

SANCTUARY STUDIES LESSON #22

THE GOLDEN ALTAR

INTRODUCTION

All italics are in the original text. All other emphases are authors unless noted. All Scriptures are from the K.J.V. Bible unless stated otherwise.

The altar of incense is another place where love and trust in the Son of God is built. It represents the prayer life of the individual. This altar was in front of, or before, the veil to the most holy place. The sensor, the only furniture at this altar, was portable, and was brought into the most holy place on the Great Day of Atonement. The censor was placed on the altar within a border, or crown of gold. The censor was filled with fire, kindled by God Himself, and the holy incense was placed upon the burning coals, making a sweet savor to the Lord. This incense was kept burning continually and was very aromatic even being smelt far outside the boundary of the tabernacle.

This altar is the place where sin is addressed in a profound way. It is the place of prayer. It represents the connection between Christ and the believer. It is part of the process of becoming one with the Father and Christ! It is the place of trysting in its most significant and deep manifestation. It is the place where we examine and accept the marriage contract of the Lord! The contract is the Bible.

Let's look at some of the requirements that the Lord expects of His bride before she can be the "lamb's wife." The altar of incense is the third article in the trysting room. This is the place where we become closer and closer acquainted with our Saviour until we are one with Him just as He is one with His Father! See John 17:11, 21, 22. Remember this, only those whom Jesus knows are allowed into heaven.

MATTHEW 7:22, 23. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then

will I profess unto them, I never knew you: depart from me, ye that work iniquity."

GENESIS 4:1. "And Adam knew Eve his wife; and she conceived, and bare Cain, **and said, I have gotten a man from the LORD.**"

NOTE: This is a revelation of what it takes for us to bear much fruit for the Lord, that is bring forth souls to the Lord. We must let Christ know us, and we must know Him for that to happen! That is accomplished in the trysting room and especially at the altar of incense. By being one with Him is the only way we can bear children for the Lord! This trysting room is the place we fall in love with Jesus through the service of the seven-branched candlestick (which is the holy spirit), the table of shewbread (which represents the Word of God, the Bible), and the altar of incense (which represents the prayer life and the merits of Christ). This is the process that we have for getting a knowledge of the Father and His Son! It is no casual prayer that is here represented, but that heart wrenching agony over sin. It is that type of prayer, not laxness or indifferent or lazy humdrum prayer. As our prayers for victory are answered we are led to trust our lover more and more. This is where we fall in love with our husband to be.

EW 280:1, Every case had been decided for life or death. While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. Christ had received His kingdom, having made the atonement for His people and blotted out their sins. **The subjects of the kingdom were made up. The marriage of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation,** and Jesus was to reign as King of kings and Lord of lords." {EW 280.1}.

NOTE: The place where Christ's bride makes herself ready for translation without spot or wrinkle or any such thing, with no guile in her, takes place at

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this altar. Since prayer is the breath of life to the soul, this altar plays a magnificently crucial part in the union of our God and us. If Christ does not know us, we cannot go with Him when He comes to gather His people at the end of time.

The altar of incense has another important function also. On the great Day of Atonement, the censer is taken from the altar of incense and carried into the most holy place by the high priest. Here it plays a most important part in the final cleansing of the temple, within us, from all sin. we will study this when we study the lesson on the most holy place or shrine (Moffitt translation). These two apartments are connected in function by this censer and the purpose of both is concerned with victory over sin. but now, we will study the holy place application of this altar.

It is necessary to understand and know what Christ's work in this apartment has been since His death until 1844 when He moved to the most holy apartment.

GC 88:1. "The ministration of the earthly sanctuary consisted of two divisions; the priests ministered daily in the holy place, while once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary. Day by day the repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. The animal was then slain. **"Without shedding of blood," says the apostle, there is no remission of sin. "The life of the flesh is in the blood."** [Leviticus 17:11.] The broken law of God demanded the life of the transgressor. The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases, the blood was not taken into the holy place immediately; but the flesh was then to be eaten by

the priest, as Moses directed the sons of Aaron, saying, **"God hath** given it you to bear the iniquity of the congregation." [Leviticus 10:17.] Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary." {GC88 418.1}.

