

The Earthly Sanctuary

First Quarter 1895, Lesson 2

LESSON II.—January 12, 1895.

THE WORLDLY SANCTUARY.

INSTRUCTION FOR BUILDING.

1. Who gave instruction for building the sanctuary? Ex. 25: 1, 8.
2. To whom was this instruction given?
3. Where and at what time was it given? Ex. 24. 12-18.
4. What kind of offerings were to be brought for the sanctuary? Ex. 25: 2. Note 1.
5. Of what were the offerings to consist? Verses 3-7.
6. For what purpose was the sanctuary to be built? Verse 8.
7. How did Moses know how to make it? Verse 9.
8. Who were called to have the direct supervision of the work? Ex. 31: 1-11.
9. How were they fitted for it? Verses 3, 6.
10. Into how many apartments was the sanctuary divided, and what were they called? Ex. 26: 33; Heb. 9: 2 (margin), 3. See also Revised Version.

- ◆ Exodus 25:1—And the LORD spake unto Moses, saying
- ◆ After the transgression of Adam, the Lord spoke no longer directly with man; the human race was given into the hands of Christ, and **all communication came through Him to the world.** It was Christ who spoke the law on Mount Sinai, and He knew the bearing of all its precepts, the glory and majesty of the law of heaven. (*FE 237.1*)

- ◆ Exodus 25:2—giveth willingly
- ◆ When, at the foot of Sinai, Moses told the people of the divine command, “Let them make Me a sanctuary; that I may dwell among them,” the response of the Israelites was accompanied by the appropriate gifts. “They came, everyone whose heart stirred him up, and everyone whom his spirit made willing,” and brought offerings. Exodus 25:8; 35:21. For the building of the sanctuary, great and extensive preparations were necessary; a large amount of the most precious and costly material was required, but the Lord accepted only freewill offerings. “Of every man that giveth it willingly with his heart ye shall take My offering,” was the command repeated by Moses to the congregation. Exodus 25:2. **Devotion to God and a spirit of sacrifice were the first requisites in preparing a dwelling place for the Most High. (PK 61.2)**

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- ◆ Exodus 25:3–7
- ◆ Gold, silver, brass
- ◆ Blue, purple, scarlet, fine linen, goat's hair
- ◆ Rams' skins dyed red, badgers' skins
- ◆ Shittim wood
- ◆ Oil for light, spices for anointing oil and for sweet incense
- ◆ Onyx stones, stones for the ephod and the breastplate

Gold. Three metals were to be used in the tabernacle itself and in its articles of furniture. The “brass” was an alloy of copper and tin, and therefore bronze rather than brass. When the Hebrews left Egypt they had “borrowed” treasure from the Egyptians. The people gave to the Lord the best of what they had.

Badgers' skins. The Hebrew word here rendered “badger” seems to be a loan word from Egyptian for a kind of leather from unspecified animals; it is also held to be related to an Arabic word for “seal,” particularly the dugong, or sea cow. This aquatic herbivorous animal, which is 10 to 12 ft. long, is often found among the coral rocks of the Red Sea. The “badger” skins formed the outer covering of the tabernacle.

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. (*PP* 347.1)

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God placed his Spirit upon the builders of the earthly sanctuary. The artistic skill displayed in its construction was a manifestation of divine wisdom. The walls had the appearance of massive gold, reflecting in every direction the light of the seven lamps of the golden candlestick. The table of show-bread and the altar of incense glittered like burnished gold. The gorgeous curtain which formed the ceiling, inwrought with figures of angels in blue and purple and scarlet, added to the beauty of the scene. And beyond the second veil was the holy shekinah, the visible manifestation of God's glory, before which none but the high priest could enter and live. (4SP 260.2)

In the **temple in Heaven, the dwelling-place of God**, his throne is established in righteousness and judgment. In the most holy place is his law, the great rule of right by which all mankind are tested. The ark that enshrines the tables of the law is covered with the mercy-seat, before which Christ pleads his blood in the sinner's behalf. Thus is represented the union of justice and mercy in the plan of human redemption. This union infinite wisdom alone could devise, and infinite power accomplish; it is a union that fills all Heaven with wonder and adoration.

