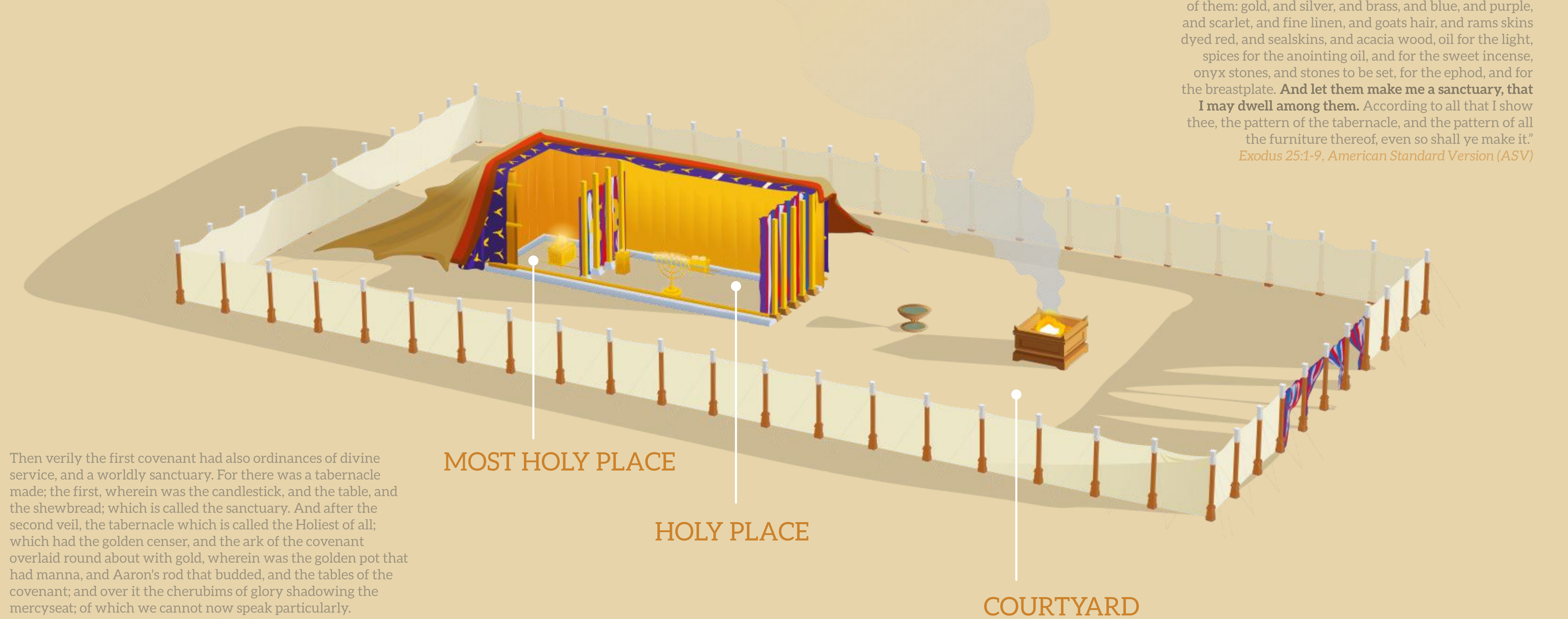


AN INTRODUCTION TO

THE Sanctuary

CUTAWAY MODEL SHOWING THE HOLY PLACE AND THE MOST HOLY PLACE



Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.
Hebrews 9:1-5, King James Version (KJV)

And Jehovah spake unto Moses, saying, "Speak unto the children of Israel, that they take for Me an offering: of every man whose heart maketh him willing ye shall take My offering. And this is the offering which ye shall take of them: gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats hair, and rams skins dyed red, and sealskins, and acacia wood, oil for the light, spices for the anointing oil, and for the sweet incense, onyx stones, and stones to be set, for the ephod, and for the breastplate. **And let them make me a sanctuary, that I may dwell among them.** According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it."
Exodus 25:1-9, American Standard Version (ASV)

Story of the Sanctuary

About 6000 years ago, God created the earth. He placed Adam and Eve at the east side of Eden. It was a perfect creation. They communed with God face to face. But the enemy—Satan (who was once Lucifer, a covering cherub in heaven)—led Adam and Eve to sin. By submitting to Satan's temptations, the heart of mankind was opened to evil inclinations. Adam and Eve hid themselves in shame, and God comes to the garden saying, "Adam, where art thou?" A conversation follows, and Satan, who assumed the form of a serpent to deceive Eve, is revealed to be the originator of evil.

