation, God has promised a further bestowal of spiritual grace to prepare the church for the coming of the Son of Man. This final bestowal of the grace of God upon the church is called the latter rain. We read this statement from *Testimonies to Ministers* page 506, recorded here on page nine. "The latter rain falling near the close of the season, ripens the grain and prepares it for the sickle."

"The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit. The moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of Man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection." Jesus said, "First the blade, then the ear, and after that the full corn in the ear. But when the fruit is brought forth, immediately He put it in the sickle because the harvest is come." It is the former rain that brings first the blade, then the ear. It is the latter rain that brings forth the full corn in the ear. When that takes place, then Jesus will put in the sickle. And so it says in *Christ Object Lessons* page 69, as recorded on the end of the page, "When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as his own."

As the work of God's spirit is divided between the former and the latter rain, so in the work of Grace represented in the sanctuary service, there were two divisions, the daily ministration in the first apartment, and the yearly ministration in the second apartment. The daily ministration was a ministry of forgiveness. We read in Acts Chapter two and verse 38 "Repent and be baptized every one of you in the name of Jesus Christ for the remission, [meaning forgiveness] of sins, and ye shall receive the gift of the Holy Ghost."

We notice from this Scripture that the gift of the Holy Ghost is associated with forgiveness of sins. Those who accept Christ and receive forgiveness of sins through faith in Him, receive with that gift of forgiveness, the gift of the early rain. It is clear that forgiveness and the early rain experience are inseparable. And so the first apartment of the sanctuary is an illustration of the work of the former rain.

Now, the work of the second apartment of the sanctuary was an illustration vision of the work of blotting out of sins. And so we read, in Acts 3:19, "Repent, ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." The latter rain is inseparable from the work of blotting out of sins.

And so just as the first apartment is an illustration of forgiveness and the early rain. The second apartment is an illustration of the blotting out of sins and the latter rain. The first prepares God's people to stand in the judgment. The

second prepares God's people for the coming of the Son of Man. Now, let us consider the early and the latter rain in the light of the Jewish sacred year. We turn to page ten of the flip chart.

In the Jewish sacred year, there were three great periods when Israel gathered in holy convocations, called feasts. In the first month of the sacred year, there was the feast of Passover. In the second month of the sacred year, there was the Feast of Pentecost. Then on the seventh month, there were the Feast of Trumpets for ten days. The 10th day was the great day of atonement. Five days later was the Feast of Tabernacles or Harvest. Now we all know that the Feast of Passover met its fulfillment in Calvary, as recorded in the Gospels, and as illustrated in the chart. This feast of Passover, meeting its fulfillment in Calvary was the antiype of the offering of the lamb upon the altar of burnt offering. Now, the feast, of Pentecost, met its fulfillment in the early rain as recorded in Acts Chapter two.

The early rain was the blessing of Jesus ministry in the first apartment of the Heavenly Sanctuary, the Feast of Trumpets, The Day of Atonement, and the Feast of Tabernacles meet their fulfillment in the Advent Awakening, the latter rain, and the second advent of Christ. Now, the important point that we must notice is this. Those who entered into the reality of the feast of Pentecost received the outpouring of the Spirit in the early rain.

In the same way those who gather to the sanctuary to fulfill the conditions of the Great Day of Atonement, they will receive the blessings of the antitypical Day of Atonement, which is the latter rain. To repeat this again, those who fulfilled the antitype of Pentecost receive the early rain.

The second chapter of Joel shows that those who fulfill the antitype of the ancient Day of Atonement will receive the latter rain. And they will be prepared to enter the reality of the Feast of Harvest to rejoice at the time of the second advent of Christ.

Now let us see what the Sanctuary teaches us about the nature of man. We have seen that the temple built by Moses was a type of the great temple in heaven. We have also seen that the temple built by Moses was a type of Christ Himself. But in the books of Corinthians, the Apostle Paul is just as clear that that ancient tabernacle was a type of man.

Even as Paul repeatedly said to the Corinthians believers, "Ye are the temple of the living God." And when he said that he quoted from Leviticus 26 and verse 11, see the references recorded on page 11.

Now the tabernacle of old had an outward apartment called the Outer Court that could be seen and looked upon. But then it had also the temple that no one could see, but the priest.

And just as there was an outward court and an inward temple, so with man, there is an outward man, and there is an inward man. As Paul says in Second Corinthians four verse 16, or as the

Lord said to Samuel, "Man looketh on the outward appearance, but God looketh on the heart." So like the temple of old, man's nature is two-fold. He has an outward man and an inward man. The outward man is the body, the flesh, the human organism, with all its powers and faculties. The inward man is the heart, the human spirit, the mind, the soul temple. See the references on page 11 for further information. God created man to be a temple for the indwelling of the Spirit. Now, in the top portion of Page 11, there are a series of diagrams depicting man in his various experiences. Look at the first one, sinless Adam, represented by a white tabernacle. White meaning perfect. When Adam came forth from the hand of his Creator, he was perfect in body and in mind. He was in the image of God, outwardly and inwardly, but in the fall, human nature was corrupted. In consequence of Adam's sin, the human body is degenerate, but the fall not only affected the outward man, but more especially the inward man.