(4SP 261.3)

And as we were about to enter **the holy temple**, Jesus raised His lovely voice and said, “Only the 144,000 enter this place,” and we shouted, “Alleluia.” (EW 18.2)

The cherubim of the earthly sanctuary looking reverently down upon the mercy-seat, represent the interest with which the heavenly host contemplate the work of redemption. This is the mystery of mercy into which angels desire to look,—that God can be just while he justifies the repenting sinner, and renews his intercourse with the fallen race; that Christ could stoop to raise unnumbered multitudes from the abyss of ruin, and clothe them with the spotless garments of his own righteousness, to unite with angels who have never fallen, and to dwell forever in the presence of God. (*4SP* 261.3)

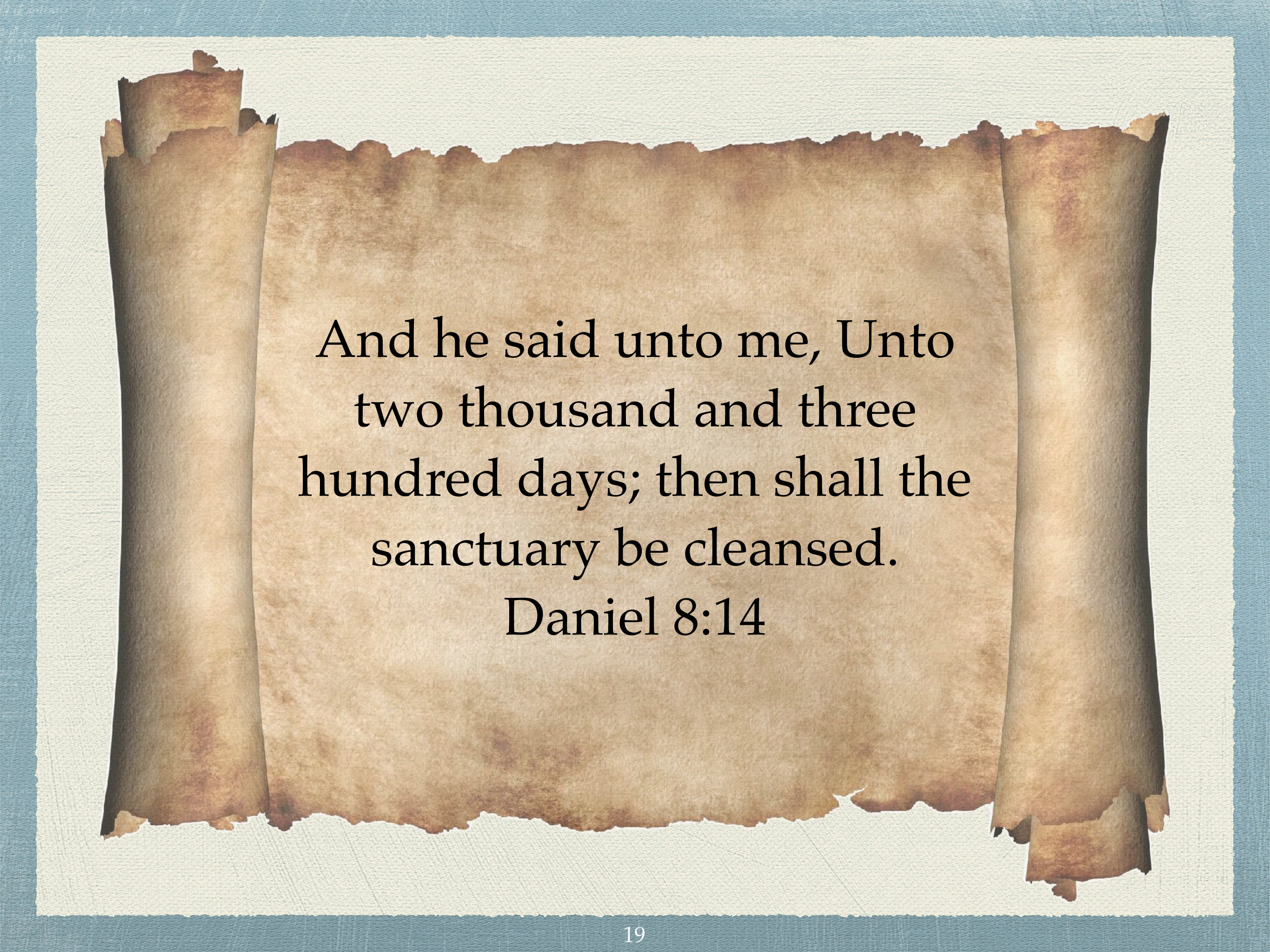
The intercession of Christ is as a golden chain fastened to the throne of God. He has turned the merit of His sacrifice into prayer. **Jesus prays**, and by prayer succeeds.
(*7LtMs*, Ms 8, 1892, par. 1)