Then God gave the first preaching of the gospel in these words: "And I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel." (Genesis 3:15). These words pointed to the coming of the **Messiah** who would someday come to bring victory on a hill called Calvary.

Since that time, mankind lost the face-to-face communion with God, but God gave the promise that the original communion would be restored. Instead of mankind being blotted out for eternity, the Son of God

was to die in man's behalf to offer them eternal life. This mystery hidden from the ages is called the "**Plan of Redemption**"—the Son of God to come as Jesus Christ on earth, to walk among humanity, showing them the Father's infinite love, and to take upon Him the penalty of sin—a price humanity can never pay.

This grand truth was shown in the offering of sacrifices on the altar. Since the time of Adam, Abel, Seth, . . . Noah, . . . Abraham and the patriarchs, Jesus was represented as the lamb on the altar of sacrifice. In the time of Moses, God gave to the Israelites a more comprehensive view of the Plan of Redemption through symbols and signs. God said to Moses, "Let them make Me a sanctuary; that I may **dwell among them**." (Exodus 25:8). The sanctuary outlined the successive steps that would be taken to restore

mankind into the perfect fellowship and image of his Maker.

In Moses' time, the sanctuary looked like a large tent surrounded by a courtyard, enclosed by linen suspended on posts. When Solomon reigned, the sanctuary was replaced by a larger building—commonly known as the First Temple or Solomon's Temple. During the days of Jeremiah, Ezekiel and Daniel, this temple was destroyed by Nebuchadnezzar's forces. After Israel's long exile, the Jews were permitted to return to Jerusalem. Another temple was built by Zerubbabel, and more than 400 years later, it was renovated by Herod, and was then known as the Second Temple or Herod's Temple.

It was about that time, some 2000 years ago, that the Messiah came—Jesus was born in Bethlehem. The

symbols and signs of the sanctuary were to meet their Antitype as Jesus lived as the Christ to free mankind from sin. The faith of the patriarchs of old would now be given answer in the life of Jesus—**Immanuel**, "God with us." "Where is He?" inquired the wise men from the East who saw His star in the sky. "Truly this is the Son of God!" exclaimed a peculiar voice years later.

When Christ was crucified to die on the cross of Calvary—the sacrifice that would save mankind—the ministration in the earthly sanctuary ceased to make significance. The grave could not forever hold the Son of God, and Jesus arose victorious from the tomb, and the followers of God now turned their eyes by faith to heaven, where Christ entered as the "high priest" into the "true tabernacle, which the Lord pitched, and not man." (Hebrews 8:1, 2). The Heavenly Sanctuary is

the great original, and all the earthly sanctuaries were just shadows of it: "A glorious high throne from the beginning is the place of our sanctuary." (Jeremiah 17:12).