GC88 418:2. "Such was the work that went on, day by day, throughout the year. The sins of Israel were thus transferred to the sanctuary, and a special work became necessary for their removal."

GC88 419:1. "Once a year, on the great day of atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration."

GC88 420:2-421:3. "Such was the service performed "unto the example and shadow of heavenly things." And what was done in type in the ministration of the earthly sanctuary, is done in reality in the ministration of the heavenly sanctuary. After his ascension, our Saviour began his work as our high priest. Says Paul, **"Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us."** [Hebrews 9:24.] {GC88 420.2}.

"The ministration of the priest throughout the year in the first apartment of the sanctuary, "within the veil" which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at his ascension. It was the work of the priest in the daily ministration to present before God the blood of the sin-offering, also the incense which ascended with the prayers of Israel. So did Christ plead his blood before the Father in behalf of sinners, and present before him also, with the precious fragrance of his own righteousness, the prayers of penitent believers. **Such was the work of ministration in the first apartment of the sanctuary in Heaven.** {GC88 420.3}.

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NOTE: It is only the people who brought their sacrifices and confessed their sins that were considered in the cleansing of the sanctuary in the most holy place; so also, it is only the children of modern Israel, or the born-again Christian, whose sins are delt with in the final atonement after 1844. The rest of the wicked are not considered until during the millennium, or 1,000 year while the earth is desolate. Let's continue in Great Controversy 1888:

“Thither the faith of Christ’s disciples followed him as he ascended from their sight. Here their hopes centered, “which hope we have,” said Paul, “as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever.” “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.” [Hebrews 6:19, 20; 9:12.] {GC88 421.1}.

“For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a special work of atonement at the close of the year, so before Christ’s work for the redemption of men is completed, there is a special work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy place to perform the last division of his solemn work,—to cleanse the sanctuary. {GC88 421.2}.

“As anciently the sins of the people were by faith placed upon the sin-offering, and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing

of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But, before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin, and faith in Christ, **are entitled to the benefits of his atonement.** The cleansing of the sanctuary therefore involves a work of investigation,—a work of judgment. **This work must be performed prior to the coming of Christ to redeem his people; for when he comes, his reward is with him to give to every man according to his works.** [Revelation 22:12.] {GC88 421.3}.

FLB 204:1-4. “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Hebrews 9:24. {FLB 203.1}.

“The subject of the sanctuary ... should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest.... {FLB 203.2}.

“The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. **We must by faith enter within the veil, “whither the forerunner is for us entered.”** Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father’s throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God. {FLB 203.3}.

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“He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.” Proverbs 28:13. **If those who hide and excuse their faults could see how Satan exults over them, how he taunts Christ and holy angels with their course, they would make haste to confess their sins and to put them away. Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Therefore, he is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome.** But Jesus pleads in their behalf His wounded hands, His bruised body; and He declares to all who would follow Him, “**My grace is sufficient for thee.**” 2 Corinthians 12:9.... **Let none, then, regard their defects as incurable. God will give faith and grace to overcome them.**” {FLB 203.4}.

NOTE: Jesus said, “If ye love me keep my commandments.” John 14:15. He also said, I am the way, the truth, and the life. Verse 6. If this is true then we must accept what is true in order to receive Jesus the truth!

With this understanding everything we believe is of paramount importance because if we believe a lie, we do not have Jesus! We have rejected Him because He is the truth! We must examine what we believe by God’s holy Word. if we allow deception to form part of our belief, then we have allowed Satan to deceive us. We must then align our belief with Bible truth! And reject anything that does not align with that truth as error.