The **gratitude** which flows from our lips is the result of the Spirit's striking the cords of the soul in holy memories, awakening **the music of the heart.** (1SM 344.1)

MATERIALS FOR BUILDING.

11. Of what were the sides composed? Ex. 26:15. Note 2.
12. Of what length and width were these boards? Verse 16. Note 3.
13. How many boards were there to be on the north and south sides of the tabernacle? . Verses 18, 20. 20
14. How many on the west end? Verse 22. Note 4. 6
15. Of what did the corners consist? Verse 23. 2 boards
16. What were all these boards to have in one end? Verse 17. 2 tenons
17. Into what were these tenons to fit? Verses 19, 21, 25. Sockets of silver
18. Of what were these sockets made? and how much did they weigh? Ex. 38:27. weight—a talent
19. By what other means were the boards held in position? Ex. 26:26–28. Bars of shittim wood Rings of gold
20. By what means were the bars held in place? Verse 29. Gold
21. With what were the boards and bars overlaid? Verse 29.

- ◆ *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).

A scroll of aged, yellowish-brown parchment is unrolled, showing a central rectangular area with text. The scroll is set against a light blue background. The parchment has a textured, slightly mottled appearance with some darker spots and frayed edges. The text is written in a black, serif font, centered on the scroll.

And he said unto me, Unto
two thousand and three
hundred days; then shall the
sanctuary be cleansed.

