

The Sanctuary



Lessons 3, 4

- ❖ Exodus 26:1–14—curtains, coverings
- ❖ V. 1—fine twined linen with blue, purple, scarlet, and cherubim—part of the tabernacle (ceiling)
- ❖ V. 7—first covering—curtains of goats' hair
- ❖ V. 14—second covering—rams' skin dyed red
- ❖ V. 14—third covering—badgers' skins

- ❖ Exodus 26:36—door of the tabernacle of fine twined linen blue, purple, scarlet
- ❖ Exodus 26:31–33—veil of linen blue, purple, scarlet and cheribums. This is the second veil (Hebrews 9:3)

- ❖ Exodus 25:10–14—the ark of shittim wood 2.5 x 1.5 x 1.5 cubits overlaid with gold within and without, with a crown of gold, 4 rings of gold, and 2 staves of shittim wood overlaid with gold
- ❖ Numbers 4:15
- ❖ Exodus 31:18—two tables of stone; 25:16
- ❖ Exodus 25:21—mercy seat, of pure gold (v. 17) with 2 cherubim of gold facing each other and looking down on the mercy seat and with wings covering the mercy seat
- ❖ **And there I will meet with thee**, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel. (Ex. 25:22)

Christ Himself was the Lord of the temple. When He should leave it, its glory would depart—**that glory once visible in the holy of holies** over the mercy seat, where the high Priest entered only once a year, on the great day of atonement, with the blood of the slain victim (typical of the blood of the Son of God shed for the sins of the world), and sprinkled it upon the altar. **This was the Shekinah**, the visible pavilion of Jehovah.

(12LtMs, *Ms 71*, 1897, par. 21)

Christ is the great center of attraction, and **the child of God hid in Christ, meets with God**, and is lost in the divine being. Prayer is the life of the soul; it is feeding on Christ; it is turning our faces fully toward the Sun of Righteousness. As we turn our faces toward Him, He turns his face toward us. He longs to give us divine grace; and as we draw nigh to God with full assurance of faith, our spiritual conceptions are quickened.

We do not then walk in blindness, bemoaning our spiritual barrenness; for by diligent, prayerful searching of the word of God, we apply his rich promises unto our souls. Angels draw close to our side, and the enemy with his manifold devices is driven back. (*ST* July 31, 1893, par. 3)

. . . in the **sanctuary** where God meets with His people . . .
(*CG* 148.3)

. . . the **prayer meeting**, where God meets with His people . . .
(*MYP* 437.3)

Names of the Ark

- ❖ Ex 26:33—Ark of the testimony
- ❖ Josh 3:6—Ark of the covenant
- ❖ Josh 6:12—Ark of the LORD
- ❖ 1 Sam 3:3—Ark of God
- ❖ Rev 11:19—Ark of his testament

James White
Bible Adventism

“Sermon Nine—The Sanctuary”

- ❖ Joshua 3:3, 4—a space of 2000 cubits (about 1/2 mi or .8 km) between the ark and the first rank of the people
- ❖ Numbers 2:2—“far off”
- ❖ When the children of Israel marched they were to keep a distance of 2000 cubits between the ark and the first rank of the people. (Josh 3:3, 4) It is understood by the Jews that the nearest the encamped Israelites were to come to the ark also was 2000 cubits. (Leslie Hardinge, *Shadows of His Sacrifice*, p. 10)

How long is the cubit? We Adventists have no problem. In *Sanctified Life* is a description of the golden image Nebuchadnezzar erected in the plains of Dura. Mrs. White tells us that it was 90 feet tall. Daniel says it was sixty cubits. This would make one cubit equal one and a half feet. In the chapter of *Patriarchs and Prophets* (page 347) which covers the sanctuary we learn that this building was eighteen feet tall and eighteen feet wide. Exodus (26:16, etc.) informs us that it was ten cubits tall and wide. So one cubit equals **1.8 feet** in contradistinction with the other cubit which equals **1.5 feet!** But there is no problem. From **Ezek. 43:13** we learn that the cubit used in the sanctuary and temple was a special cubit. “These are the measures of the altar after the cubits. The cubit is a cubit and an hand breadth,” the Lord says in Ezekiel. (Ibid., p. 10)

A cubit is the length from the elbow to the end of the middle finger. . . . The sacred cubit is one hand's breadth longer for good measure. (Hardinge, pp. 10–11)

From the treasures obtained in war he made a golden image to represent the one that he had seen in his dream, setting it up in the plain of Dura, and commanding all the rulers and the people to worship it, on pain of death. This statue was about **ninety feet in height and nine in breadth**, and in the eyes of that idolatrous people it presented a most imposing and majestic appearance. (*SL 36.4*)

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.