Adam lost the moral image of God. His heart and mind were corrupted. And through the sin of Adam, all men born in the normal course, are born with a fallen, sinful nature. Jeremiah, 17, in verse nine, says, "The heart is deceitful above all things and desperately wicked." Romans 8:7, "The carnal mind is enmity against God. It is not subject to the law of God. Neither indeed can be." Psalms 51:5, "Behold, I was shapen in iniquity and in sin did my mother conceive me." Ephesians 2:3, "We were all by nature the children of wrath and even as others."

And so our second diagram on page 11 shows a temple which is red on the outside, the outer apartment, red a symbol of the degeneracy of the human body, and black in the inward mind showing man corrupted by the fall. All are born in this sinful condition, which sinful condition, the reformers called Original sin, and Wesley and Sister White, called, inbred sin.

God could not fulfill His purpose in a temple, like the second one. And so He sent his Son to be a temple for the indwelling of the creator to be the second Adam. Now notice the diagram, the third diagram showing Christ on Earth. You will notice by the diagram that in one sense Christ is like all other men, and yet He is also different. As touching the outward man, the flesh, the human body, Christ was like other children born.

Hebrews 2:14 says, "For as much as the children are partakers of flesh and blood, He also Himself likewise partook of the same flesh and blood. *The Desire of Ages*, page 388, "Christ became one flesh with us." Yes, He possessed man's degenerate body, the whole human organism with its weakened powers. But although Jesus was like us according to the flesh, He was not like us according to the inward man. While we are born with original sin, with a mind which is carnal, and a heart which is desperately wicked by nature, possessing all the seeds of sin and rebellion, in His inward, spiritual nature, Jesus came into the world without a taint of sin. He was born of the Holy Ghost.

This is made clear in a number of statements by the Servant of the Lord, *The Seventh Bible Commentary*, page 925, says this,

"Christ was to take his position as the head of humanity by taking the nature, but not the sinfulness of man." And again, "He was born without a taint of sin." In the sixth Bible Commentary Page 1128, the Servant of the Lord contrasts our birth with Christ's birth. It says there that we are born with inherent propensities of disobedience. But Christ was not. *Questions on Doctrine*, page 653 says this, "The human nature of Christ is like likened to ours, and suffering was more keenly felt by Him for His spiritual, nature was free from every taint of sin. Jesus was a revelation, not of what we are, but of what we might become." And so our third diagram on page 11, shows a temple with an outer apartment, red, meaning degenerate, and the inward apartment, white, a symbol of perfection and sinlessness. In his resurrection, Christ's human body was changed. Before his resurrection, His body was mortal. After the resurrection, it was glorified. He has a glorified immortal body.

And so in Adam, human nature was corrupted and fallen. But in Christ, human nature was restored to its original perfection. God now invites us to enter into this great salvation wrought out in Christ. The first work of grace in the heart of the believer was illustrated by the first apartment ministration of the sanctuary. This first work of grace is called conversion, the new birth, regeneration. You notice our fifth diagram representing a converted man. In conversion, the Lord, of course, does not change the body. He does not give us new faculties, but He does give us a new heart, as it says in Ezekiel 36, "A new heart

will, I also give you.” Second Peter 1:4, “Whereby are left unto us exceeding great and precious promises that by then ye might become partakers of the divine nature.” Now we cannot represent a converted man like the unconverted man. He is not altogether sinful because he has become of partaker of the divine nature. He is fashioned in the likeness of the divine. But on the other hand, we cannot represent a converted man as altogether like Jesus. Christ had no original sin in Him. There was no taint of corruption resting upon his soul. This cannot be said of the converted man. He is not sinless. He is covered with the robes of Christ perfection. But he has not attained me to a state of moral perfection.

This is made clear by all the writers of the Bible, and the saints of all ages. For instance, Solomon says, in Ecclesiastes 7:20, “There is not a just man upon the earth that doeth good and sinneth not.” Job, who is described as a righteous man, said, “Behold, I am vile, I abhor myself.” The Apostle Paul says in Romans seven, “Now it is no more I that doeth it, but sin that dwelleth in me for I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind.” Philippians 3:12, he says, “Not as though I had already attained either were already perfect.” Luther the great Reformer, made this confession, “Original sin remains in Christians until they die.” That sin remains, after baptism, John Wesley said, “Christ, indeed, cannot reign where sin, reigns, neither will He dwell where any sin is allowed. But he is and dwells in the heart of every believer who is fighting against all sin, although it be not yet purified according to the purification

of the sanctuary," "Sin does not reign", he says, "In the regenerate, but it does remain."