1ST CORENTHIANS 12:9. “My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”

NOTE: What is grace? It is the unmerited favor of God toward us. We have nothing to recommend us

to God, it is His desire to help us without any recompense from us. Even our obedience is of no value as payment for His grace. Some people jump on that idea and take it to an extreme by declaring that because of this unmerited favor we do not have to keep the law. They declare it is no longer required because of this grace. They contend that they are saved by grace without the law. By this statement they throw away obedience. They seem to think that salvation is heaven and eternal life. Nothing is farther from the truth. Salvation is not heaven; heaven is the abode of the saved. and eternal life is the reward of the saved. **Salvation is freedom from Satan and sin.** Jesus declares, If ye love Me keep My commandments and the Father and I will come and make our abode with you This has nothing to do with works! If ye love me you will do what I want you to do to make me happy. We do things to please our wives because we love them and want to please them, not to win their favor. There is a difference.

There are two definitions of grace that I found to be true. They are from:

Strong Concordance: under grace. “The divine influence upon the heart, and its reflection in the life.”

Noel Webster’s Dictionary 1829 edition. **“GRACE”** “Grace is the **influence of the spirit renewing the mind and restraining from sin.**”

PP 353:2. “The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place was an altar of perpetual intercession, before the holy, an altar of continual atonement. **By blood and by incense God was to be approached—symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul.** {PP 353.2}.

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“As the priests, morning and evening, entered the holy place at the time of incense, the daily sacrifice was ready to be offered upon the altar in the court without. This was a time of intense interest to the worshipers who assembled at the tabernacle. Before entering into the presence of God through the ministration of the priest, they were to engage in earnest searching of heart and confession of sin. They united in silent prayer, with their faces toward the holy place. Thus, their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Saviour prefigured by the atoning sacrifice. The hours appointed for the morning and the evening sacrifice were regarded as sacred, and they came to be observed as the set time for worship throughout the Jewish nation. And when in later times the Jews were scattered as captives in distant lands, they still at the appointed hour turned their faces toward Jerusalem and offered up their petitions to the God of Israel. In this custom Christians have an example for morning and evening prayer. While God condemns a mere round of ceremonies, without the spirit of worship, He looks with great pleasure upon those who love Him, bowing morning and evening to seek pardon for sins committed and to present their requests for needed blessings.” {PP 353.3}.

4aSG (SPIRITUAL GIFTS VOL. 4). 8:3, “Directly before the ark, but separated by the curtain, was the golden altar of incense. **The fire upon this altar was kindled by the Lord himself**, and was sacredly cherished by feeding it with holy incense, which filled the sanctuary with its fragrant cloud, day and night. Its fragrance extended for miles around the tabernacle. When the priest offered the incense before the Lord, he looked to the mercy-seat. Although he could not see it, he knew it was there, and as the incense arose like a cloud, the glory of the Lord descended upon the mercy-seat, and filled the most holy place, and was visible in the holy place, and the glory often so filled both apartments that the priest was unable to officiate, and was obliged to stand at the door of the tabernacle. The

priest in the holy place, directing his prayer by faith to the mercy-seat, which he could not see, **represents the people of God directing their prayers to Christ before the mercy-seat in the heavenly sanctuary. They cannot behold their Mediator with the natural eye, but with the eye of faith they see Christ before the mercy-seat, and direct their prayers to him, and with assurance claim the benefits of his mediation.**” {4aSG 8.3}.

HEBREWS 4:15, 16. “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

NOTE: What is this grace? We will look as a broader definition of grace. Most believe that this favor means that Jesus will save them in their sins. they believe a person does not have to overcome sin but is still saved regardless of his shortcomings. We shall look at the spirit of prophecy for an understanding of this subject.

AG 87:1-6. “I will heal their backsliding; I will love them freely. Hosea 14:4. {AG 87.1}.

