



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

*In this study we will walk through the sanctuary to see how many beings are represented there - will we find two or three? The earthly Sanctuary is a replica of the Heavenly and if we believe in and serve a trinity then we should find the trinity clearly illustrated here within the walls of God's temple.*

*The main part of this study is taken from “Secrets of the Sanctuary” which was written by the gentlemen below. The comments in blue will be mine.*

### **Secrets of the Sanctuary**



*By Steven Winn, David Boatwright & Doug Batchelor*

*An Amazing Fact: Eidetic (memory is rare in man and is cause for awe and admiration. Eidetic memory, also called photographic memory, is marked by an extraordinarily detailed and vivid recall of visual images with the ability to re-project and thus "visually" recall material. One man with this gift, Mehmed Ali Halici of Ankara, Turkey, recited 6,666 verses of the Koran from memory in six hours without a mistake. Six Koran scholars monitored the recitation.*

Experts have proven that one of the most successful methods of memorization is through picture association. The Lord uses this teaching technique because He knows that humans are extremely visual creatures. This is one of the main reasons Jesus taught with parables. Picture stories help people understand and remember the many abstract principles of salvation by associating them with visual images.

God first illustrated the plan of salvation immediately after Adam and Eve sinned by having them sacrifice a lamb. This process impressed upon the first couple the heinous results of sin and foreshadowed the ultimate death of the "Lamb of God" for their sins.

By the time the children of Israel had spent 400 years in Egypt serving as slaves to a pagan nation, the Lord saw that His people needed a complete re-educating as to the "big picture" of the plan of redemption-including their role and God's role in cleansing them from their sins and restoring them to His image.

This is why, when the children of Israel finally limped out of Egypt with scars on their backs and visions of the Promised Land dancing in their minds, God didn't immediately lead them north toward the Promised Land, but south toward Mt. Sinai. He was about to deliver to this infant nation one of the most powerful and enduring object lessons ever recorded. And He would do it almost entirely with symbols.

The Lord told Moses, "Let them make me a sanctuary; that I may dwell among them" ([Exodus 25:8](#)). Keep in mind that this earthly tabernacle was never intended to be an edifice to shelter God from the elements. Jehovah is not a homeless God. When Solomon was building the first temple in Jerusalem, he said: "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" ([1 Kings 8:27](#)).

*Note here in Exodus that it is God that will dwell among them - I singular, not we, but I.*

This, then, is the key to the puzzle of the sanctuary. The structure and ceremonies were to serve as symbols to illustrate the sequence and process of salvation.

As we consider the sanctuary and its symbols, the best example would be from the first sanctuary - the one that Moses had the people construct in the wilderness. This portable tent was often called the "tabernacle." Moses did not simply dream up what he thought this structure should look like. In the same way God spelled out the precise dimensions for Noah's Ark, God gave Moses exact plans for everything in the sanctuary, even to the minutest detail of the accessories.

God's plan wasn't arbitrary either. He already had a real dwelling place in heaven where the plan of salvation was first conceived. The earthly sanctuary was to be a miniature model, or shadow, of the heavenly. God told Moses, "According to all that I show thee, after the pattern of the tabernacle [in heaven], and the pattern of all the instruments thereof, even so shall ye make it" ([Exodus 25:9](#)). Unlike any other building ever constructed, the sanctuary would be a three-dimensional, life-sized lesson book. Every component, from the largest curtain to the tiniest piece of furniture, had a symbolic meaning that helped the children of Israel see, experience, and comprehend the plan of salvation and the role of the heavenly sanctuary in a very practical way.

### **A Journey to God**

Let's begin a brief tour through this unusual structure and learn a few basic lessons before examining the deeper meanings of the sanctuary system.

The sanctuary consisted of three principal areas: the courtyard, the holy place, and the most holy place. These three locations represent the three primary steps in the process of salvation known as justification, sanctification, and glorification, and they correspond with three phases of Christ's ministry: the substitutionary sacrifice, the priestly mediation, and the final judgment.

*We know that the courtyard, the Holy Place and the Most Holy Place, represent Jesus and His ministry - the courtyard, His crucifixion and as our High Priest in the holy and most holy place.*

*So far we have seen God the Father, the Almighty, who would dwell in the most Holy Place. Next we see Jesus, firstly in the courtyard (His death on the cross) then officiating as our High Priest in the Holy and Most Holy place.*

The holy of holies, the tabernacle's most sacred spot, represents the presence of God. The walls around the courtyard and the holy place vividly illustrate man's separation from God. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" ([Isaiah 59:2](#)). All of the sanctuary services represent a sinner's journey back to God. In the first three chapters of the Bible, sin enters the world and man is evicted from the garden of Eden. In the last three chapters, sin is eradicated and man is restored to the garden and communion with God.