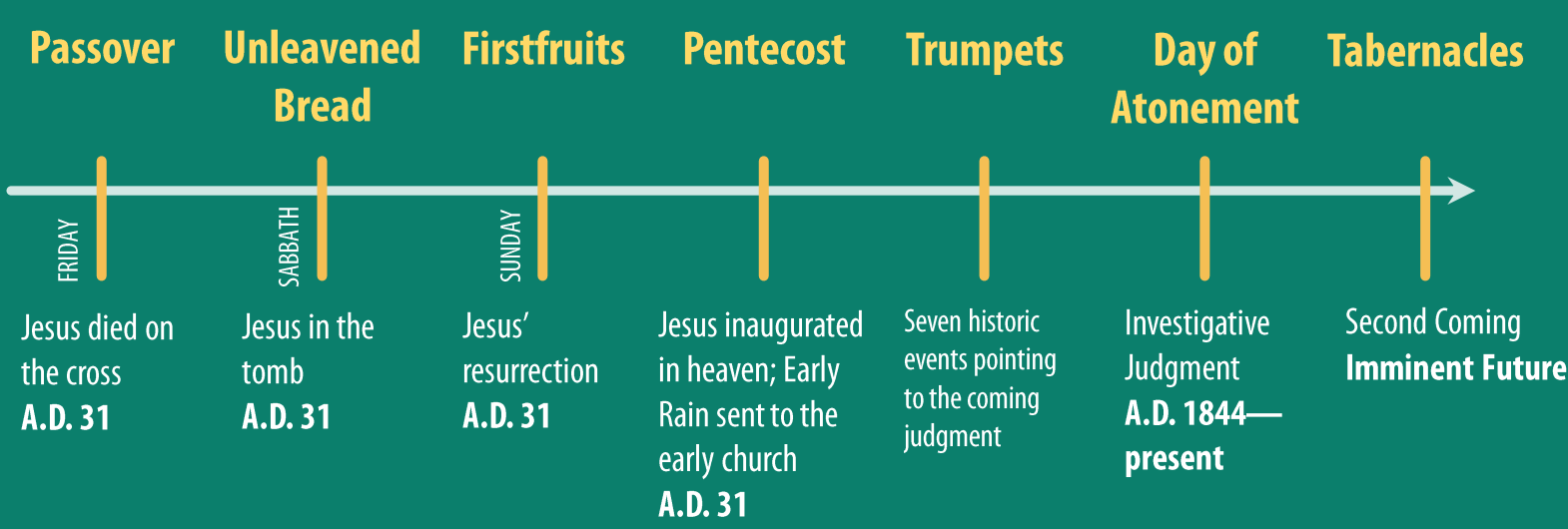
The Heavenly Sanctuary is mentioned in the prophetic books of Daniel and John (in the Revelation). The most solemn scenes are transpiring in heaven to complete man's redemption. Thousands have asked, "How can I be saved? Where is the path to eternal life? Is there hope?"

The Bible's answer to us is:

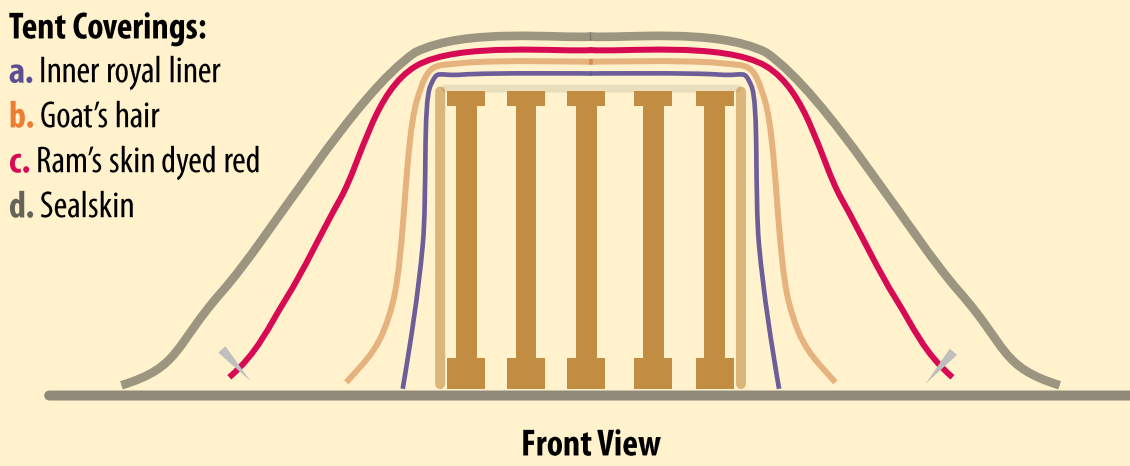
"Thy Way, O God, is in the Sanctuary."
(Psalm 77:13).

