



The Sanctuary

Let them make me a sanctuary — Exodus 25:8

Sanctuary

- Exodus 25:8 — miqdāš — 75 usages. Most common translation is sanctuary (71), and it means a sacred place, something that belongs to the sphere of the sacred and is distinct from the common or profane.
- Daniel 8:14 — qōdeš — 469 usages. Most common translation is holiness or holy, then sanctuary, then most holy.
- Both Hebrew nouns come from the same verb — qādaš which means to be hallowed, holy, sanctified or to consecrate, sanctify, dedicate. (The root is qdš.)

The sanctuary has other names.

- Hebrews 8:1–2 —
- Revelation 11:19 —
- Revelation 15:5 —
- Exodus 29:10 —
- Acts 7:44 —

- The the most holy place of the sanctuary is apparently known as the tabernacle of witness:
- And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. (Numbers 17:7–8)
- Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. (Acts 7:44)

- Another title is the tabernacle of the congregation.
- *Tabernacle of the congregation.* Literally, “the tent of meeting.” It was here that God met with Moses (Ex. 25:22) and that the people gathered to meet with God (Ex. 29:42; Num. 10:3).
- *This shall be* a continual burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the Lord: where I will meet you, to speak there unto thee. (Exodus 29:42)
- And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. (Numbers 10:3)

Why was the sanctuary built?

- Exodus 25:8 —
- Who is speaking? Exodus 25:1 — LORD — Yahweh
- For thus saith the high and lofty One That inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. (Isaiah 57:15)
- For where two or three are gathered together in my name, there am I in the midst of them. (Matthew 18:20)

- I will not leave you comfortless: I will come to you. (John 14:18)
- . . . for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me. (Hebrews 13:5, 6)
- There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee. (Joshua 1:5)
- And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of. (Genesis 28:15)
- I have been young, and *now* am old; Yet have I not seen the righteous forsaken, Nor his seed begging bread. (Psalm 37:25–28)

- And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. (Revelation 21:3)

How was it to be built?

- Exodus 26:30 —
- Hebrews 8:5 —
- What adjective describes the heavenly sanctuary? “A minister of the sanctuary, and of the _____ tabernacle . . .” Hebrews 8:2
- And who is this minister?
- Hebrews 9:11 —

- The very first Sabbath school quarterly, January 1886, was on the sanctuary.
- The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:14. (*GC88*, 409.1)
- The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith. (*21LtMs*, Lt 208, 1906, par. 4)
- Thy way, O God, *is* in the sanctuary: (Psalm 77:13)

- The next quarterly on the sanctuary was in 1895, nine years later. Then six years later (1901) two quarters were devoted to the sanctuary, followed by a study thirty-six years later in 1937, twenty-six years later in 1963, and fifty years later in 2013.
- In 1931 the first statement of trinitarianism as a fundamental belief is published in the 1931 *Yearbook*.
- Yahweh dwelt in the tabernacle and is represented by the Shekinah glory, Jesus is represented by the high priest and the sacrificial lamb, but there is no representative of the Holy Spirit.

- 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)
- The sanctuary in Heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. **God placed his Spirit upon the builders** of the earthly sanctuary. The artistic skill displayed in its construction was a manifestation of divine wisdom. (*GC88* 413.3)

- In the first 15 years, 4 quarters were devoted to the study of the sanctuary.
- In the next 122 years, bringing us down to 2023, only 3 quarters have been devoted to a study of the sanctuary.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures **might have hope.**
(Romans 15:4)

A glorious high throne from the beginning *is* the place of our sanctuary. (Jeremiah 17:12)

For he hath looked down from the height of his sanctuary; From heaven did the Lord behold the earth; To hear the groaning of the prisoner; To loose those that are appointed to death; To declare the name of the Lord in Zion, And his praise in Jerusalem (Psalm 102:19–21)

- In Exodus 24 we read the first instruction regarding the sanctuary. — Exodus 24:12–25:9
- Hebrews 8:5
- The sanctuary of the Bible is the habitation of God. It includes, first, the tabernacle pitched by man, which was the pattern of the true; and secondly, “the true tabernacle, which the Lord pitched, and not man.” (Hebrews 8:2) (James White, *Bible Adventism*, p. 147.2)
- The true tabernacle is in heaven — Hebrews 8:2
- The sanctuary is the habitation of God — Deuteronomy 12:5