Please keep in mind as we venture onto this holy ground that we are gathering only a few gems of truth. Volumes could be written on the sanctuary and its symbols without exhausting the subject.

### **The Door**

The first thing we notice as we approach the sanctuary is that there is only one door. Not even a fire exit! Remember Jesus' words: "I am the door: by me if any man enter in, he shall be saved" ([John 10:9](#)).

*So here we see Jesus.*

All that are saved are redeemed by Jesus alone. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" ([Acts 4:12](#)). The only way to God is through Christ, the only door.

*Note here, the only way to God is Christ - Two. This is absolutely what the Bible and SOP teach, so it is with interest that these men write one thing and yet preach another, they preach a trinity and yet say clearly that there is only one way to God, not a second or third way, just one - Jesus.*

### **The Courtyard**

The entire edifice of the sanctuary was surrounded by a courtyard made of linen curtains set up in a very specific orientation. It was twice as long as it was wide (150 feet long and 75 feet wide), and was to be set up with the one opening facing east. That arrangement ensured that the worshipers and priests who stood at the door had their backs to the rising sun instead of facing it like the pagan sun-worshipping religions of the day. God's people worship the Creator instead of the creation.

### **The Altar of Burnt Offering**

Immediately upon entering the door of the courtyard sat the brazen altar of burnt offerings. The altar was actually made of acacia wood and overlaid with brass. Some have likened the wood portion to human works and the brass to Christ's work. Without the brass, the wooden frame would have been consumed by the fire during the burning of the offerings, just as we will be consumed by the lake of fire if we do not believe that Jesus' grace must eclipse our good works.

### **The Laver**

Between the altar of burnt offerings and the tabernacle itself stood the laver. It was also made of brass and was filled with water for the cleansing of the priests.

The picture of sinners' justification became clear in the courtyard. Before God gave the Israelites His Law on tables of stone, He saved them from slavery in Egypt by virtue of their faith in the Passover Lamb (symbolized by the altar) and baptized them in the sea (represented by the laver). God takes us just as we are and forgives our sins. When we accept Christ, confess our sins, and ask for forgiveness, our heavenly record of sin is covered by Jesus' blood.

### **The Holy Place**

The actual tabernacle stood in the west half of the courtyard. It was divided into two compartments or rooms. While the width of the two rooms was the same, the length of the first room, the holy place, was twice as long as that of the most holy place. The walls of the central structure were made of acacia boards overlaid with gold and connected with silver hardware (Exodus 26).

All who entered the holy place to minister saw themselves reflected in the golden walls on every side, reminding them that the eyes of the Lord see all. "And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that" (Exodus 36:19). The priests could look up and see that they served under a red skin. Likewise, Christians are a nation of priests that serve Jesus under His blood.

The holy place had three articles of furniture. We will review them one by one.

*The books of Exodus and Leviticus are very detailed, but remember these books were to teach the people, to educate them. If you were studying biology and you opened up your biology book to study cells and all it told you is that a cell is a cell, and it never explained the function of a cell or what is inside it, without more information you would not understand it, and it's the same with the description of the sanctuary, it was like a cell, and within it were many other smaller functions which were used to educate and teach the people. So as we look into the Sanctuary and all of its typology, bear in mind how many beings you see there, is it two or three, because if there is a trinity then we should definitely see three divine beings here in the sanctuary.*

### **The Golden Lampstand**

Just inside the holy place on the left (south) side, stood the golden menorah that had seven candlestick branches (see Exodus 25:31-40). They were not wax candles as we know them, but lamps fuelled by pure olive oil. The priests trimmed the wicks daily, and refilled the bowls with oil so that the menorah would constantly be a source of light for the holy place. **Jesus said, "I am the light of the world" (John 8:12).**

He also said, "Ye are the light of the world" (Matthew 5:14). The olive oil in the lamps symbolized the Holy Spirit that illuminates the church. The lamp is a symbol of the Word, as well (Psalm 119:105).