(*PP* 347.1)

When I see things like this in the Spirit of Prophecy, my faith is greatly strengthened. I have never found a statement of fact that deviated from the truth one hair's breadth in all Mrs. White's writings. (Ibid., p. 11)

Not only was there a sacred cubit, but there was also a sacred, or temple, currency.



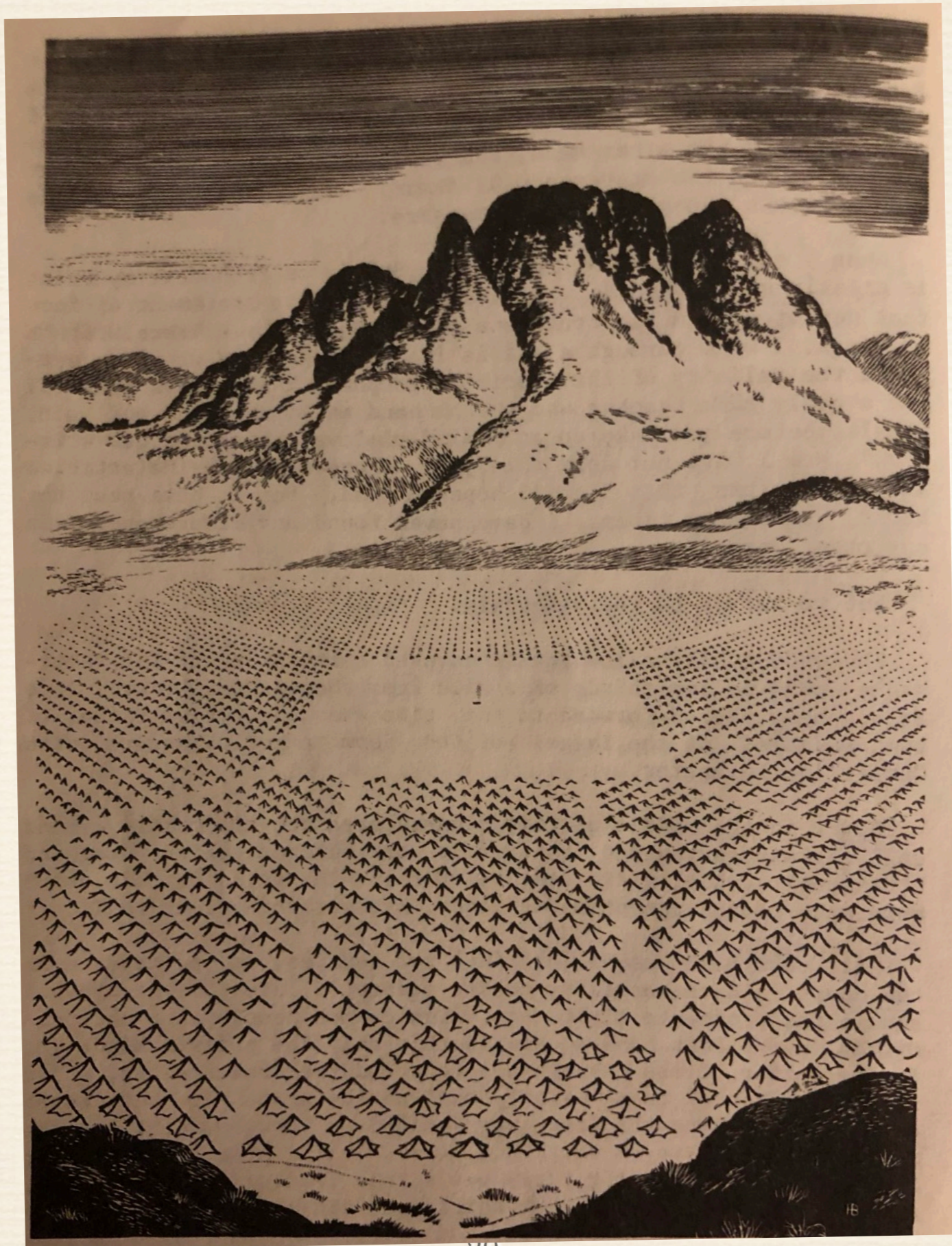
135–37 BC

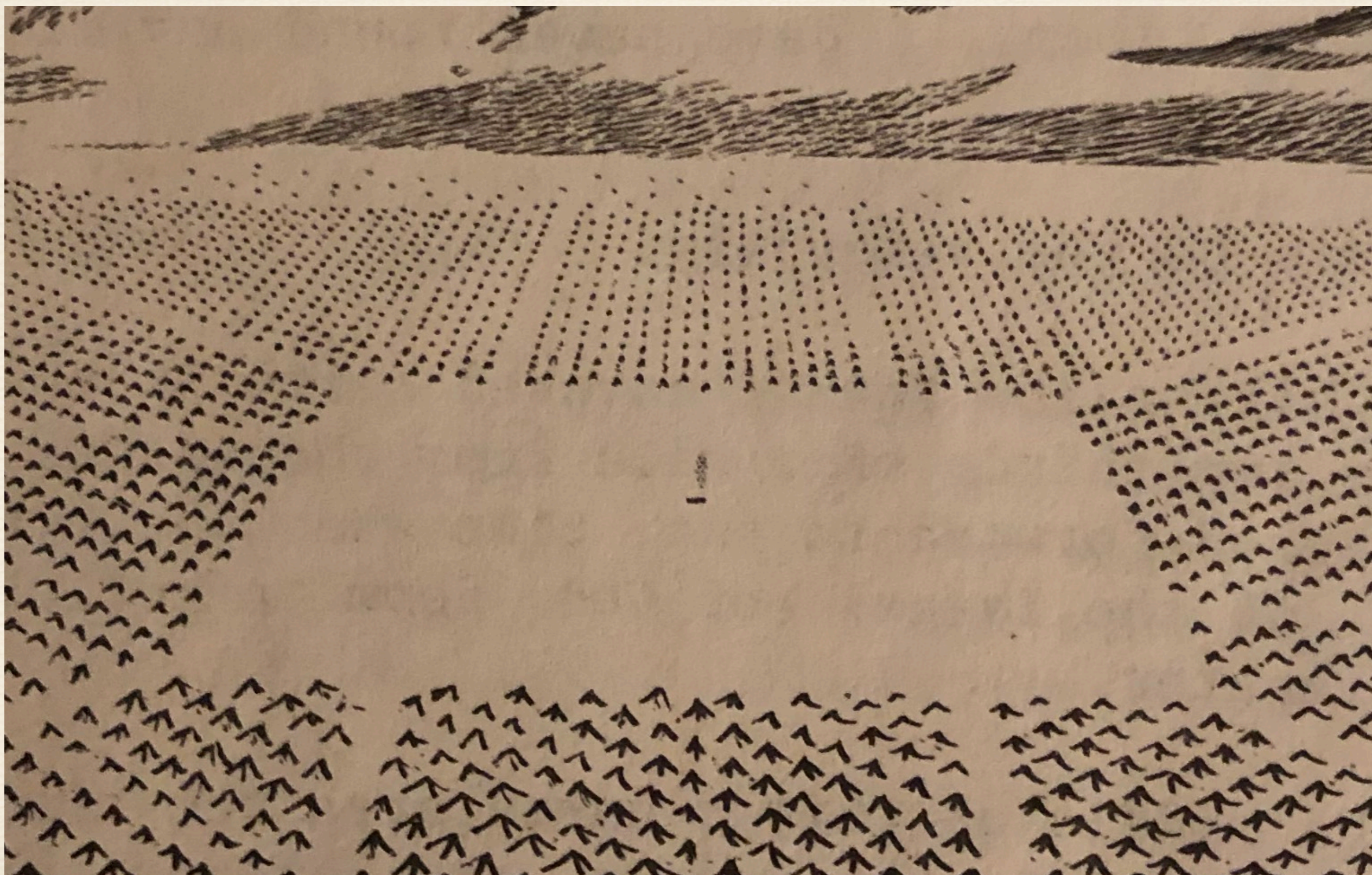
Mites were thin, bronze Jewish coins adorned with fruits and grains. Graven images on coins were forbidden by Jewish law, so these coins were the only kind accepted by the temple.