“I hope that none will obtain the idea that they are earning the favor of God by confession of sins or that there is special virtue in confessing to human beings.... The Lord would have us come to Him daily with all our troubles and confessions of sin, and He can give us rest.... {AG 87.2}.

“Confess your secret sins alone before your God. Acknowledge your heart wanderings to Him who knows perfectly how to treat your case. If you have wronged your neighbor, acknowledge to him your sin and show fruit of the same by making restitution. Then claim the blessing. Come to God just as you are, and let Him heal all your infirmities. Press your case to the throne of grace; let the work be thorough. Be sincere in dealing with God and your own

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soul. **If you come to Him with a heart truly contrite, He will give you the victory....** He will not misapprehend or misjudge you. {AG 87.3}.

“Your fellow men cannot absolve you from sin or cleanse you from iniquity. Jesus is the only One who can give you peace. He loved you and gave Himself for you. His great heart of love is “touched with the feeling of our infirmities” (Hebrews 4:15). **What sins are too great for Him to pardon? what soul too dark and sin-oppressed for Him to save? He is gracious, not looking for merit in us, but of His own boundless goodness healing our backslidings and loving us freely, while we are yet sinners. He is “slow to anger, and of great kindness” (Nehemiah 9:17). { AG 87.4}.**

“There is a remedy for the sin-sick soul. That remedy is in Jesus. Precious Saviour! His grace is sufficient for the weakest; and the strongest must also have His grace or perish. {AG 87.5}.

“I saw how this grace could be obtained. Go to your closet and there alone plead with God. “Create in me a clean heart, O God; and renew a right spirit within me” (Psalm 51:10). Be in earnest, be sincere. Fervent prayer availeth much. Jacob-like, wrestle in prayer. Agonize. Jesus in the garden sweat great drops of blood; you must make an effort. Do not leave your closet until you feel strong in God; then watch, and just as long as you watch and pray, you can keep these evil besetments under, and the grace of God can, and will, appear in you.” {AG 87.6}.

NOTE: This is the work represented at the altar of incense.

ROMANS 1:5. “By whom we have received grace and apostleship, **for obedience to the faith among all nations, for his name.**”

NOTE: Grace is for obedience! It is not freedom to commit sin as we might desire.

ROMANS 5:18-20. “Therefore, as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound”

ROMANS 3:28-30. “Therefore, we conclude that a man is justified by faith without the deeds of the law. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: Seeing *it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law.*”

TITUS 2:11-14. “For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, **in this present world;** Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

AG 86:1, 2. “Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. Revelation 8:3. {AG 86.1}.

“True prayer takes hold upon Omnipotence and gives us the victory. Upon his knees the Christian obtains strength to resist temptation.... The silent, fervent prayer of the soul will rise like holy incense to the throne of grace and will be as acceptable to God as if offered in the sanctuary. To all who thus seek Him, Christ becomes a present help in time of

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need. They will be strong in the day of trial.” {AG 86.2}.

NOTE: Does this language sound like you can be saved while continuing in a sinful life? We just looked at Romans 3 28-31. Here Paul is making an argument for justification by faith. It sounds like he is saying that obedience to the law is not necessary and a form of unbelief. Is that really what he is saying? I answer **NO!** why? Because in verse 31 he says **“do we then make void the law through faith? God forbid: yea, we establish the law.”** So, how do we get this together so that our belief does not contradict any part of Scripture?

The Devil has a psychological deception that he presses on every individual. “You are a sinner.” He says, “You know you cannot quit the sin you love so much. It is hopeless because you will be a sinner till Jesus comes!” Is this not the way most Christians feel is their plight?

Listen to what the spirit of prophesy and the Bible has to say about this deception of the Devil.

