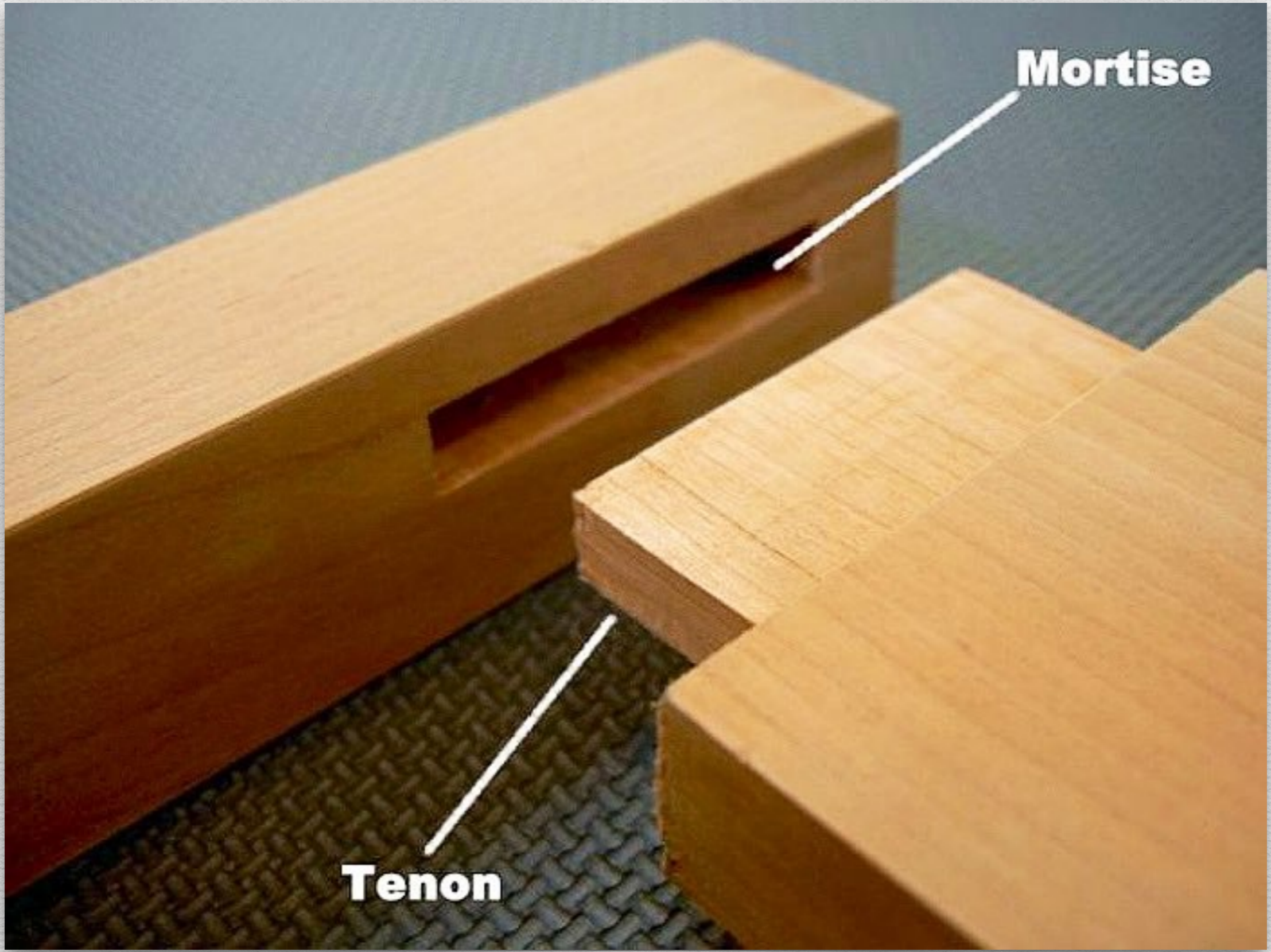




The Sanctuary – The Articles

Let them make me a sanctuary – Exodus 25:8

- And each of the boards for the sanctuary were to have two tenons (v. 17) and two sockets for the tenons of silver (v. 19).
- The Hebrew word translated tenon is *yād*, and it means hand. “Perhaps the joining of hands led to the use of *yād* to denote . . . the “stays” (tenons) to fasten the boards of the tabernacle or temple (Ex 26:17–19; I Kgs 7:35–36).” (*TWOT*)



Wood Joinery

Mortise and Tenon Joint



Shown in the mount:

Exodus 25:8–40 — the ark, table of shewbread, candlestick

Exodus 26 — tent curtains, boards & bars, top coverings, separating veil, door hanging