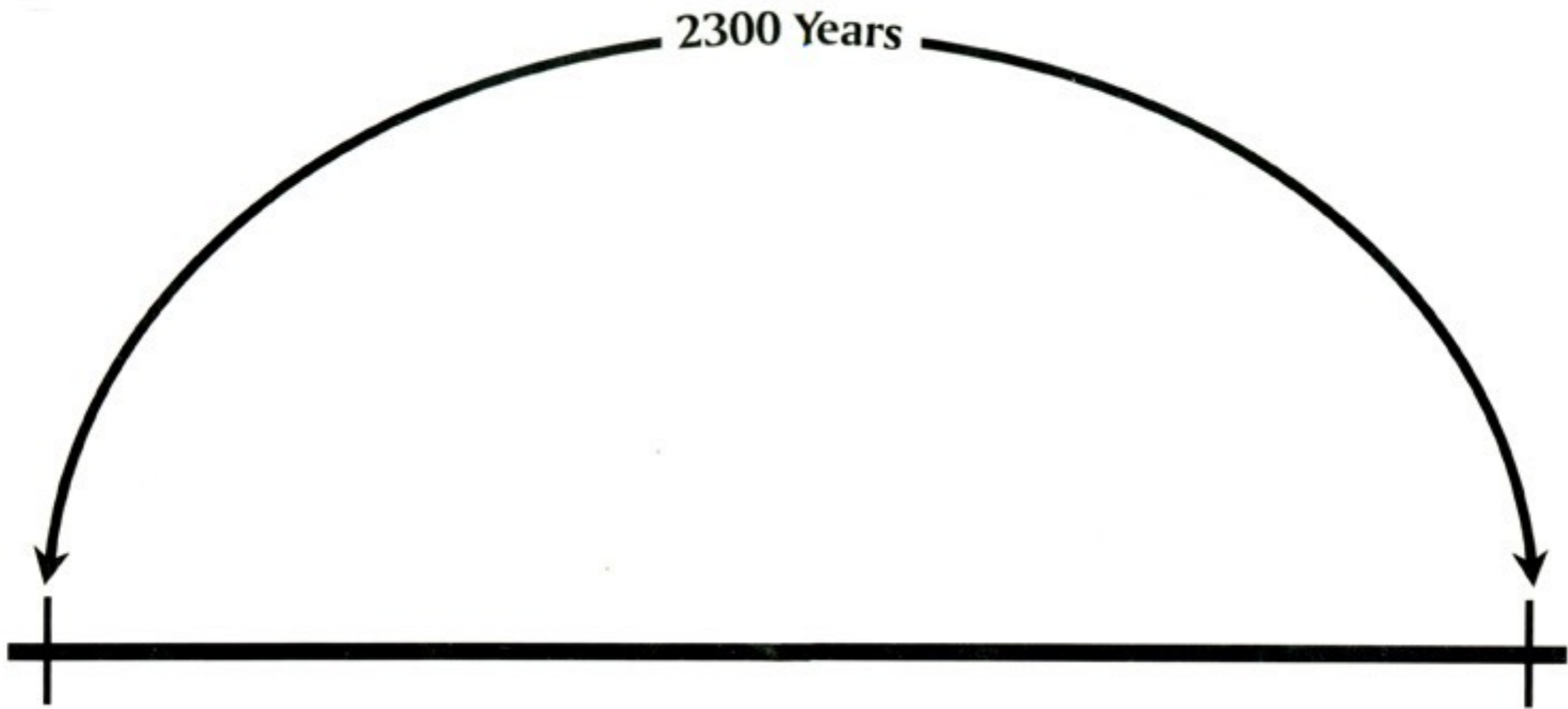
Daniel 8:14

And the vision of the evening and the morning which was told *is true*: wherefore shut thou up the vision; for it *shall be* for many days. And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*.

(Daniel 8:26–27)

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Know therefore and understand, *that* **from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks:** the street shall be built again, and the wall, even in troublous times. And **after threescore and two weeks shall Messiah be cut off,** *but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall **confirm the covenant with many for one week:** and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate. (Daniel 9:24–27)



Daniel 8:14

"And he said unto me, unto two thousand and three hundred days; Then shall the sanctuary be cleansed."

**Year / Day
Principle:
Ezekiel 4:6
Leviticus 25:1-8
Numbers 14:34
11Q13**

“The commandment to restore and to build Jerusalem” (Daniel 9:25) marks not only the beginning of the 70-week prophecy but also the beginning of the 2300 days mentioned in Daniel 8:14, and this latter prophecy reaches down to 1844.

Three Persian decrees played roles in the restoration of God's people from the captivity created by the Babylonians—the decrees of Cyrus, of Darius, and of Artaxerxes—and the interpretation of Daniel 8 and 9 depends on identifying the right decree.

Cyrus issued the first decree in the first year of his Babylonian reign, which was 538 / 537 BC. The Bible does not indicate when in the first year of his reign that this decree was given, so we do not know whether the year was 538 or 537 BC. More importantly, Cyrus's decree says nothing about the restoration of the city. It speaks only of the rebuilding of the Temple.

The Bible gives no date for **Darius'** decree. All we know is that it was given sometime during the early years of his reign, but it also was only concerned with the restoration of the Temple and not of the city.