This is also the testimony of the Spirit of Prophecy. The Spirit of Prophecy shows clearly that a converted saint is not a sinless saint. Notice this statement from the *Review and Herald*, November 29, 1887, describing the experience of a born again Christian. "There is a wrestling with inbred sin. There is warfare against outward wrong." Yes inbred sin remains in the experience of the Christian, he must fight against it. *Volume Five* 397, "A constant battle must be kept up with the selfishness and corruption of the human heart." Now, Jesus did not have a corrupt and selfish human heart. Man is born with original sin, and even after he is born again, he is not totally freed from the inbred sin, and he must continue to fight against the evil of his nature by the grace of God. *Acts of the Apostles* page 561. "None of the Apostles and prophets ever claimed to be without sin. Men who have lived nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power have confessed the sinfulness of their natures." And so in this diagram on page 11, of the converted man, we have represented here a change, in his heart, colored white; but we also have black remaining in the inward mind to show that original sin, the sinful nature, inbred sin, is not entirely extirpated, even as Paul confessed: "I delight in the law of God after the inward man." Yes, he learned to love, the law of God through conversion. He was brought into harmony with God's

law and yet he confessed that in him there was the law of sin and death, still striving for mastery.

There is another reason to why the converted man is not wholly like Christ. His humanity is not as sinless as was the humanity of Jesus. Not only does the converted saint still have hereditary or inbred sin, but he has the record of sin. Jesus, knew no sin. He had no backlogs of past failures and mistakes, but every converted saint had. Jeremiah 17:1 says: "The sin of Judah is written with a pen of iron and with a point of a diamond, it is graven upon the table of the heart." Now, when one accepts Christ, he is forgiven. The guilt of sin is removed. But just as the record is not blotted out of the books in heaven until the judgment, neither is the record erased from the human mind of the repentant. I read this from the *Desire of Ages* page 302, "The Lord may and does forgive the repenting sinner, but though forgiven, the soul is marred." *Testimony to Ministers* 447, "But even if pardoned was written against your name, you will sustain a terrible loss for the scar you have made upon your soul will remain." And many more statements from the Servant of the Lord, some of them recorded here, in references on page 11, show that the impress of evil remains upon the mind, even after one has repented and received the pardoning love of Christ.

And so I say again on two counts, the humanity of the converted saint is not wholly like the humanity of Christ. Christ had no original sin. There was no sinfulness in his human nature. The converted Christian still must confess that he has a

sinful nature. And that sin, inbred sin, does still dwell in his nature. Secondly, Christ had no record of sin, no impress of evil upon his mind.

But every converted Christian still has the scar and the impress of his past sins and mistakes. And so we have represented the converted with two natures. Luther describes this paradox in four Latin words, which became perhaps the most famous expression of the evangelical faith, *simul justus et peccator*, meaning at the same time, righteous and sinful. This indeed is the condition of a converted saint. He is righteous because he has accepted Christ as his righteousness, and his sins are forgiven. He does not live in sin nor practice it. At the same time he is sinful because he is not wholly delivered from original sin, nor is his record of sin blotted out. *Simul justus et peccator*, at the same time, righteous and sinful. Now this paradox of being righteous and at the same time being sinful in nature is illustrated also on page 14 of the chart.

And here we have the two apartments representing the twofold work of grace in cleansing the mind from all conscious sin and finally from all subconscious sin. Now it is clear that the first apartment ministrations, representing the work of grace in conversion delivers a believer from all known sin. First John, Chapter three, verse nine says, "He that is born of God does not commit sin," meaning he does not practice sin. Sister White says he does not willfully sin. For the righteousness of Christ does not cover one known sin or one neglected duty.

The Apostle Paul in First Corinthians chapter four and verse four says this, "I am not conscious of anything against myself and I feel blameless, but I am not vindicated and acquitted on that account." So Paul was not conscious that he was committing any sin, indeed, he said, "I have a conscience void of offense toward God and toward man." He was not conscious of any sin, any actual particular sin. And yet the same apostle said, "It is no more I that do it, but sin that dwelleth in me." He confessed the sinfulness of his nature. Again, I read the words of the Apostle, beautifully translated by Philips in Romans seven and verse 23, "My conscious mind wholeheartedly endorses the law, yet I observe an entirely different principle at work in my nature. This is in continual conflict with my conscious attitude and makes me an unwilling prisoner to the law of sin and death." Now here, the Apostle Paul, is confessing that in his conscious mind he loves the law of God and delighted to do the will of God. Yet He discerns that deep in his nature, there still existed, the law of sin and death.