Exodus 27 — altar of burnt offering, courtyard curtains & pillars

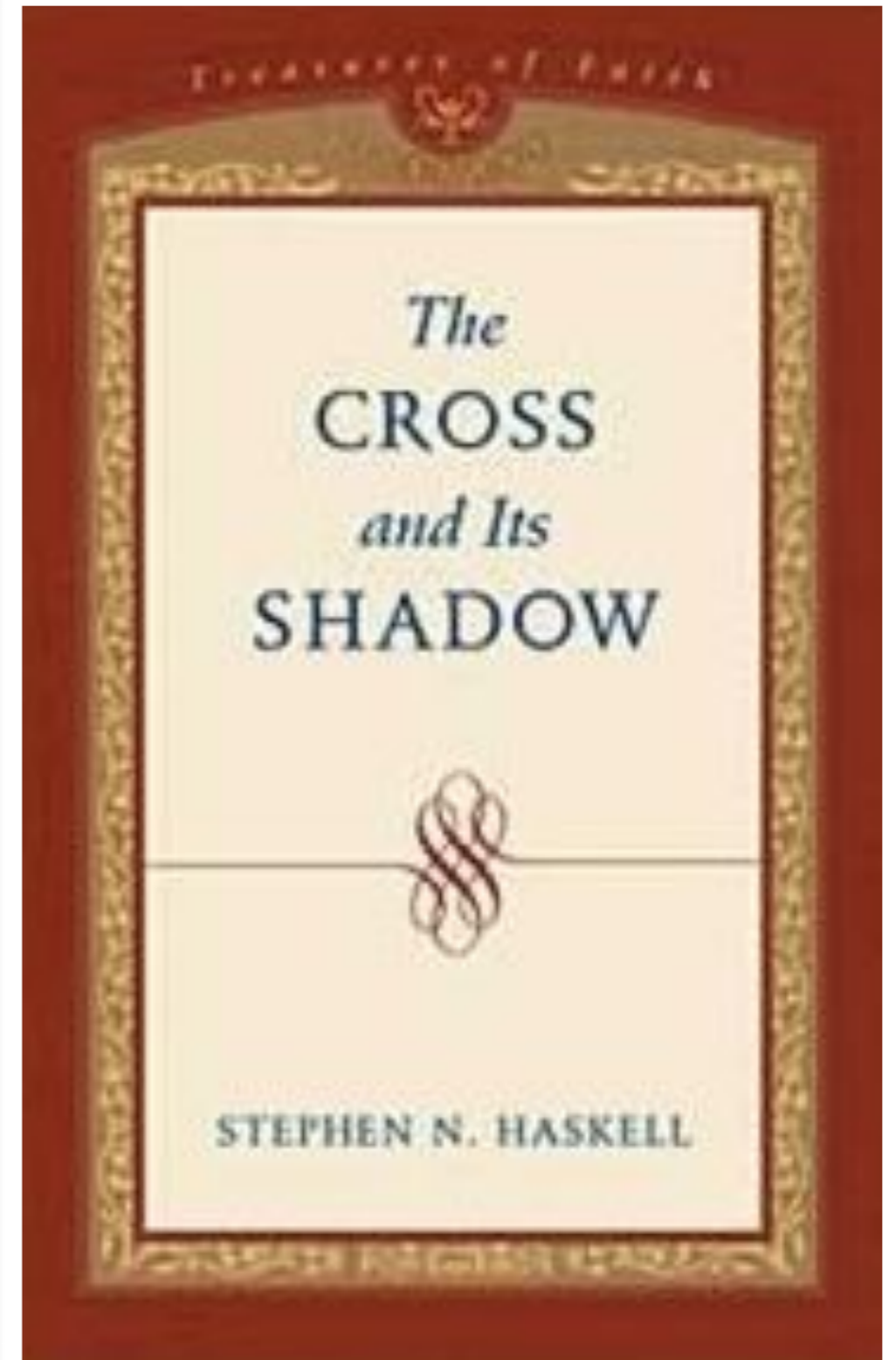
Exodus 30 — altar of incense, laver

The created products:

Exodus 36 — curtains, boards, separating veil, door hanging

Exodus 37 — ark, table of shewbread, candlestick, altar of incense

Exodus 38 — altar of burnt offering, laver, courtyard pillars and curtains

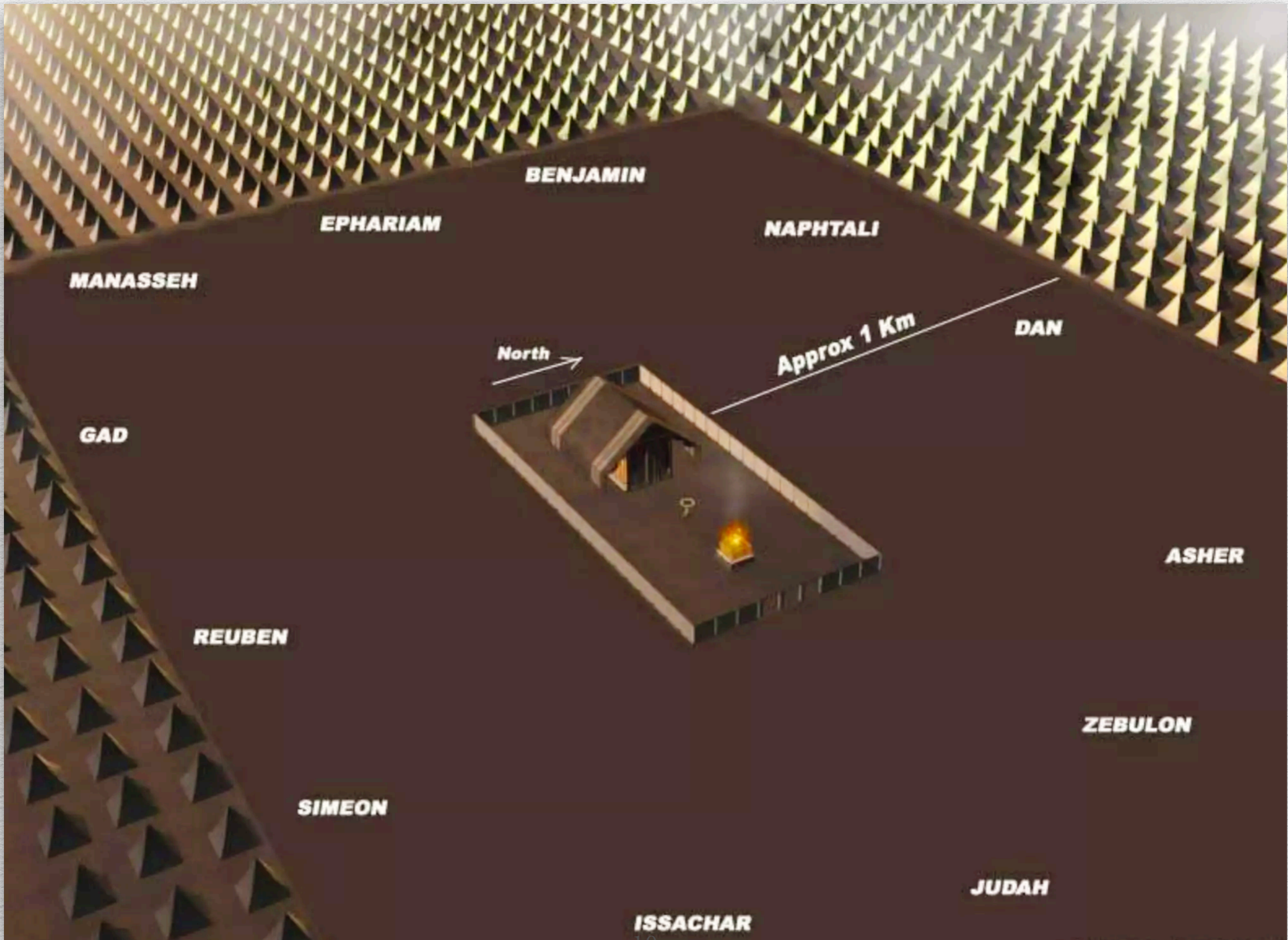


There are three temples brought to view in the Bible,— the **heavenly temple**, the dwelling-place of the Most High, where Christ intercedes in our behalf; the **temple of the human body**, where God's Spirit rules and reigns; and the **earthly temple**, with its typical services, designed to teach mankind how to receive divine help from the great storehouse above, so that God can honor them by abiding with them continually. (Haskell, *The Cross and Its Shadow*, p. 24)

The tabernacle as pitched in the wilderness was a beautiful structure. Around it was a court enclosed with linen **curtains**, which were suspended by silver hooks from pillars of brass trimmed with silver. Viewed from any side, the tabernacle was beautiful. The north, south, and west sides were formed of upright boards, ten cubits high, covered with gold within and without, and kept in position by silver sockets underneath, and by bars overlaid with gold, which passed through golden rings, and extended around the building. (Ex. 26:15–30) (Ibid., p. 28)

The front, or east end, was enclosed by a **curtain** “of blue, and purple, and scarlet, and fine twined linen, the work of an embroiderer.” (Ex. 36:37) It was hung upon five pillars of acacia wood overlaid with gold, and added much to the beauty of the entrance.

The rich rainbow tints of the curtain, inwrought with cherubim, which formed the door of the building where God promised to dwell, was a beautiful “shadow” of the entrance to the heavenly sanctuary. Here, with a rainbow of glory encircling His throne, the Father sits, while ten thousand times ten thousand angels pass to and fro at His command. (Rev. 4:2–4; 5:11) (Ibid.)