*Notice that Jesus is the light – the oil symbolised the Holy Spirit, we will always find that the Holy Spirit is always something, not someone, wind, water, oil, fire etc. Who did Ellen White know as the Holy Spirit? Was it god the Holy Spirit?*

“We want the Holy Spirit, which is Jesus Christ.” — (E.G. White, Lt66, April 10, 1894)

“This refers to the omnipresence of the Spirit of Christ, called the Comforter.” — (E.G. White, 14MR 179.2)

“Christ has left His Holy Spirit to be His Representative in the world,” — (E.G. White, Lt84, October 22, 1895)

“The Holy Spirit is the Spirit of Christ; it is His Representative.” — (E.G. White, 13MR 313.3, 1895)

*This is absolutely clear - the Holy Spirit is the Spirit of Christ in His Omnipresence who comes to dwell within us.*

### **The Table of Showbread**

Opposite the lamp was the table of showbread on the north side. It was constructed of acacia wood and covered with gold ([Exodus 25:23-30](#)). On it were kept 12 loaves of unleavened bread ([Leviticus 24:5-9](#)). These loaves were symbolic of Jesus, who is the bread of life ([John 6:35](#)). They number 12 signified the 12 tribes of Israel and 12 apostles of Jesus who were to feed God's people with the bread of life-which is also a symbol of the Bible ([Matthew 4:4](#)).

*The Bible is very detailed in describing how the table of showbread had two rows of crowns around its perimeter and was placed on the north side, and that it had two stacks of bread - this represented something. It is also interesting to find that the bread is on the North side of the sanctuary. God's throne is in the North and this is the only piece of furniture that had two crowns around representing the Father and Son, symbolising the dual kingship, dual reigns of the Father and Son. We see the same picture in Revelation, the very throne room of God, where again we see Two, the Father and Son.*

*The river of life: "proceeding out of the throne of God and of the Lamb" Rev 22:1*

*God's Spirit proceeds from Him (God) John 15:26 but does not, like the Father and Son, have a throne in heaven.*

*Only one throne is seen in heaven; Rev 4:2 Only Two Beings share this throne.*

### **The Altar of Incense**

The altar of incense was located directly across from the door standing against the ornate veil that separated the holy place from the most holy place. Like several other items in the sanctuary, it was also made of acacia wood and covered with gold ([Exodus 30:1-3](#)). It was much smaller than the altar in the courtyard and contained a brass pot that held hot coals from the brazen altar of burnt offerings. It was here that the priest burned a very special blend of incense which filled the sanctuary with a sweet-smelling cloud, representing the prayers of intercession and confession of the believers sweetened by the Holy Spirit ([Exodus 30:8](#)).

*We note that only the priest could officiate here, and only Jesus is our High Priest. Exodus does not mention the Holy Spirit as sweetening the intercession as stated above, this is done solely by Jesus.*

1 Timothy 2:5 For *there is one God*, and *one mediator* between God and men, the man *Christ Jesus*;

Thus the great Intercessor presents His petition to the Father. *No middle-man comes between the sinner and Christ*. No dead prophet, no buried saint is seen. *Christ Himself is our Advocate*. *All that the Father is to His Son He is to those whom His Son in humanity represented*. In every line of His work *Christ acted as a representative* of the Father. He lived as our substitute and surety. He labored as He would have His followers labor, unselfishly, appreciating the value of every human being for whom He suffered and died. ST June 28, 1899, par. 11

**John 14:6; 1 Timothy 2:5; Hebrews 9:11-14.) Clothed With His Priestly Vestments—***Christ is the connecting link between God and man*. He has promised His personal intercession by employing His name. He places the whole virtue of His righteousness on the side of the suppliant. Christ pleads for man, and man, in need of divine help, pleads for himself in the presence of God, using the power of the influence of the One who gave His life for the world. As we acknowledge before God our appreciation of *Christ's merits, fragrance is given to our intercessions*. Oh, who can value this great mercy and love! As we approach God through the virtue of Christ's merits, we are clothed with His priestly vestments. He places us close by His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite. He puts His merits, as sweet incense, in a censer in our hands, in order to encourage our petitions. He promises to hear and answer our supplications. 6BC 1078.7

Christ represented the Father to the world, and He represents before God the chosen ones in whom He has restored the moral image of God. They are His heritage. To them He says, "He that hath seen Me hath seen the Father." No man "knoweth the Son, but the Father; neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal Him."

No priest, no religionist, can reveal the Father to any son or daughter of Adam. *Men have only one Advocate, one Intercessor*, who is able to pardon transgression. Shall not our hearts swell with gratitude to Him who gave Jesus to be the propitiation for our sins? Think deeply upon the love that the Father has manifested in our behalf, the love that He has expressed for us. We can not measure this love; for measurement there is none. Can we measure infinity? We can only point to Calvary, to the Lamb slain from the foundation of the world. ST June 28, 1899, par. 8

*No third person, no other intercessor, Jesus alone is our intercessor, He bridges the gap between God and man; again, we see just the Father and His Son.*

The Holy Place represents the process of sanctification. This corresponds to the wilderness wanderings of Israel. The pillar of fire was their menorah, and the manna was their showbread. The pillar of cloud was their cloud of incense.