Overview of the Seven Feasts

THE HISTORICAL FULFILLMENT



Coverings of the Sanctuary



"Thy way, O God, is in the sanctuary..."—Psalm 77:13

AN INTRODUCTION TO

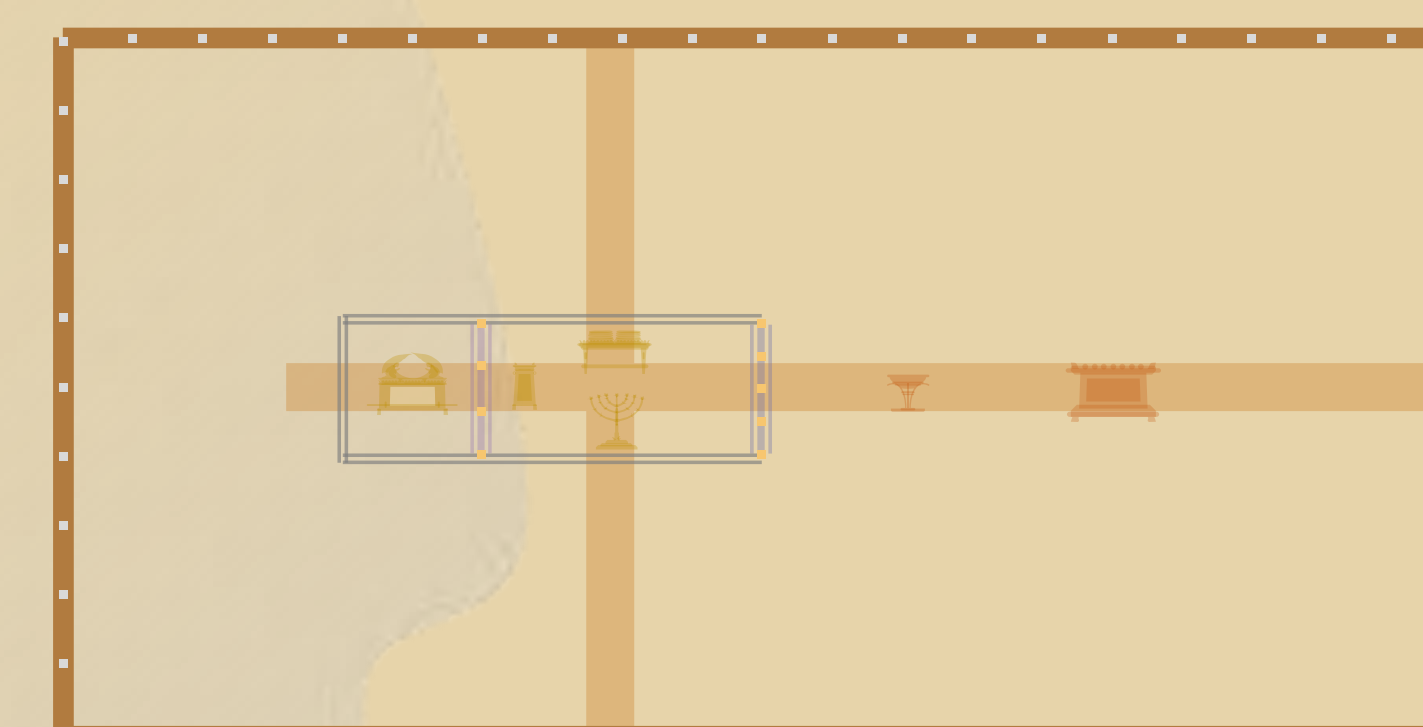
THE Sanctuary

The tabernacle was so constructed that it could be taken apart and borne with the Israelites in all their journeyings. It was therefore small, being not more than fifty-five feet in length, and eighteen in breadth and height. Yet it was a magnificent structure. The wood employed for the building and its furniture was that of the acacia tree, which was less subject to decay than any other to be obtained at Sinai. The walls consisted of upright boards, set in silver sockets, and held firm by pillars and connecting bars; and all were overlaid with gold, giving to the building the appearance of solid gold. The roof was formed of four sets of curtains, the innermost of "fine twined linen, and blue, and purple, and scarlet: with cherubim of cunning work;" the other three respectively were of goats' hair, rams' skins dyed red, and sealskins, so arranged as to afford complete protection.