The roof, or covering, of the tabernacle consisted of **four curtains of cloth and skins**. The inside curtain, like that at the entrance of the tabernacle, was of blue, purple, scarlet, and fine twined **linen**, with golden cherubim wrought in it by a cunning embroiderer. (Ex. 26:1) This formed the ceiling, which was a faint representation of the canopy of glory above the throne of God, with the myriads of angels ready to fulfil His commands. (Eze. 1:28)
(Haskell, p. 29)

Over this was a curtain of **goats' hair**, above that a covering of **rams' skins dyed red**, and over all a covering of **badgers' skins**, all forming a perfect protection from the weather. (Ex. 26:1–14) The different colors in the coverings, blending with the golden wall and the gorgeous entrance curtain, or veil, as it was called, combined to make a structure of surpassing glory. (Ibid.)

Over the tabernacle rested the pillar of cloud by day and the pillar of fire by night, which guided the Israelites in all their wanderings. (Ex. 40:38) In the midst of the desert heat there was a cool, refreshing shelter beneath the shade of the cloudy pillar for those who served in the tabernacle or worshiped in its court, while without was the scorching heat of the desert. (Isa. 32:2) (Ibid.)

At night, when the intense heat abated and darkness covered the desert, then above the holy tabernacle hung the cloud, now a great pillar of fire, “in the sight of all the house of Israel, throughout all their journeys.” (Ex. 40:38) God’s immediate, visible presence lighted up the entire encampment, so that all could walk safely through the darkness.
(Ibid. pp. 29, 30)

The sanctuary was completed, while the Israelites were encamped at Sinai, and during their forty years' wanderings in the wilderness they carried it with them. When they reached the promised land, it was set up in **Gilgal** for a few years, and then removed to **Shiloh** (Joshua 5:10:11; 18:1; 19:51), where it remained for many years. (Haskell, p. 37)

When David was fleeing from Saul, the tabernacle was in **Nob**, (1 Sam. 21:1–6) for there the priests set the show-bread before the Lord each Sabbath day. It was next set up in the high place at **Gibeon**. (1 Chron. 16:39; 21:29) The tabernacle remained in Gibeon until removed by Solomon to **Jerusalem**. Josephus tells us that Solomon had “the tabernacle which Moses had pitched, and all the vessels that were for ministration to the sacrifices of God,” removed to the temple. (Ibid.)

The history of Solomon's temple is really a history of the religious experience of the children of Israel.

When they departed from the Lord, the temple was neglected, and sometimes even suffered violence. It was pillaged by **Shishak**, king Egypt. (1 Kings 14:25,26) At the instigation of Jehoiada it was repaired by **Jehoash**, (2 Kings 12:4–14) who himself afterward robbed it of its treasures to propitiate the **Syrians**. (2 Kings 12:17,18) **Ahaz** a little later not only spoiled it of its treasures, but also defiled its holy precincts. (2 Kings 16:14,18)
(Haskell, p. 38)

Under the reign of the good king Hezekiah the temple was purified and its worship restored; (2 Chr. 29:3–35) but even **Hezekiah** stripped it of its treasures to procure a treaty with the Assyrians. (2 Kings 18:13–16) Again it was polluted by the idolatrous worship of **Manasseh**. (2 Kings 21:4–7) The “good king **Josiah**,” when but a youth of eighteen repaired and purified the temple, and again restored its worship. (2 Kings 22:3–7) Finally, on account of the unfaithfulness of the chosen people of God, the holy temple was burned to the ground, and its treasures carried to **Babylon**. (2 Kings 25:13–17) (Ibid., p. 39)

It was nearly seventy years before the rebuilding of the temple by **Zerubbabel** was completed and the house dedicated with great rejoicing. (Ezra 6:16–22) [Zechariah 4:9] **Herod** spent forty-six years in repairing Zerubbabel's temple, until in the days of Christ it was a magnificent structure. (John 2:20) (Ibid.)

THE TABERNACLE

Built by Moses in the wilderness, Ex. 40:1–38.

Stored in Solomon's temple, 1 Kings 8:4; 1 Chron. 22:19.

THE TEMPLE

Built by Solomon, 2 Chron. chap. 2–5.

Destroyed by the Babylonians, 2 Chron. 36:17–19.

Rebuilt by Zerubbabel, Ezra 6:13–15. [Zechariah 4:9]

Repaired by Herod, John 2:20.

Forsaken by the Lord, Matt. 23:37, 39.

Destroyed by the Romans, Matt. 24:2, fulfilled 70 A. D. (Ibid. pp. 41–42)

Names given the heavenly sanctuary by different Bible writers:

"Thy dwelling-place,"	Solomon,.....	2 Chron, 6:39.
"A palace,"	David,.....	Psalms 48:3.
"His holy temple,"	David,.....	Psalms 11:4.
"Temple of God,"	John,.....	Rev. 11:19.
"Habitation of Thy holiness,"	Isaiah,.....	Isa. 63:15.
"True tabernacle which the Lord pitched," ..	Paul,.....	Heb. 8:2.
"My Father's house,"	Jesus,.....	John 14:2.
"Place of His habitation,"	David,.....	Psalms 33:14.
"His holy habitation,"	Jeremiah,.....	Jer. 25:30.
" The sanctuary,"	Paul,.....	Heb. 8:2.
" Holiest of all,"	Paul,.....	Heb. 9:8.