*And who was it that was in the pillar of cloud guiding His people? In the statement above we read a sweet-smelling cloud, representing the prayers of intercession and confession of the believers sweetened by the Holy Spirit - And now in this last statement we read that the pillar of cloud was their incense and who was in that pillar – Christ.*

1 Corinthians 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and *that Rock was Christ*.



**The presence of Jesus Christ, enshrouded in the pillar of cloud by day and the pillar of fire by night**, followed this people in their wilderness wandering.  
SDA Bible Commentary, vol. 7 (EGW), Pagina 927

Sanctification is the process in the Christian's life of learning to obey. It is made up of a series of justifications. Each time we sin we ask for forgiveness, and we are justified again. However, God offers more than forgiveness when we confess. In **1 John 1:9**, He promises us that, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

It is that "cleansing from unrighteousness" that constitutes sanctification. The key ingredients in our sanctification are a devotional life in the Word, prayer, and witnessing. The sanctuary's bread, incense, and lamp represent these elements.

*Note, they represent these elements, and as we have seen they all represent Christ.*

### **The Most Holy Place**

The length of the most holy place equalled its width so that it formed a square. It was also as high as it was wide and long, making it a perfect cube-just like the New Jerusalem will be (see **Revelation 21:16**). The apartment contained only one piece of furniture.

### **The Veil**

This veil, or curtain, separating the holy and the most holy places of the sanctuary has great significance, because it was this veil that tore at the very moment **Jesus died on the cross** (**Matthew 27:51**; **Mark 15:38**; **Luke 23:45**). His death symbolized the end of the need for the exclusive Levitical priesthood to mediate between man and God.

**The veil represents the body of Jesus** (**Hebrews 10:19, 20**). It was only by passing through this veil that access was possible to the most holy place (**Hebrews 4:16**). The tearing of the veil symbolized the death of the Lamb of God, which now permits the believer in His atonement immediate access to the most holy place through the new **High Priest-Jesus Christ-the one and only Mediator between man and God**.

*Now we agree; Jesus is our only mediator between man and God, not the Holy Spirit.*

*This statement is correct, it is Jesus that is our only mediator, it is He who presents our prayers to the Father, but the Church is not consistent when it comes to the Holy Spirit. Amazing Discoveries tells us that our prayers are presented to God by the Holy Spirit - is this what the SOP tells us?*

John saw the smoke of the incense with the prayers of the saints ascend up before God. Our **prayers, made fragrant by the righteousness of Christ** our Saviour, are presented by the Holy Spirit before the Father. <http://amazingdiscoveries.org/the-altar-of-incense>

It was here that the **priest** burned a very special blend of incense which filled the sanctuary with a sweet-smelling cloud, representing the prayers of intercession and confession of the believers **sweetened by the Holy Spirit** (**Exodus 30:8**). Amazing Facts (full statement above)

*So do we have two mediators? Not according to the Bible and SOP.*

Jesus Presents Our Poorly Worded Prayers to the Father—Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection.

(The Desire of Ages, 667.) Pr 48.3

The Jews had refused to seek Him in the only way whereby He could then be found, through the ministration in the sanctuary in heaven. Therefore they found no communion with God.

To them the door was shut. They had no knowledge of Christ as the true sacrifice and the only mediator before God; hence they could not receive the benefits of His mediation.

{Christ In His Sanctuary 108.2}

Christ is your Redeemer; He will take no advantage of your humiliating confessions. If you have sin of a private character, confess it to Christ, who is the only Mediator between God and man.

1 John 2:1 “If any man sin, we have an advocate with the Father, Jesus Christ the righteous.”

### **The Ark of the Covenant**

Inside the most holy place, or "holy of holies," was one piece of furniture—the ark of the covenant. This sacred box, also constructed of acacia wood and covered with gold, contained the tables of stone upon which God had written the Ten Commandments. Later it also contained Aaron's rod that had budded and a small pot of manna.

The lid of the ark was called the "mercy seat" ([Exodus 25:17](#)), and above it was the shining glory of the Lord, or Shekinah (which literally means "the dwelling"), radiating between two covering cherubs, or angels, on either end of the ark. This was a symbol of the throne of God and the presence of the Almighty in heaven. The walls of the most holy place were engraved with many angels, representing the clouds of living angels that surround the person of God in heaven ([1 Kings 6:29](#)).