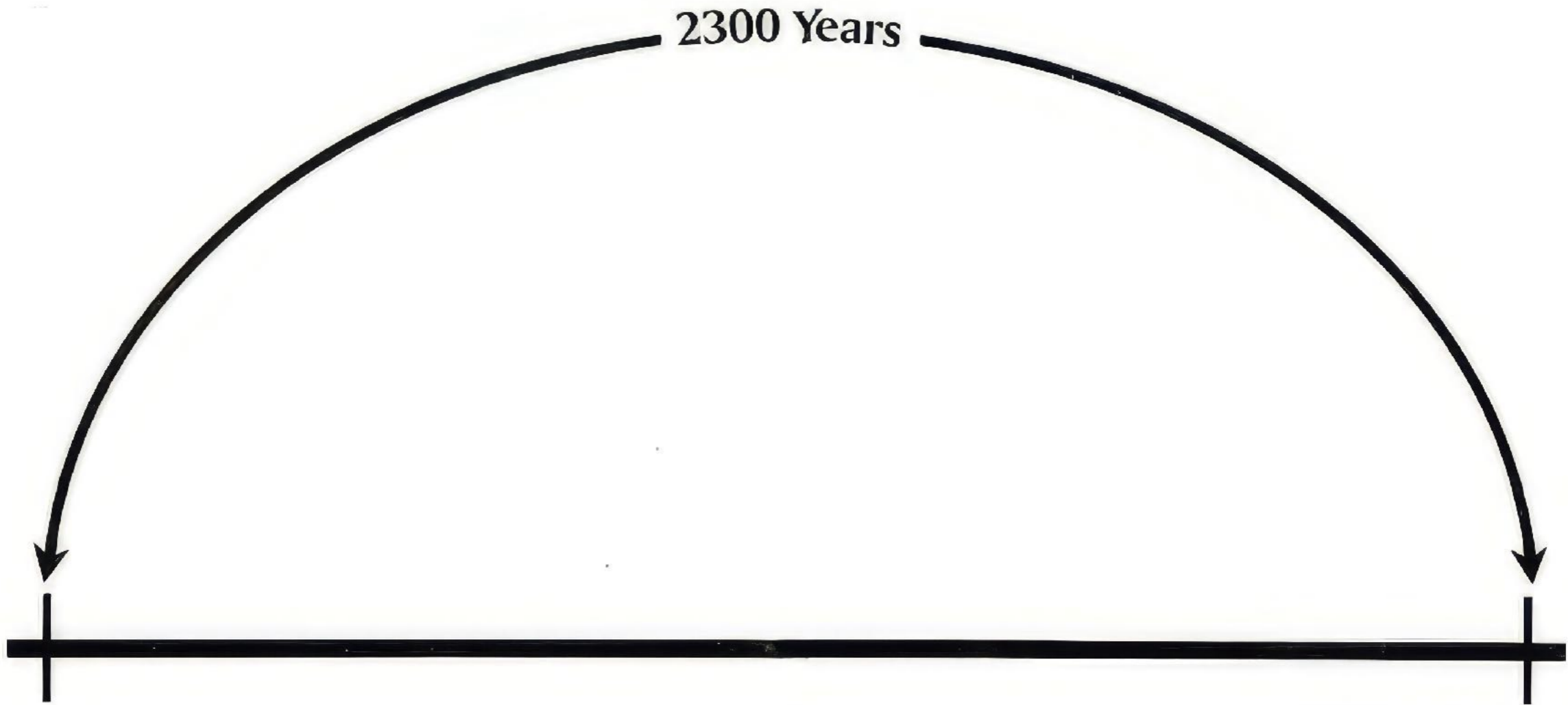
It is the decree of **Artaxerxes** of Ezra 7:13 that gives us the information necessary to locate the time of prophecy of Daniel 9. Regarding this decree we are told that Ezra left Babylon on the first day of month 1 of the seventh year of the reign of Artaxerxes and that he and his group arrived in Jerusalem on the first day of month 5 of the same year. (457 BC is the seventh year of the reign of Artaxerxes.)

This decree also provided for the restoration of local government (Ezra 7:21–28). It empowered the judiciary to punish wrongdoers, even granting the authority to impose the death sentence, and as a result of this decree, Ezra began to build the city.

When we use the starting date of 457 BC for the Daniel 9 prophecy, the timeline reaches exactly to the baptism of Jesus, showing that the prophecy was divinely given. The beginning date of 457 BC is the only date that meets the demands of the prophecy.