(Ibid. p. 26)

Names given the earthly sanctuary:

- "A worldly sanctuary," Heb. 9:1.
 - "The first tabernacle," Heb. 9:8.
 - "A figure for the time then present," Heb. 9:9.
 - "Patterns of things in the heavens," Heb. 9:23.
 - "Not the very image of the things," Heb. 10:1.
 - "Holy places made with hands" Heb. 9:24.
 - "Figures of the true," Heb. 9:24.
 - "The temple," 1 Cor. 9:13.
- (Ibid. p. 27)

The body of the Christian is called the temple.

“Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. . . He spake of the temple of His body.” John 2:19,21.

“Know ye not that your body is the temple of the Holy Ghost?” 1 Cor. 6:19.

“If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” 1 Cor. 3:17 (Ibid.)

Altar of Burnt Offering (Ex. 27:1–8): During the patriarchal period places of worship were identified by the altars built on them (Gen. 8:20; 12:7, 8; 22:9; 26:25; 33:20). When the tabernacle was built, the altar was centralized. It was built of acacia wood covered by bronze and placed on the courtyard. It is associated throughout the Old Testament with the presence of the Lord. Through the altar the Israelites had access to God (Ps. 43:4) and brought to him their sacrifices. On each of its corners was a horn (Ex. 27:1–8) to which blood was applied during the daily sacrifices and during the Day of Atonement. (Angel Rodríguez, “Furniture With a Message,” *Adventist World*, 9–1–2019, with some edits)

Brass. That is, bronze, an alloy of copper and tin. Brass made of copper and zinc was unknown. (*SDA BC*)



Laver: It stood between the altar and the entrance to the sanctuary (Ex. 30:17–21). Priests used it to wash their hands and feet before officiating at the altar, or before going into the tabernacle (verse 20).

Laver and his Foot



And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation (Exodus 38:8).

Golden Table: Inside the holy place, to the north, was a table made of acacia wood overlaid with gold (Ex. 25:23–30). The bread was placed on the table, probably grouped into two stacks of six each (Lev. 24:5–9). New ones were placed on the table every Sabbath. The Lord gave the old bread back to the priests to eat. Christ is the bread of life (John 6:48–51).



Lampstand: A lampstand joined by a central shaft with three branches on each side was located on the south side of the holy place (Ex. 25:31–40). It was made of solid gold decorated with almond-shaped cups and flowers. “The golden candlestick with its seven golden lamps was made of gold beaten into shape by the workman’s hammer. (Ex. 25:31–37) It took many a hard and skillful blow to form those delicate flowers and bowls” (Haskell, p. 50).



Altar of Incense: This altar stood directly in front of the veil that separated the holy and most holy places. It was used to burn incense twice a day before the Lord. Incense represents the prayers of God's people (Ps. 141:2; cf. Rev. 5:8; 8:3, 4), but it also made it possible for the high priest to approach God in the most holy place (Lev. 16:13). Incense is also a symbol of the merits of Christ (Eph. 5:2). (Rodríguez)



Ark: The ark was the central figure of the entire sanctuary. The broken law contained in the ark was the only reason for all the sacrificial services, both typical and antitypical. When the Lord gave directions for making the sanctuary, his first instruction was, “They shall make an ark of shittim (acacia) wood:two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.” (Ex. 25:10). (Haskell, p. 45)



Ark: It was overlaid within and without with pure gold, with a crown of gold around the top. The cover of the ark was called the mercy-seat, and was of pure gold. On either end of the mercy-seat were cherubim of beaten gold, with their wings stretched forth covering the ark, and their faces looking reverently toward the law of God contained therein.
(Haskell, p. 45)



Because of Israel's transgression of the commandments of God, and their wicked acts, God suffered them to go into captivity to humble and punish them. Before the temple was destroyed, God made known to a few of his faithful servants the fate of the temple, which was the pride of Israel, and which they regarded with idolatry, while they were sinning against God. He also revealed to them the captivity of Israel. These righteous men, just before the destruction of the temple, removed the sacred ark containing the tables of stone, and with mourning and sadness, secreted it in a cave where it was to be hid from the people of Israel, because of their sins, and was to be no more restored to them. That sacred ark is yet hid. It has never been disturbed since it was secreted. (*4aSG* 114.4; 1864)