### **How It All Works**

The sanctuary shows how God deals with sin. Sin cannot be ignored. Its wages are death ([Romans 6:23](#)). The law can't be changed to make sinners not guilty. Sin's wages must be paid, either by the sinner in receiving eternal death, or by Christ on the cross. Let's follow a sin as it is confessed, and then processed through the sanctuary.

### **The Courtyard Ministry**

When a sinner became convicted of sin by the Holy Spirit and wanted to confess it, he came to the door of the courtyard with a spotless animal (usually a lamb) to sacrifice. He laid his hands on the head of the innocent victim and confessed his sin. This symbolically transferred his sin and its penalty to the lamb. Then with his own hand he had to slay the animal and shed its blood. This was to impress upon the repentant sinner that his sins would ultimately require the death of the spotless Lamb of God.

This was the part of the sinner in the sanctuary service. The priests, who represented the mediation of Christ between the guilty sinner and his God, did the rest.



After confessing his sin and slaying the lamb, the sinner went away forgiven, his sin covered by the shed blood of the victim. Of course the lamb's blood didn't cover the sin, but it represented the blood of Christ, "the Lamb of God which taketh away the sin of the world" ([John 1:29](#)).

After some of the blood was caught by the priest, the rest was poured out on the ground at the base of the altar and the animal was burnt on the altar. The altar symbolizes the cross where Jesus was sacrificed for the sins of the world. His blood was spilt on the ground at the foot of the cross when the centurion pierced His side ([John 19:34](#)).

The blood of the lamb, symbolically bearing the guilt of the sinner, was then taken by the priest and transferred to the holy place of the sanctuary. However, the priest never went into the sanctuary without first cleansing himself at the laver. This washing is symbolic of baptism and is listed as one of the symbols for salvation. ([Acts 2:38](#)) The Israelites had to cross the Red Sea before they were free from the bondage of Egypt. "And were all baptized unto Moses in the cloud and in the sea" ([1 Corinthians 10:2](#)).

So in the courtyard we pass through the fire and water. Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" ([John 3:5](#)).

In the holy place the smoke of the incense rising from the altar represented the intercession of the Holy Spirit in Jesus' name, making our prayers of confession acceptable to the Father ([Romans 8:26, 27](#)). Each day the blood, bearing the guilt, was sprinkled before the veil, thus transferring the guilt from the sinner to the tabernacle. There the guilt of the repentant sinners accumulated throughout the year until the Day of Atonement.

*Here it tells us that the incense rising from the altar represented the intercession of the Holy Spirit, however, we have clearly seen that our only intercessor is Jesus. But because of the trinity doctrine you have to try to fit the Holy Spirit into the picture as a third being and statements then become inconsistent. But when you believe the Word of God over the word of man the scriptures open up as a beautiful new book, showing the Love of a Father and His Beloved Son our only Redeemer and High Priest our only Intercessor, He that sacrificed all, He that alone can atone for us, not an impersonal third being.*

**Jesus is our Advocate, our High Priest, our Intercessor.** Our position is like that of the Israelites on the day of Atonement. When the high priest entered the most holy place, representing the place where our High Priest is now pleading, and sprinkled the atoning blood upon the mercy seat, no propitiatory sacrifices were offered without. While the priest was interceding with God, every heart was to be bowed in contrition, pleading for the pardon of transgression. ST June 28, 1899, par. 2

Type met antitype in the death of Christ, the Lamb slain for the sins of the world. Our great High Priest has made the only sacrifice that is of any value in our salvation. When he offered Himself on the cross, a perfect atonement was made for the sins of the people. We are now standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. No sacrifices are to be offered without, for the great High Priest is performing His work in the most holy place. **In His intercession as our advocate, Christ needs no man's virtue, no man's intercession.** He is the only sin-bearer, the only sin-offering. Prayer and confession are to be offered only to Him who has entered once

for all into the most holy place. He will save to the uttermost all who come to Him in faith.  
*He ever liveth to make intercession for us.* ST June 28, 1899, par. 3

The mightiest human being, whatever may be his claim, is not infinite. He can not understand infinity. *Christ plainly stated, "No man knoweth the Father but the Son."* ST June 28, 1899, par. 7

*If there is a third person, god the Holy Spirit, then this last statement is very strange. Surely the Holy Spirit would know God, and yet again it is not mentioned here.*

### **The Most Holy Place Ministry**

Once a year, on the Day of Atonement, the high priest took two perfect kid goats, and lots were cast over them to determine which one would be the Lord's goat and which would be the scapegoat (called Azazel in Hebrew). After confessing his own sins and those of his family, the high priest placed his hands on the Lord's goat and confessed the sins of the entire congregation which had accumulated in the holy place during the year. Then the Lord's goat was slain, and the blood was taken by the high priest into the most holy place and offered before the mercy seat of the ark where the presence of God dwelt.