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

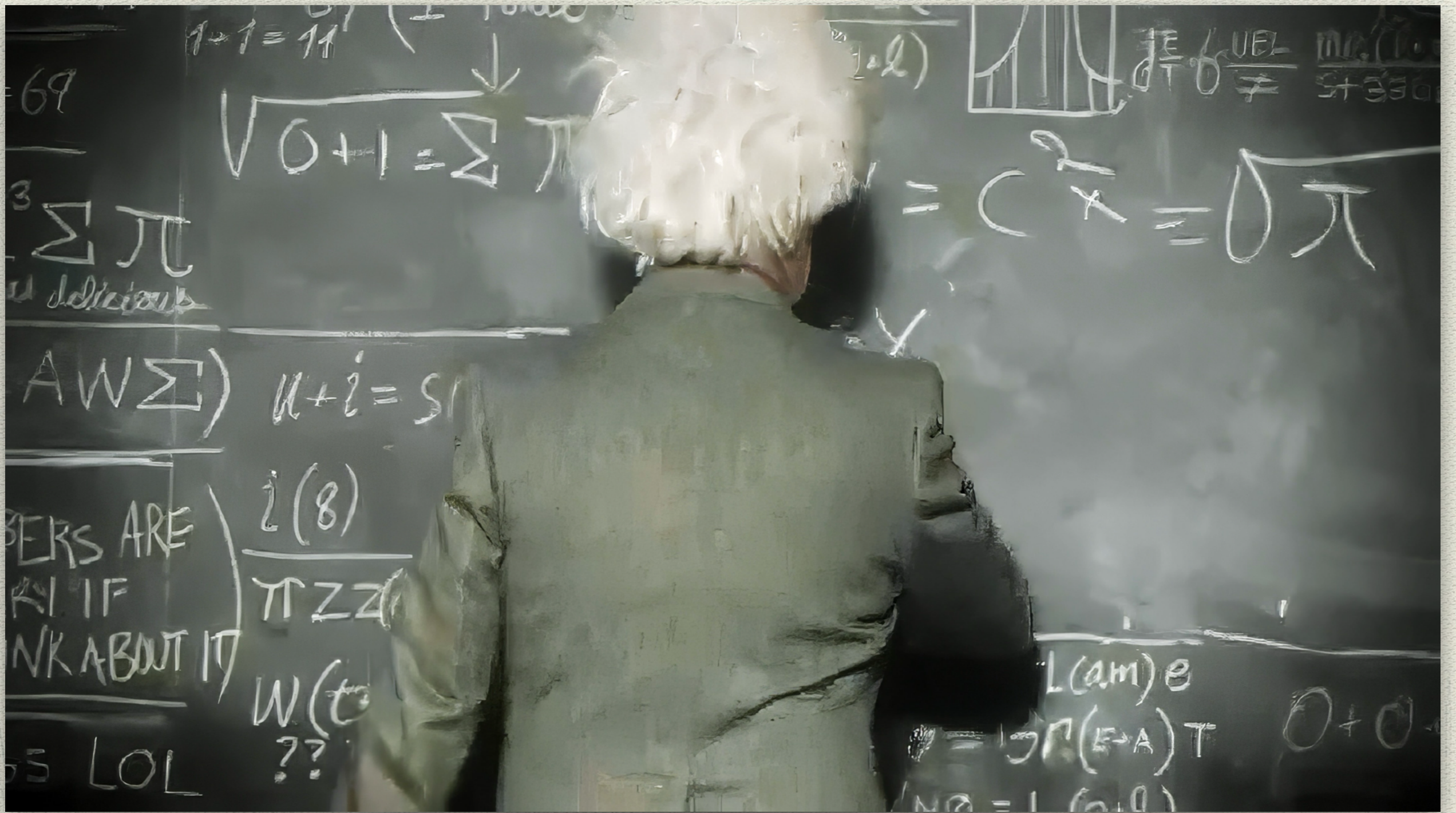
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11Q13