Patriarchs and Prophets, 347.1

TOP VIEW

100 cubits x 50 cubits



COMMENTARY: THE CROSS AND ITS SHADOW

Any student of the Sanctuary would notice that the placement of the articles of furniture resemble a cross, and that for every furniture, there Christ was wounded: nail at His feet; nail on His left hand; nail on His right hand; a crown of thorns upon His head; He was pierced in His side; and He died with a broken heart.

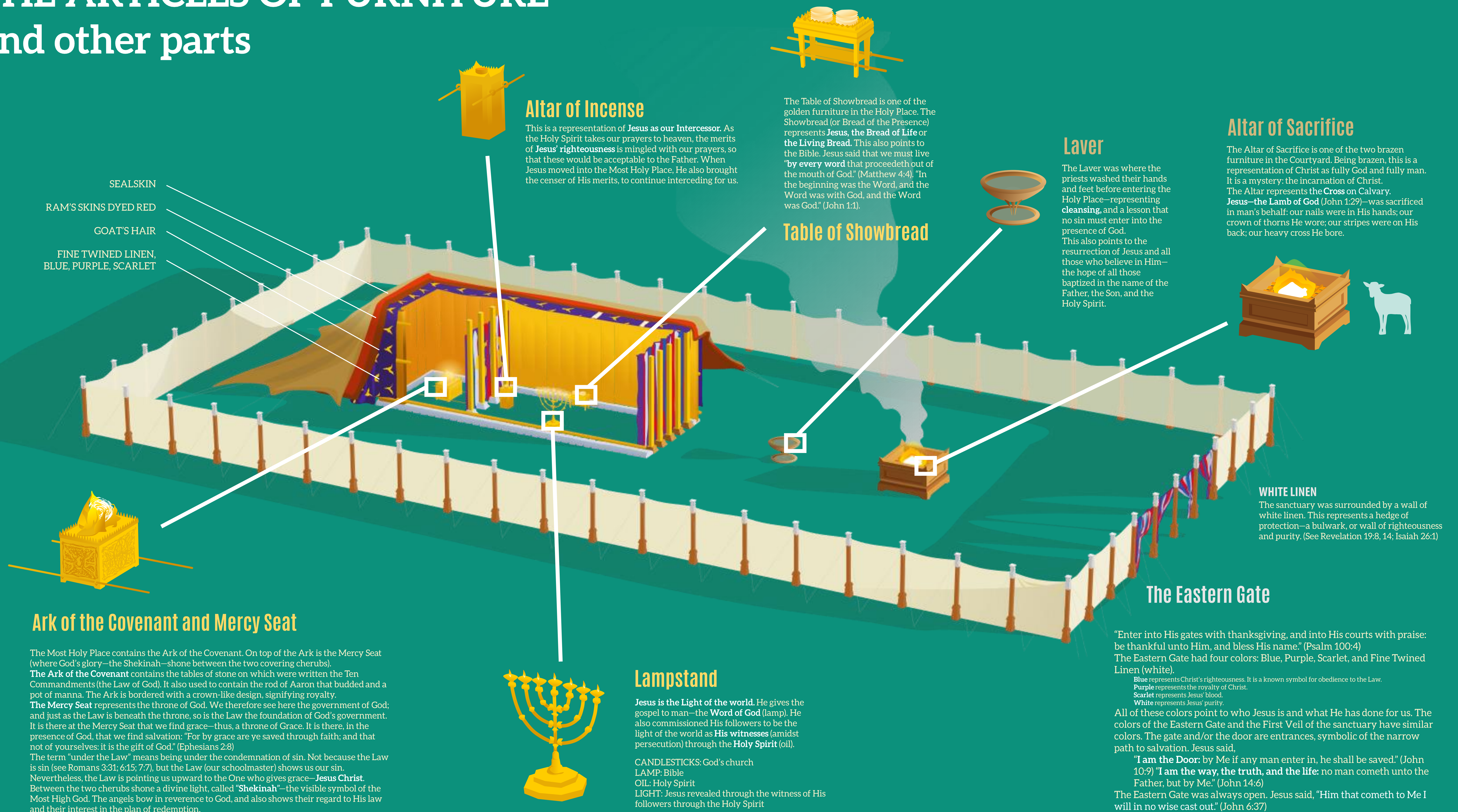
"The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill."