The tabernacle erected by man, as a pattern of the true, embraced, first, the tabernacle of Moses, secondly, the temple of Solomon, and thirdly, the temple of Zerubbabel. The true tabernacle of God is the great original, of which **Moses, Solomon, and Zerubbabel** erected “figures,” “patterns,” or “images.” We trace the pattern of the true from the time it was erected by Moses, until it was merged into the larger and more glorious pattern which Solomon caused to be established. We trace this building down to the period when it was overthrown by Nebuchadnezzar and remained in ruins through the Babylonish captivity. And from the time that Zerubbabel rebuilt the sanctuary, we trace the history of the pattern until we reach the true tabernacle, the great sanctuary of Jehovah in Heaven.

(James White, Ibid.)

In the writings of Jeremiah, God promised His people they would return home after 70 years of Babylonian exile. King Cyrus was God's instrument to allow this to happen. Anointed by God (Isa. 45:1), Cyrus issued a decree about 538 BC, freeing up God's people to return to their country and to rebuild the temple. (Quarterly)

It was God who spoke regarding Cyrus and Jerusalem: “That saith of Cyrus, *He is* my shepherd, And shall perform all my pleasure: Even saying to Jerusalem, Thou shalt be built; And to the temple, Thy foundation shall be laid” (Isa. 44:28). God was the guarantor that Jerusalem would be rebuilt, and He stirred the heart of Cyrus to grant permission to build the temple.

The Lord influenced Cyrus to allow the first return, in fulfillment of Jeremiah's 70-year prophecy. Jeremiah had written that the land of Judah would lie desolate for 70 years under Babylon (this happened from 606/605 BC to 537/536 BC), but then God would open the doors for the captives' return. As Daniel studied the writings of Jeremiah, he realized that the time had come for that promised return.

In Daniel 9, Daniel is distraught because the 70 years were nearly up with no apparent change, and the new Persian Empire had now risen to power. He mourned and turned to God, pleading for mercy and the fulfillment of His promises. Shortly afterward, God moved Cyrus, the king of Persia, to give the command to release the captives.

Ezra 1 records King Cyrus' proclamation that the nation of Israel was free to return to Jerusalem and to build the house of the Lord. The command was given sometime between the years 539 and 537 BC. Not only does Cyrus let them go, but they return with gifts and offerings, including the original vessels from the temple, which had been stolen by Nebuchadnezzar. The first group to return to Judah was composed of about 50,000 people, which most likely included women and children from other territories.

- The materials for the sanctuary were funded by freewill offerings.
- Exodus 25:1–7
- Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver. (2 Corinthians 9:7)
- God called by name two craftsmen and mentions all that are wise-hearted
- Exodus 31:1–11
- They were fitted with his Spirit and with wisdom — vs. 3, 6