This is a half-shekel coin from AD 66 or 67. The currency was part of an underground Jewish economy during the rebellion against Rome, and the words around the coin are “Holy Jerusalem.”

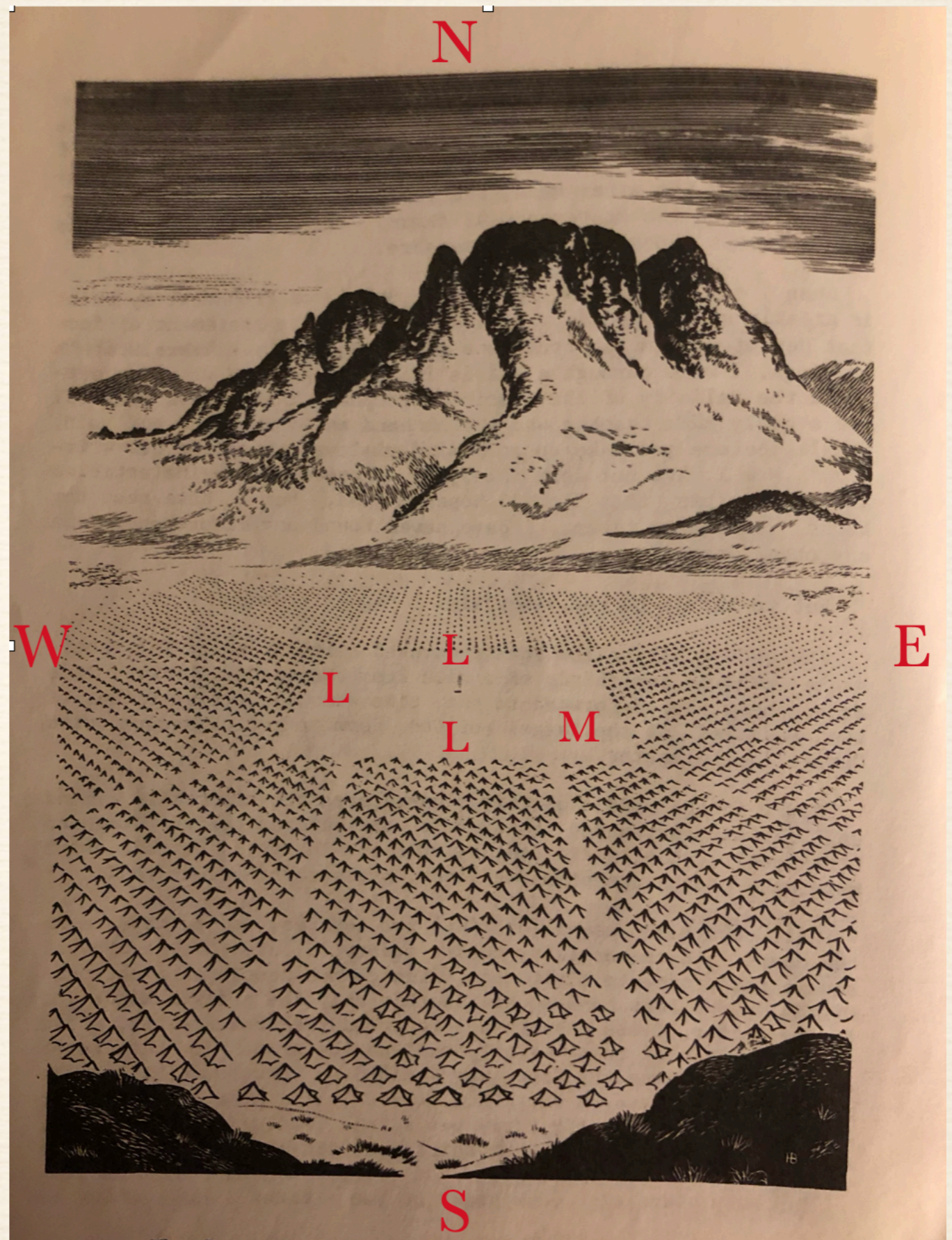
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❖ In the middle of the 4000 cubit hollow square, the tabernacle was $1/2$ – $2/3$'s of a mile from the nearest Israelite tents

❖ The tabernacle was surrounded by a courtyard 100 cubits long, 50 cubits wide (180 feet by 90 feet) whose linen walls were 9 feet tall.