The Great Controversy, 488

"Thy way, O God, is in the sanctuary..."—Psalm 77:13

THE Sanctuary

THE ARTICLES OF FURNITURE and other parts

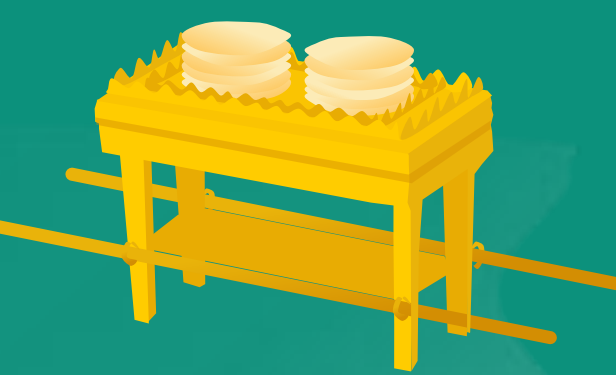


Ark of the Covenant and Mercy Seat

The Most Holy Place contains the Ark of the Covenant. On top of the Ark is the Mercy Seat (where God's glory—the Shekinah—shone between the two covering cherubs). **The Ark of the Covenant** contains the tables of stone on which were written the Ten Commandments (the Law of God). It also used to contain the rod of Aaron that budded and a pot of manna. The Ark is bordered with a crown-like design, signifying royalty. **The Mercy Seat** represents the throne of God. We therefore see here the government of God; and just as the Law is beneath the throne, so is the Law the foundation of God's government. It is there at the Mercy Seat that we find grace—thus, a throne of Grace. It is there, in the presence of God, that we find salvation: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Ephesians 2:8) The term "under the Law" means being under the condemnation of sin. Not because the Law is sin (see Romans 3:31; 6:15; 7:7), but the Law (our schoolmaster) shows us our sin. Nevertheless, the Law is pointing us upward to the One who gives grace—**Jesus Christ**. Between the two cherubs shone a divine light, called "**Shekinah**"—the visible symbol of the Most High God. The angels bow in reverence to God, and also shows their regard to His law and their interest in the plan of redemption.

Altar of Incense

This is a representation of **Jesus as our Intercessor**. As the Holy Spirit takes our prayers to heaven, the merits of **Jesus' righteousness** is mingled with our prayers, so that these would be acceptable to the Father. When Jesus moved into the Most Holy Place, He also brought the censer of His merits, to continue interceding for us.

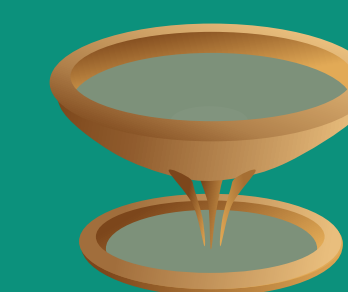


The Table of Showbread is one of the golden furniture in the Holy Place. The Showbread (or Bread of the Presence) represents **Jesus, the Bread of Life or the Living Bread**. This also points to the Bible. Jesus said that we must live "**by every word** that proceedeth out of the mouth of God." (Matthew 4:4). "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1).

Table of Showbread

Laver

The Laver was where the priests washed their hands and feet before entering the Holy Place—representing **cleansing**, and a lesson that no sin must enter into the presence of God. This also points to the resurrection of Jesus and all those who believe in Him—the hope of all those baptized in the name of the Father, the Son, and the Holy Spirit.



Altar of Sacrifice

The Altar of Sacrifice is one of the two brazen furniture in the Courtyard. Being brazen, this is a representation of Christ as fully God and fully man. It is a mystery: the incarnation of Christ. The Altar represents the **Cross** on Calvary. **Jesus—the Lamb of God** (John 1:29)—was sacrificed in man's behalf: our nails were in His hands; our crown of thorns He wore; our stripes were on His back; our heavy cross He bore.