2300 Years



Jewish Probation
Closes

457 BC

Dan 9:24-27
Ezra 7:11-13

34 AD

Acts 18:6, 13:45-46,
7:54-60,
Matt. 21:43

70 Wks
x 7 Days
490 Days/Years
490 Years

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**Year / Day
Principle:
Ezekiel 4:6
Leviticus 25:1-8
Numbers 14:34
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2300 Years

483 Years

7 Wks
60 Wks
+ 2 Wks
69 Wks / 483 Years



Dan 9:25-27

Christ's
Baptism

Jewish Probation
Closes

457 BC

Dan 9:24-27
Ezra 7:11-13

27 AD

Mark 1:15
Matt. 3:13-17
Gal. 4:4

34 AD

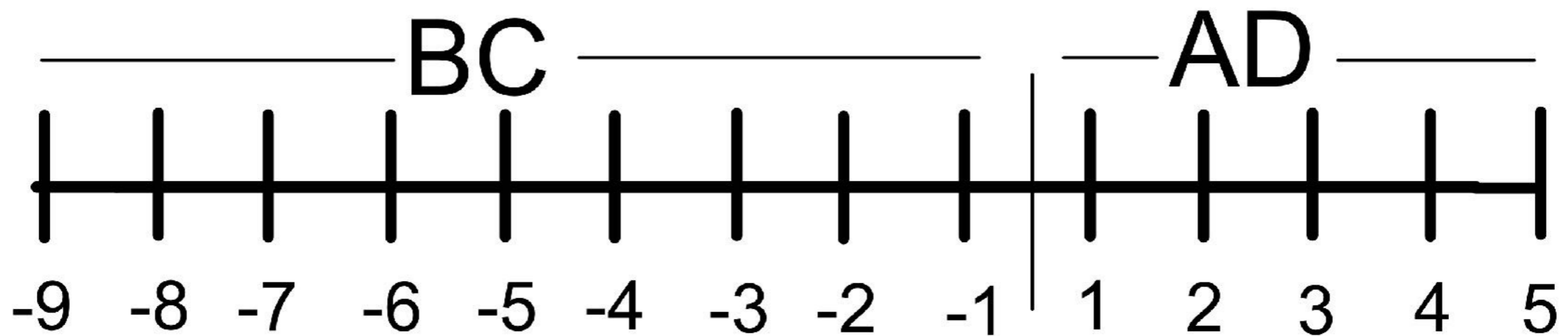
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From -9 BC to AD 5 is a total of 13 years. If we start with 13 years and subtract 9 years we would have 4 years or come to the year AD 4 if there was a zero on the year timeline, but since there is no zero year, we come out at the year AD 5. This is mathematically equivalent to adding the extra year.

Another way to compute the years between two values ranging from BC to AD is to take their absolute values (make both positive numbers), add them together, and then subtract 1.

Thus from 457 BC to AD 27 would be computed:

$$457+27=484 \text{ and } 484-1=483$$

$$69 \times 7 = 483$$

2300 Years

Dan 9:26 "Messiah be cut off but not for himself"
Isaiah 53:5 "Wounded for our transgressions"
1 Peter 2:24 "Bare our sins"
Luke 23:33 "They crucified Him"
Dan 9:27 "Cause the sacrifice and oblation to cease"
Luke 23:45 "Veil in temple was rent"

483 Years

7 Wks
60 Wks
+ 2 Wks
69 Wks / 483 Years



Dan 9:25-27

Christ's
Baptism

Jewish Probation
Closes



457 BC

Dan 9:24-27
Ezra 7:11-13

27 AD

Mark 1:15
Matt. 3:13-17
Gal. 4:4

31 AD

1 Wk = 7 Years

34 AD

Acts 18:6, 13:45-46,
7:54-60,
Matt. 21:43

70 Wks
x 7 Days
490 Days/Years
490 Years

Daniel 8:14

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2300 Years

Dan 9:26 "Messiah be cut off but not for himself"
 Isaiah 53:5 "Wounded for our transgressions"
 1 Peter 2:24 "Bare our sins"
 Luke 23:33 "They crucified Him"
 Dan 9:27 "Cause the sacrifice and oblation to cease"
 Luke 23:45 "Veil in temple was rent"