Martin Luther said this, in his commentary on the Romans, page 81, "Even if we recognize no sin in ourselves, we must yet believe that we are sinners. And it must be so, although it is not evident, for faith is the evidence of things not seen." Again, he says in another place, "This hereditary sin is so deep a corruption of nature that no reason can understand it, but it must be believed from the revelation of the Scriptures." What is the reformer saying? That this law of sin and death, this original sin, is so deep in human nature that you cannot

understand it even if you are conscious of no sin. Like Paul said, "I am not conscious of anything against myself." One must still confess that he is a sinner, because the sinfulness of man's nature, the full extent of this inbred evil, is actually unconscious to the human mind. The great English evangelist, John Wesley, said this, "Never did every sin appear in the conversation of the violous wretch that ever lived. But look into thy nature and thou mayest see all in every sin in the seed thereof. There is a fullness of all unrighteousness. There is atheism, idolatry, adultery, murder. Perhaps none of these appear to be in thine heart, but there is more in that unfathomable depth of wickedness than thou knowest." In modern terminology, we would say man is not conscious of all the evil which is in his nature. So the root of original sin, the sinful nature, is in the subconscious mind, and it is not eradicated in conversion, and the ordinary daily experience. Also, the record of a believer's sin remains until the judgment, See *Great Controversy* page 485, The record of sin remains not only in the books of heaven, but in the mind of the believer as well. See the references on this on page 11 of the flip chart.

Our past experiences are all accurately recorded in the subconscious mind and the record of our past sins will not be blotted out until the final atonement. Now, it is clear from the tabernacle service that the daily service typified a cleansing from all known sin, for every converted believer is righteous in Jesus Christ, and He does not practice sin. He has a conscience void of offense toward God and toward his fellow man. And

with Paul, he can say, "In my conscious mind, I endorse the Law of God, or delight in the Law of God." Yet he confesses that he is still sinful by nature. Now, while the Holy Place apartment administration of the Tabernacle illustrated the work of grace in the deliverance from known sin and actual sin, the work in the Most Holy Place clearly typified a deeper experience.

For, on the ancient Day of Atonement, the people gathered at the sanctuary. They had already put away their known sin. They had confessed them and had received forgiveness, and yet they stood in need of a deeper cleansing. Thus, the high priest went into the Most Holy Place for them to make a final Atonement. Leviticus 16:30 says: "On that day," [the day of judgment], "on that day shall the priest make an atonement for you that ye might be clean from all your sins before the Lord.

So today, God calls His people to the sanctuary through His work of judgment and final atonement. We must come to the sanctuary, putting away all known sin, that we might be found in Him without fault, without spot or any such thing. And yet, as we come to the sanctuary, on this great antitypical day of atonement, we must confess our need of a deeper cleansing before we can stand in the sight of a holy God without an intercessor. In *Volume Five* pages 473 to 475, Sister White describes God's people, in the antitypical day of atonement, as they come to the sanctuary, the Lord makes them fully conscious of the sinfulness of their lives. They're represented as pleading before God for purity of heart. Finally, Jesus takes their names in judgment, blots out their sins, not just from the

record books of heaven, but from their minds. "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." *Patriarchs and Prophets*, page 358. And so we return to our illustration, on page 11, of the sealed man.

Our illustration of the sealed man. When Jesus brings His people into the judgment and blots out their sins, and bestows upon them the perfecting latter rain, He will thereby seal them for eternity. Notice the illustration of the sealed man. His body is still degenerate, like the converted man like Christ on earth, even like the unconverted man. But the sealed saints, the 144,000, attain to the full stature of perfect men and women in Christ. *Early writings* 71 says they reflect the image of Jesus fully. The only community of saints, who have ever lived on this earth, whose humanity reflects the image of Jesus fully, thus they can live without an intercessor in the great day of God. They do not have holy flesh, but they have holy hearts, sinless characters, fully like the Lord Jesus Christ. Then the last great change takes place when Jesus comes. Notice the last little diagram on page 11, "Changed at the Second Advent," it says. For when Christ comes the second time, He does not come to change the inward man, nor to finish the work of grace in the human heart, but He comes to change our vile bodies and fashion them like unto His glorious body. And thus the saved of all ages, are divided into two great groups as represented in the diagram on page 13, the resurrected and the translated. The resurrected are those who have entered the experience represented by the first apartment. The translated saints are

those who have entered into the experience represented by the second apartment.

The resurrected saints have received the experience of--notice page 13--in the first apartment, they have received pardon and regeneration. They have been sealed with the former rain, and have been prepared for death, and the judgment. But the translated saints, who enter into the work in the Most Holy Place receive the experience of the blotting out of sins, they are sealed with the latter rain and thus are prepared for translation. This is the third angel's message.

Notice by our diagram, the third angel is pointing to the Most Holy Place that God's people might enter this final experience and be prepared for the great day of God.