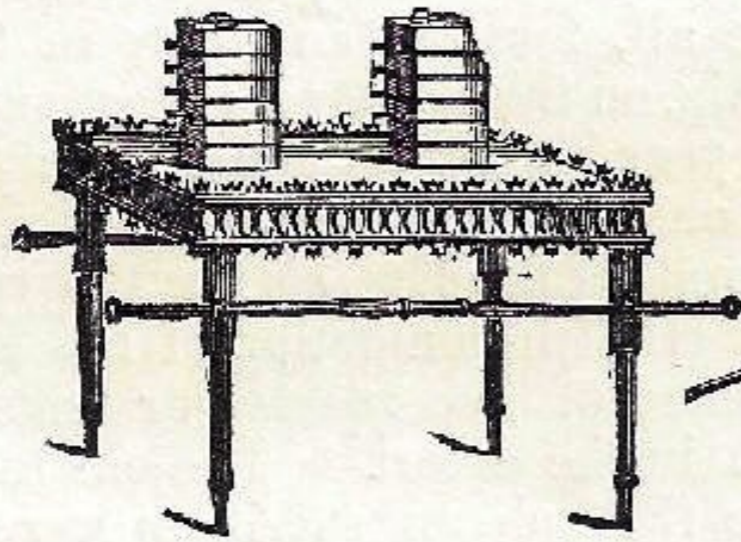
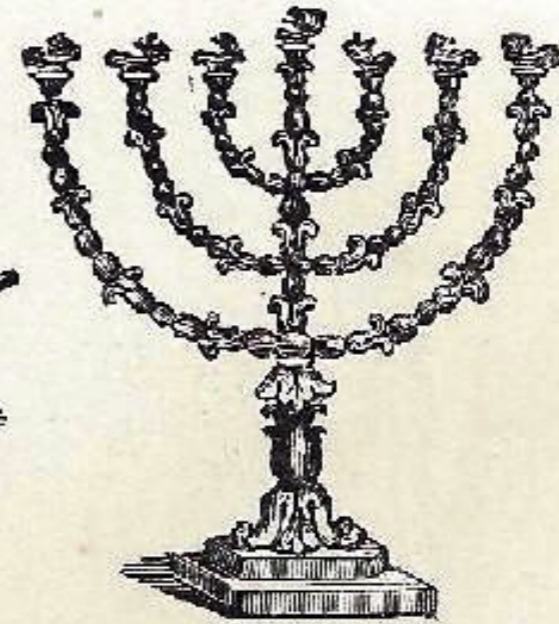


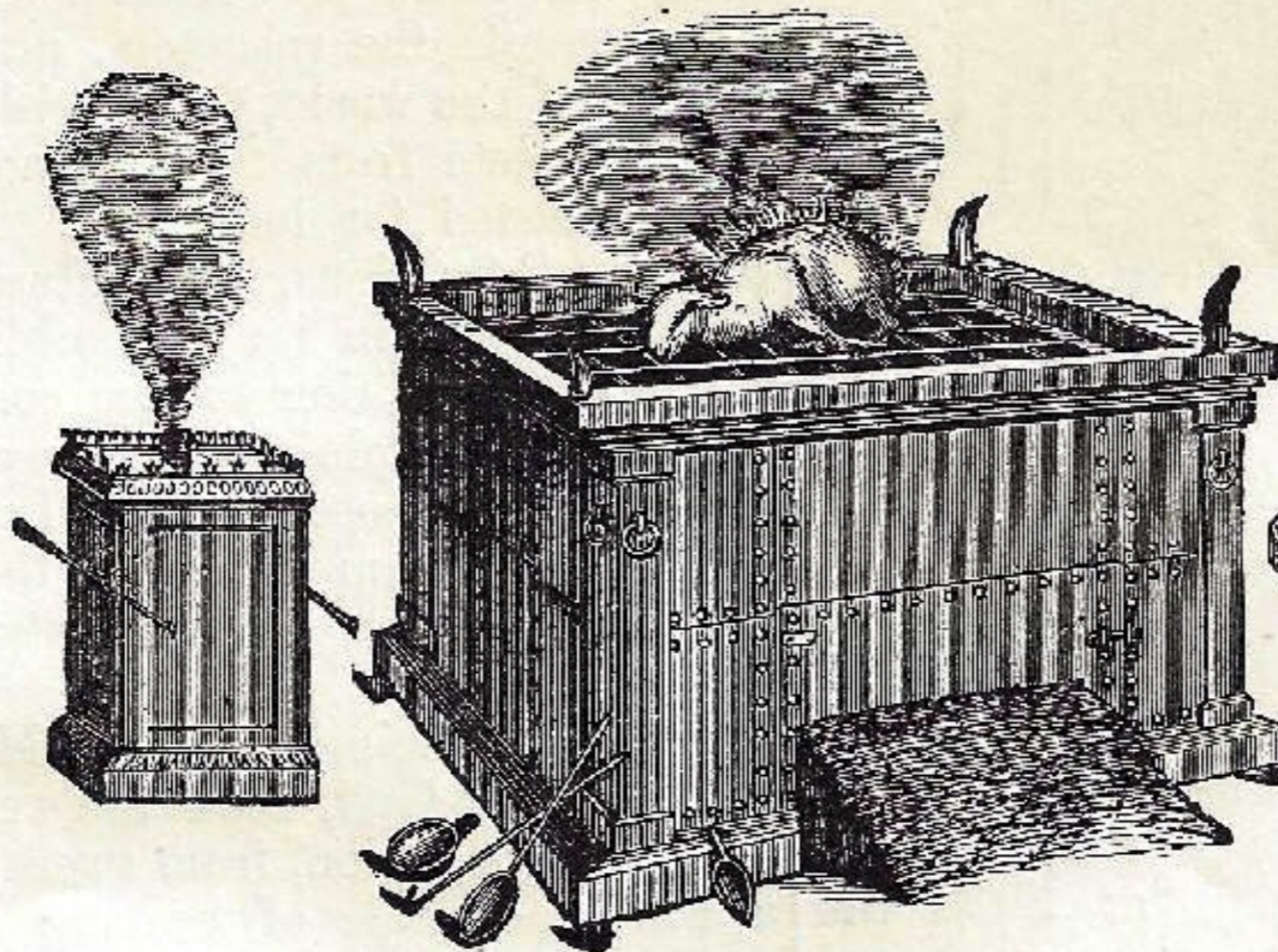
TABLE OF SHEW-BREAD.