483 Years

7 Wks
 60 Wks
 + 2 Wks
 69 Wks / 483 Years



Dan 9:25-27

Christ's
Baptism

Jewish Probation
Closes



1810 Years

457 BC

Dan 9:24-27
 Ezra 7:11-13

27 AD

Mark 1:15
 Matt. 3:13-17
 Gal. 4:4

31 AD

1 Wk = 7 Years

34 AD

Acts 18:6, 13:45-46,
 7:54-60,
 Matt. 21:43

1844 AD

Dan 7:9-10
 Dan 8:14
 Investigative
 Judgment Begins
 in Heaven

70 Wks
 x 7 Days
 490 Days/Years
490 Years

Daniel 8:14

"And he said unto me, unto two thousand and three hundred days; Then shall the sanctuary be cleansed."

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 Ezekiel 4:6
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But the appointed time had passed, and the Lord had not appeared. The believers knew that God's word could not fail; their interpretation of the prophecy must be at fault; but where was the mistake? Many rashly cut the knot of difficulty by denying that the 2300 days ended in 1844. (Ellen White, *Homeward Bound*, p. 302.3)

But God had led His people in the great advent movement; His power and glory had attended the work, and He would not permit it to end in darkness and disappointment, to be reproached as a false and fanatical excitement. He would not leave His word involved in doubt and uncertainty. . . . (Ibid., p. 302.4)

They found in the Bible a full explanation of the subject of the sanctuary, its nature, location, and services; the testimony of the sacred writers being so clear and ample as to place the matter beyond all question. (Ibid., p. 302.5)

The earthly sanctuary was built by **Moses** according to the pattern shown him in the mount. It was “a figure for the time then present, in which were offered both gifts and sacrifices;” its two holy places were “patterns of things in the heavens;” Christ, our great High Priest, is “a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.”
(Hebrews 9:9, 23; 8:2.) (Ibid., p. 303.3)

As in vision the apostle **John** was granted a view of the temple of God in heaven, he beheld there “seven lamps of fire burning before the throne.” . . . Here the prophet was permitted to behold the first apartment of the **sanctuary in heaven**; and he saw there the “seven lamps of fire” and the “golden altar” represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, “the temple of God was opened” (Revelation 11:19), and he looked within the inner veil, upon the holy of holies. Here he beheld “the ark of His testament” (Revelation 11:19), represented by the sacred chest constructed by Moses to contain the law of God. . . . (Ibid.)

John says that he saw the sanctuary in heaven. That sanctuary, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. (Ibid., p. 303.4)

The heavenly temple, the abiding place of the King of kings, where “thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him” (Daniel 7:10), that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration—no earthly structure could represent its **vastness** and its **glory**. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for our redemption were to be taught by the earthly sanctuary and its services. (Ibid., p. 303.5)

After His ascension, our Saviour was to begin 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.) (Ibid., p. 303.6)

Christ glorified not Himself in being made High Priest. God gave Him His appointment to the priesthood. He was to be an example to all the human family. He qualified himself to be, not only the representative of the race, but their Advocate, so that every soul if he will may say, I have a friend at court. He is a High Priest that can be touched with the feelings of our infirmities.

(12LtMs, Ms 101, 1897, par. 20)

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)

What? know ye not that your body is the temple of the Holy Ghost *which is in you*, which ye have of God, and ye are not your own? (1 Corinthians 6:19)

The subject of the sanctuary was the key
which unlocked the mystery of the
disappointment of 1844. (GC 423.1)

Christ entered upon his priestly work in the heavenly sanctuary when he ascended into heaven and officiated as priest in the first apartment until 1844, at which time he passed from the holy place to the most holy.

The judgment, or the cleansing of the sanctuary, began in 1844 when Christ entered the most holy apartment of the sanctuary in heaven.