UL (THE UPWARD LOOK) 238:7, 8. “Beholding Christ for the purpose of becoming like Him, the seeker after truth sees the perfection of the principles of God’s law, and he becomes dissatisfied with everything but perfection. Hiding his life in the life of Christ, he sees that the holiness of the divine law is revealed in the character of Christ, and more and more earnestly he strives to be like Him. **A warfare may be expected at any time, for the tempter sees that he is losing one of his subjects. A battle must be fought with the attributes which Satan has been strengthening for his own use.** {UL 238.7}.

“The human agent sees what he has to contend with—a strange power opposed to the idea of attaining the perfection that Christ holds out. But with Christ there is saving power that will gain for him victory in the conflict. The Saviour will strengthen and help him as he comes pleading for

grace and efficiency.” {UL 238.8}.

ROMANS 6:1-15. “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? **Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?** Therefore we are buried with him **by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his resurrection:*** Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, **that henceforth we should not serve sin.** For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. **Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.** Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God. **For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid.”**

NOTE: Paul could never agree to the deception that a believer had no choice but to sin. What does Paul say, shall we continue in sin; or shall we not continue in sin?

Romans 6:1 “what shall we say then, shall we continue in sin?”

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Romans 6:2. How shall we who are dead to sin live longer therein?

Romans 6:6. Our old man is crucified with him.

Romans 6:11. Recon yourselves to be dead indeed unto sin.

Romans 6:12. Let not sin therefore reign in your mortal bodies!

Paul tells us we are dead to sin. you cannot tempt a dead person to sin! you know very well that Satan is not tempting anyone in the graveyard!

Don't be deceived by Satan's sophistications. Christ has promised power to cause us to walk in His laws; is there more power with God or with Satan?

1888 127:3. "Now Christ is in the heavenly sanctuary. And what is He doing? Making atonement for us, cleansing the sanctuary from the sins of the people. Then we must enter by faith into the sanctuary with Him, we must commence the work in the sanctuary of our souls. We are to cleanse ourselves from all defilement. We must "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

NOTE: "Well, now we have come to the second veil, to the most holy place. Moffett translation calls this room the Shrine. As we leave the trysting room we will enter into a closer, most holy, relationship with our Saviour.

REVELATION 3:7-9. "And to the angel of the church in Philadelphia write; **These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;** I know thy works: behold, **I have set before thee an open door, and no man can shut it:** for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, **I will make them of the synagogue of Satan, which say they are Jews, and**

are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

NOTE: This **open door** is the door, or curtain, which we are now in front of. The **shut door** represents the trysting room, the place we are now leaving. There is to be no man in the trysting room or holy place when Christ begins His work in the most holy or Shrine. See Leviticus 16:17. The work of Christ in the most holy was considered by the Jews as a work of judgment and investigation to see if each one had confessed their sins and had them transferred to the sanctuary by the shedding of the blood in the trysting room. If they had not confessed their sins at that time they were cut off from Israel. Only confessed sins were delt with in the cleansing process that takes place in the Shrine! This open door, is Christ's invite for His people to enter that apartment, that they might know Christ's work more fully, and as they participate with Him in His cleansing and blotting out of sin.

1888 127:3. "Now Christ is in the heavenly sanctuary. And what is He doing? Making atonement for us, cleansing the sanctuary from the sins of the people. Then we must enter by faith into the sanctuary with Him, we must commence the work in the sanctuary of our souls. We are to cleanse ourselves from all defilement. We must "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." {1888 127.3}.

The sensor has been taken by our high priest into the Shrine and placed on the mercy seat. This mandates that the trysting room administration is to be continued (only in a more profound way), in the Shrine until God's people have purified the soul temple through the power and indwelling of the holy spirit. We will study Christ's work in the Shrine in more detail later. In our next lesson will be a study on the preparation needed to enter the Shrine.

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Let us pray:

Holy Father, please lead us as we contemplate what Your work in the Sanctuary is all about. Bestow Your spirit upon each one as we continue learning Your work for us in the sanctuary. Forgive all sin and create a clean heart within each of us. I ask this in the name of Christ Your Son. Amen.

Your brother in Christ

Virgil Prindle