ARK.



GOLDEN CANDLESTICK.

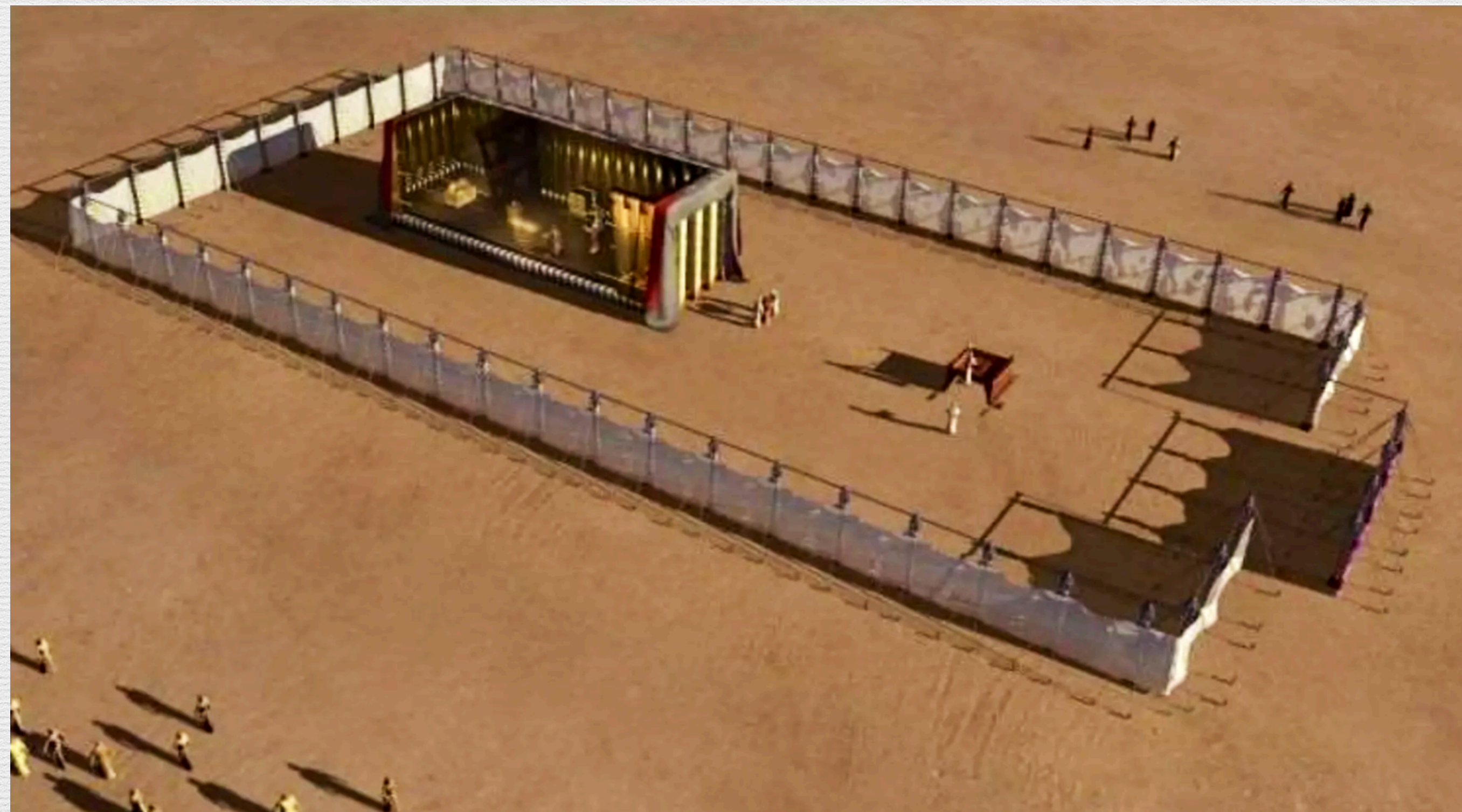


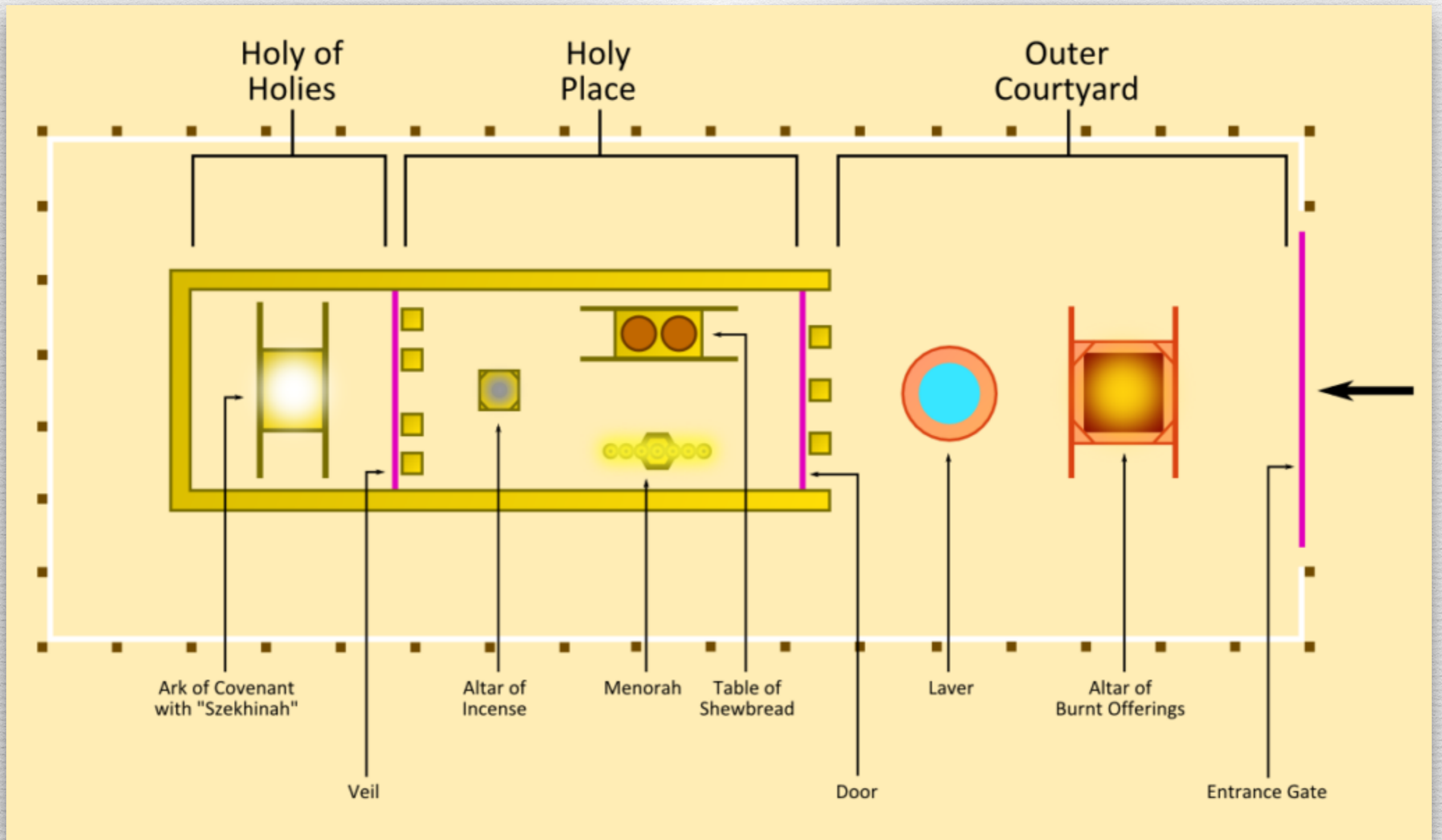
ALTAR OF INCENSE.

ALTAR OF BURNT OFFERING.



LAVER.







- Of what were the sides of the tabernacle?
- Of what was the inside ceiling?
- Of what was the roof of the tabernacle?
- How was the courtyard enclosed?
- What was in the courtyard and of what were they made?

- Of what were the sides of the tabernacle? — shittim wood, overlaid with gold
- Of what was the inside ceiling? — embroidered linen
- Of what was the roof of the tabernacle? — goats' hair, rams' skins dyed red, badger skins
- How was the courtyard enclosed? — linen curtains and pillars
- What was in the courtyard and of what were they made? — altar of burnt offering overlaid with bronze, laver completely of bronze

- What three articles were in the holy place?
- Where were they placed geographically?
- Of what precious metal they made?

- Table of shewbread — on the north side — overlaid with gold
- Altar of incense — west side — overlaid with gold
- Candlestick — south side — pure gold