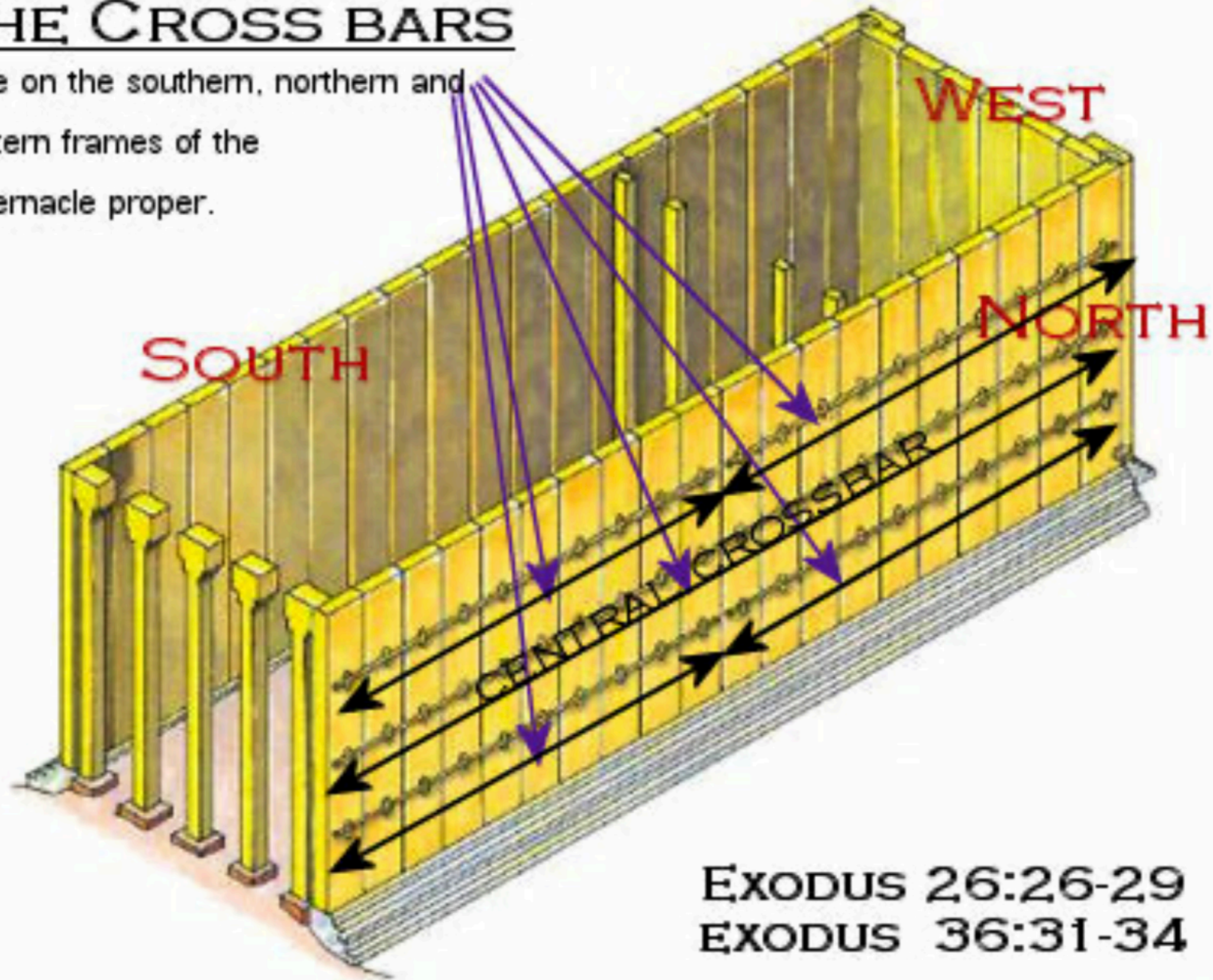
Materials — Boards

- Exodus 26:15–18
- SHITTIM WOOD—The wood of the shittah tree. [Today we know it as acacia tree.] “A tree that furnished the precious wood of which the ark, tables, altars, boards, etc., of the Jewish tabernacle were made, now believed to have been the wood of the *Acacia Seyal*, which is hard, fine grained, and yellowish brown in color.—Webster. (1895 quarterly)
- Cubit—There is no general agreement among the authorities in regard . to the length of the cubit. The variation ranges from eighteen to twenty-two inches . . . (Ibid.)
- *Make boards.* These were 14 ft. 7 in. long 2 ft. 2 in. wide (4.45 by 0.66 m.). They were held erect by placing the two “tenons” (v. 17) of each board into two silver “sockets,” or bases. The boards were overlaid with gold (v. 29). (*SDA BC*)

- Twenty boards on the south side and twenty boards on the north side — Exodus 26:18, 20 — overlaid with gold and with rings (v. 29) for the bars that went horizontally to stabilize the walls (vs. 26–28)
- Six boards on the west — v. 22
- Two boards for the corners, total of eight
- And each of these boards were to have two tenons (v. 17) and two sockets for the tenons of silver (v. 19).
- The Hebrew word translated tenon is *yāḏ*, and it means hand. “Perhaps the joining of hands led to the use of *yāḏ* to denote . . . the “stays” (tenons) to fasten the boards of the tabernacle or temple (Ex 26:17–19; I Kgs 7:35–36).” (*TWOT*)

THE CROSS BARS

were on the southern, northern and western frames of the Tabernacle proper.



EXODUS 26:26-29
EXODUS 36:31-34