WHITE LINEN

The sanctuary was surrounded by a wall of white linen. This represents a hedge of protection—a bulwark, or wall of righteousness and purity. (See Revelation 19:8, 14; Isaiah 26:1)

The Eastern Gate

"Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name." (Psalm 100:4) The Eastern Gate had four colors: Blue, Purple, Scarlet, and Fine Twined Linen (white).

Blue represents Christ's righteousness. It is a known symbol for obedience to the Law.
Purple represents the royalty of Christ.
Scarlet represents Jesus' blood.
White represents Jesus' purity.

All of these colors point to who Jesus is and what He has done for us. The colors of the Eastern Gate and the First Veil of the sanctuary have similar colors. The gate and/or the door are entrances, symbolic of the narrow path to salvation. Jesus said,

"**I am the Door**: by Me if any man enter in, he shall be saved." (John 10:9) "**I am the way, the truth, and the life**: no man cometh unto the Father, but by Me." (John 14:6)

The Eastern Gate was always open. Jesus said, "Him that cometh to Me I will in no wise cast out." (John 6:37)

Lampstand

Jesus is the Light of the world. He gives the gospel to man—the **Word of God** (lamp). He also commissioned His followers to be the light of the world as **His witnesses** (amidst persecution) through the **Holy Spirit** (oil).



CANDLESTICKS: God's church
LAMP: Bible
OIL: Holy Spirit
LIGHT: Jesus revealed through the witness of His followers through the Holy Spirit

"Thy way, O God, is in the sanctuary..."—Psalm 77:13

THE Sanctuary

THE PRIESTHOOD

The High Priest

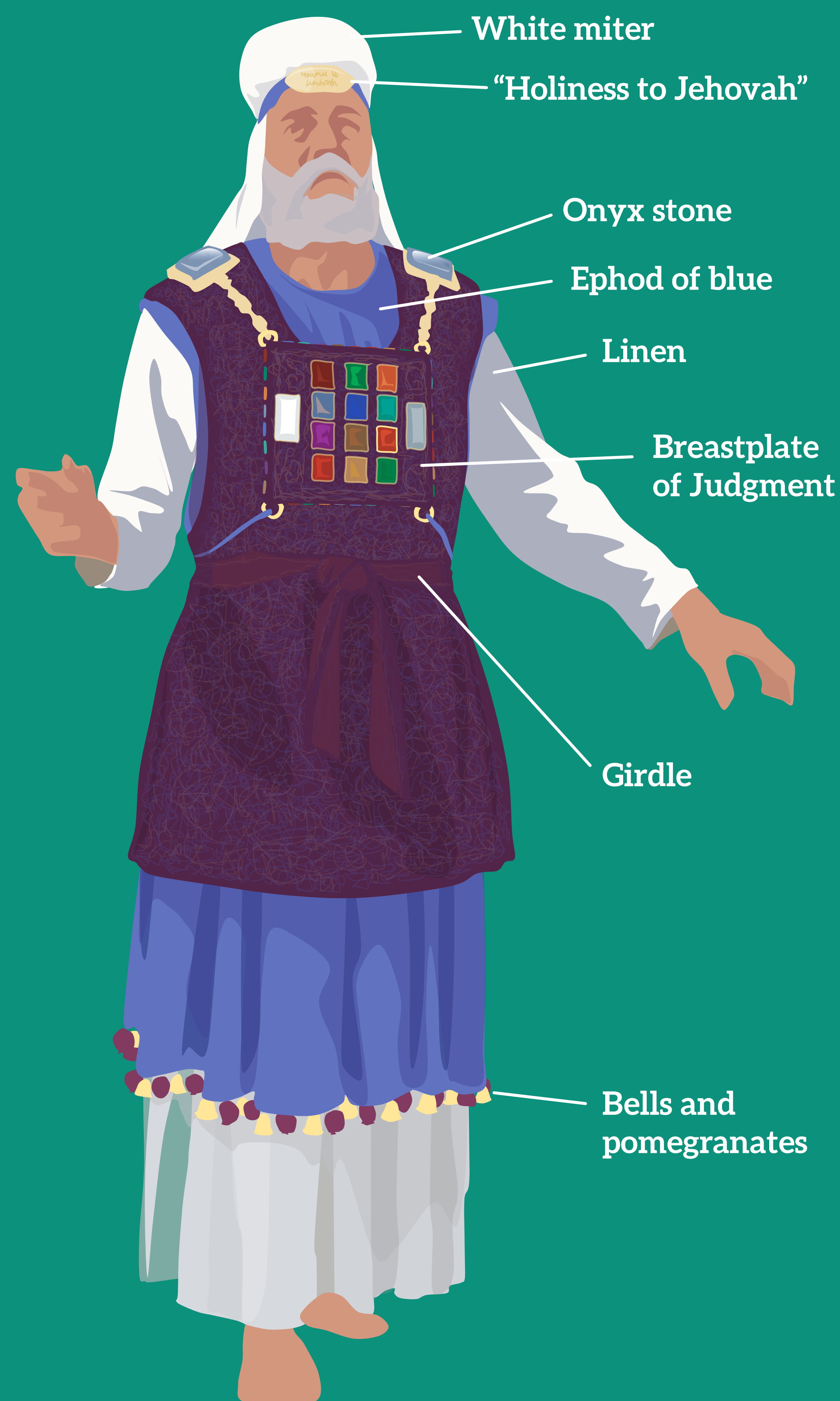
The high priest held the highest office in the priesthood service. On his head was a white miter, representing the purity of mind. Upon his forehead was a golden plate with the words, “**Holiness to Jehovah**,” representing that the thoughts are to be noble, pure, just and true. The innermost clothing was white, and upon it an ephod of blue, representing purity and righteousness (i.e. **Christ’s righteousness**). The blue ephod was bordered by bells and symbols of pomegranates, so that the high priest can be heard in the Holy Place (see Exodus 28:34, 35). Another ephod was worn on top of the blue ephod, which was composed of the colors blue, scarlet, purple, fine linen and gold. Gold represents faith and love. The high priest also wore a breastplate with twelve stones bordered in gold. Upon the shoulders of the high priest were also onyx stones; one on each side. These represent the people of God, borne on His shoulders and close to His heart.