The Ark of the Covenant contains some of the most beautiful and significant symbolism of God's entire plan of salvation. Inside the ark, between the golden bowl of manna, symbolizing God's providence, and Aaron's rod that budded, symbolizing God's authority and discipline, were the two tables of stone on which God's finger inscribed the law that has been violated by all men ([Romans 3:23](#)). The breaking of that law is sin ([1John 3:4](#)) and the penalty for sin is death ([Romans 6:23](#)).

Between the law which condemns us to death and the all-consuming presence of God is the mercy seat, or the lid of the ark. This arrangement illustrates that only Jesus' mercy saves us from being consumed by the fiery presence and justice of God. But Jesus' mercy isn't cheap. He bought it with His own blood. He paid the wages of sin so He could offer mercy to all who will accept it.

Next, representing Christ as Mediator, the high priest transferred the sins that had polluted the sanctuary to the live goat, Azazel, which was then led away from the camp of Israelites. This symbolically removed the sins of the people and readied the sanctuary for another year of ministry. Thus, all things were right between God and His people once again.

*The Ark of the Covenant is where God Almighty dwells. The priest who comes before the ark is Jesus – TWO.*

### **A Broad View of Salvation**

The plan of salvation is the theme of the entire Bible. The salvation of the children of Israel from Egypt follows this plan exactly. Egypt corresponded to the courtyard where justification transpired. God sacrificed all the firstborn of Egypt, representing those who will pay for their own sins. But the Israelites were allowed to substitute the blood of the Passover Lamb for their firstborn child, representing those who accept Jesus' payment. After the sacrifice came the cleansing. All of the children of Israel were "baptized" in the Red Sea ([1 Corinthians 10:1, 2](#)) symbolized by the laver.

This daily progress in character building is the process of sanctification. But what is the end result of sanctification? Eventually we come to the place where we would rather die than dishonor our Saviour by sinning. That is when the new covenant is fulfilled in us. "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" ([Jeremiah 31:33](#)). When God's law is our delight and pleasure and sin has no more power over us, then the process of sanctification is complete.

### **Atonement**

For ten days leading up to the Day of Atonement, the children of Israel were to clean their camp, houses, bodies, and guilt by confessing every known fault. After the high priest went through the ritual of cleansing the sanctuary, God had a clean sanctuary and a clean people.

Now, as the real atonement is taking place in heaven, God's people must be purified again. In order to finish the cleansing of the sanctuary and bring His people to heaven, Christ cannot have any more sins confessed. The wicked will go on sinning, but they will bear their own sins and pay sin's wages in the judgment.

The righteous, on the other hand, will have gained the victory over sin through the blood of Jesus Christ. This takes place when they all have the new covenant experience, which takes the law from the stone tables and makes it an integral part of their hearts. At that time, Christ can finish cleansing His heavenly sanctuary and come for His bride because His earthly sanctuary-his people-have also been cleansed. He will have a clean sanctuary in heaven and a clean sanctuary on earth. Doesn't Jesus say that we are His temple ([Ephesians 2:19-21](#); [1 Corinthians 3:16](#))?

*And He, not a third person, dwells within our temple bodies and intercedes to the Father as our prayers ascend to Heaven.*

In cleansing the temple, Jesus announced His mission as the Messiah and began His work. The temple was designed to be an object lesson for Israel and for the world. God intended that every created being should be a temple for the Creator to live in. Darkened and defiled by sin, human hearts no longer revealed the glory of the Divine One. **But by the incarnation of the Son of God, God dwells in humanity**, and through saving grace the heart becomes His temple again. Humble Hero 66.3 E G. White

“Do you not know that you are the temple of God and that **the Spirit of God dwells in** you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.” 1 Corinthians 3:16, 17. Humble Hero 66.6 E G. White

No one by himself can cast out the evil agencies that have taken possession of the heart. **Only Christ can cleanse the soul temple**. But He will not force His way in. He says, “Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him.” Revelation 3:20. **His presence will cleanse and sanctify the soul so that it may be a holy temple to the Lord, “a dwelling place of God in the Spirit.”** Ephesians 2:22. Humble Hero 66 E G. White

*Note again that this transformation of our hearts is by the indwelling of the Spirit of God (not God the Holy Spirit – big difference) and is wrought out by the Father and Son.*

Romans 8:9 But ye are not in the flesh, but in the Spirit, if so it be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.