The breastplate also has two other stones, called the Urim and the Thummim. Through these stones God sometimes made known His will, thus the term “the breastplate of judgment.”

The high priest represented **Jesus, the Great High Priest**. All that the high priest wore pointed to Jesus’ character, His ministry and His sovereignty.

PURPLE, SCARLET, BLUE, WHITE and **GOLD** are also used in the tapestries of the Sanctuary.

The **stones** that form the border of the **BREASTPLATE** are the same that form the foundation of the **New Jerusalem**.



Priest

Levite

The high priest’s sons were to be the **ministers** in the tabernacle (i.e. burn incense, offer the sacrifices, etc.), and they also taught the law and sacred history to the people. The rest of the tribe of Levi (called Levites) were entrusted with the charge of the tabernacle and its furniture.

THE Sanctuary

JESUS, the Lamb of God



John 1:29

“Behold the Lamb of God, which taketh away the sin of the world.”

Immanuel, “God with us”

And let them make Me a sanctuary, that I may dwell among them.

(Exodus 25:8, JPS Tanakh)

And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father,) full of grace and truth.

(John 1:14, King James Version)

And the Word became flesh, and **tabernacled** among us (and we beheld His glory, glory as of the Only Begotten from the Father), full of grace and truth

(John 1:14, Revised Version, margin)

“I Am”

I Am the Bread of Life (John 3:35)

I Am the Light of the world (John 8:12)

I Am (John 8:58)

I Am the Door (John 10:9)

I Am the Good Shepherd (John 10:11)

I Am the Resurrection and the Life (John 11:25)

I Am the Way, the Truth, and the Life (John 14:6)

I Am the True Vine (John 15:1)



And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

(John 3:14-16, King James Version)

εν αρχη ην ο λογος και ο λογος ην προς τον θεον και θεος ην ο λογος
και ο λογος σαρξ εγενετο και εσκηνωσεν εν ημιν και εθεασαμεθα την δοξαν αυτου δοξαν ως μονογενους παρα πατρος πληρης χαριτος και αληθειας