*Two, the Father and Son, that dwell within us by Their Holy Spirit, not a third being but the very presence of Christ.*

“The Holy Spirit is the breath of life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ.” *Desire of Ages*, p. 805.

“They have one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks.” *Testimonies*, Vol. 9, p. 189.

The Glory that the Father gave to Christ is given to us: “Jesus is waiting to breathe upon all his disciples, and give them the inspiration of his sanctifying spirit, and transfuse the vital influence from himself to his people . . . Christ is to live in his human agents, and work through their faculties, and act through their capabilities. Their will must be submitted to His will, they must act with His Spirit, that it may be no more they that live, but Christ that liveth in them. Jesus is seeking to impress upon them the thought that in giving His Holy Spirit He is giving to them the glory which the Father has given Him, that He and His people may be one in God.” *Signs of the Times*, October 3, 1892, par. 4.

*What a precious gift. By His omnipotent omnipresence, Christ dwells with each of us that invite Him, not a third person that does not know the sins and temptations that we have to endure, but the very presence of our beloved Saviour who has been tempted like we are and knows the pain that sin can bring.*

### **Jesus Is the Sanctuary**

This study could go on for hundreds of pages, but ultimately the central theme of the whole sanctuary system is Jesus. Jesus is the door, the spotless lamb, and our high priest. He is the light of the world and the bread of life. He is the living water in the laver and the rock upon which is written the law of God in the ark. His love is the gold shimmering throughout the holy place. It is His blood that makes it possible for us to approach the Father. Indeed, Jesus is the essence of the temple, for He said, "Destroy this temple, and in three days I will raise it up. ... But he spake of the temple of his body" ([John 2:19, 21](#)).

*So how many do we see in the Sanctuary? TWO - the FATHER and HIS beloved Son.*

Have you made Christ your sanctuary? The Scriptures promise: "Behold, A king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" ([Isaiah 32:1, 2](#)).

"We might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" ([Hebrews 6:18, 19](#)).

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" ([Hebrews 4:16](#)).

"Of the Three Persons of the God head, the Holy Spirit is the least understood. It is ironic that the Person who is closest to us, the Being who produces the new birth in us, who dwells in us and transforms us, is the One we know so little about." <http://www.amazingfacts.org/media-library/media/e/10250/t/the-holy-spirit>

*For ministers of the word of God to utter such words as those directly above is to me incredible. How can you read the plain truths of the Bible, how can you see the hundreds of quotes from Ellen White and the Pioneers and say that the Holy Spirit is the least understood. It certainly would be ironic if there was a third co-equal god that dwelt within us and we did not know Him.*

*When Jesus was on earth His mission was to show us the Father. If there was a third being, why did Jesus never speak of him? The whole concept of the trinity doctrine is confusion and God is not a God of confusion. The trinity doctrine is a dishonour to Christ. According to the Church, Christ says I will come to you – they say no, that's what you say but you send someone else. Christ says I will take your prayers and present them before the Father, they say – you do part and the holy spirit does part. On and on this blasphemous teaching goes, how hurtful it must be to our Lord, He who has done and is doing so much for us and continues to do.*

*Those who cling to the doctrine of the trinity attribute His works to a third being, a being whom the Bible and the SOP does not speak about or know. And that is why the Holy Spirit is the least understood - you are trying to understand someone, a third being, that does not exist!*

"The righteous are represented as wondering what they have done for which they are to be so liberally rewarded. **They had had the abiding presence of Christ in their hearts; they had been imbued with his Spirit,** and without conscious effort on their part; they had been serving Christ in the person of his saints, and had thereby gained the sure reward. (Ellen G. White. Review and Herald, 3rd July 1894, 'Parable of the laborers')

"Christ declared that after His ascension, he would send to his church, as his crowning GIFT, the comforter, **who is the Holy Spirit -- THE SOUL OF HIS LIFE,** The efficacy of His Church, the light of the world. **With HIS SPIRIT CHRIST** sends a reconciling influence and a power that takes away sin. In the gift of the Spirit, [HIS LIFE--THE SOUL OF HIS LIFE] Jesus gave to man the highest good that heaven could bestow." E.G. White, Review and Herald, May 19, 1904. Book 5, p. 42.

**"He [Christ] would intercede for them, and would send them His own representative, the Holy Spirit,** who would attend them in their work. **This representative would not appear in human form,** but by faith would be seen and recognized by all who should believe in Christ."—3 Review, 511 (October 26, 1896).

"Cumbered with humanity Christ could not be in every place personally, therefore it was altogether for their advantage that He should leave them to go to His Father and send the Holy Spirit to be His successor on earth. **The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit.**" E.G. White, (Manuscript Releases Volume 14 (No's 1081-1135) MR No.1084.



While Jesus ministers in the true Sanctuary above, **He is through His Holy Spirit working through His earthly messengers.**—*Counsels on Health*, 545.

"The Saviour promised that **His presence** would be always with them. **Through the Holy Spirit He would be even nearer to them than when He walked visibly among men.**"—*Ministry of Healing*, 104.

"Jesus had assured them that **He would send the Comforter, as an equivalent for His visible presence.**"—*3 Spirit of Prophecy*, 256.

"And Pentecost brought them the presence of the Comforter, of whom Christ had said, 'He shall be in you' . . . Henceforth, **through the Spirit, Christ was to abide continually in the hearts of His children. Their union with Him was closer than when He was personally with them.**"—*Steps to Christ*, 74-75.

"They would realize no break in their communion, and no diminution of power because of the Saviour's absence. While Jesus ministers in the Sanctuary above, **He is still by His Spirit the minister of the church on earth** . . . His energizing presence is still with His church."—*Desire of Ages*, 166.

"The influence of **the Holy Spirit is the life of Christ in the soul. We do not see Christ and speak to Him, but His Holy Spirit is just as near us in one place as in another. It works in and through every one who receives Christ.** Those who know the indwelling of the Spirit reveal the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith."—*12 Manuscript Release*, 260-261 (*Manuscript 41*, 1897).

"We want the **Holy Spirit**, which is **Jesus Christ**."  
(E.G. White, Lt66, April 10, 1894)

"This refers to the omnipresence of **the Spirit of Christ, called the Comforter**."  
(E.G. White, 14MR 179.2)

"Christ has left **His Holy Spirit** to be **His Representative** in the world,"  
(E.G. White, Lt84, October 22, 1895)

"The Holy Spirit is the **Spirit of Christ**; it is **His Representative**."  
(E.G. White, 13MR 313.3, 1895)

*To close this study, look at the last statement found in Maranatha. To be heirs of the Kingdom, who does our fellowship have to be with, is it two or three?*

*We have seen that throughout the sanctuary we find two, the Father and Son. In Heaven and the very throne room of God we find two, the Father and Son. Through eternity when by their grace we may be found ready for eternity, who will we spend eternity with - the Father and His beloved Son.*



To be heirs of **God and joint heirs with Christ**, is to be entitled to unsearchable riches—treasures of such value that in comparison with them the gold and silver, the gems and precious stones of earth, sink into insignificance.....To have **fellowship with the Father and His Son Jesus Christ** is to be ennobled and elevated, and made a partaker of joys unspeakable and full of glory. Food, clothing, station, and wealth may have their value; but to have a connection with God and to be a partaker of His divine nature is of priceless value. Our lives **should be hid with Christ in God**; and although it “doth not yet appear what we shall be,” “when Christ, who is our life, shall appear,” “we shall be like him; for we shall see him as he is.” The princely dignity of the Christian character will shine forth as the sun, and the beams of light **from the face of Christ** will be reflected upon those who have purified themselves even as He is pure. The privilege of **becoming sons of God** is cheaply purchased, even at the sacrifice of everything we possess, be it life itself.  
Maranatha Page 349

*If there were three to be worshiped, the Bible and the SOP would have clearly revealed this to us.*

"Of the Three Persons of the God head, the Holy Spirit is the least understood. It is ironic that the Person who is closest to us, the Being who produces the new birth in us, who dwells in us and transforms us, is the One we know so little about." <http://www.amazingfacts.org/media-library/media/e/10250/t/the-holy-spirit>

*Why can't we understand this third being? It is simply because a third being, god the Holy Spirit, does not exist. When you take the Word of God and not the fables of man, it is simple.*

1 John 1:3 ..... **“truly our fellowship is with the Father, and with his Son Jesus Christ.”**

**“The Father and the Son alone are to be exalted.”**  
(E.G. White, *YI*, July 7, 1898)

*Please visit our video section and watch The Sanctuary.*