Dan

Asher

Naphtali

157,600

Ephraim

Manasseh

Benjamin

108,100

Judah

Issachar

Zebulun

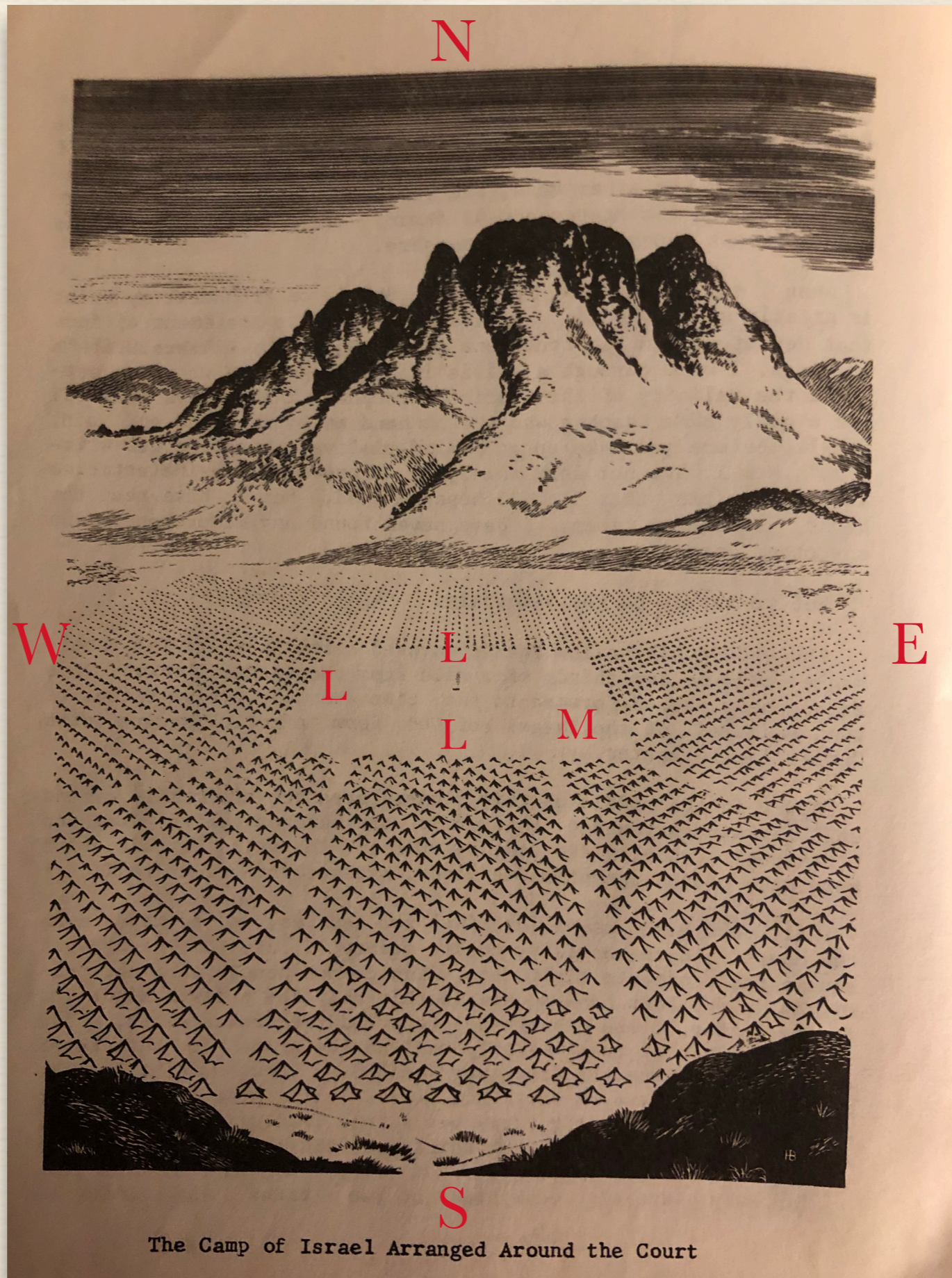
186,400

Reuben

Simeon

Gad

151,450



The Camp of Israel Arranged Around the Court

But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony. (Numbers 1:53)

Numbers 3:17,23, 29, 35, 38

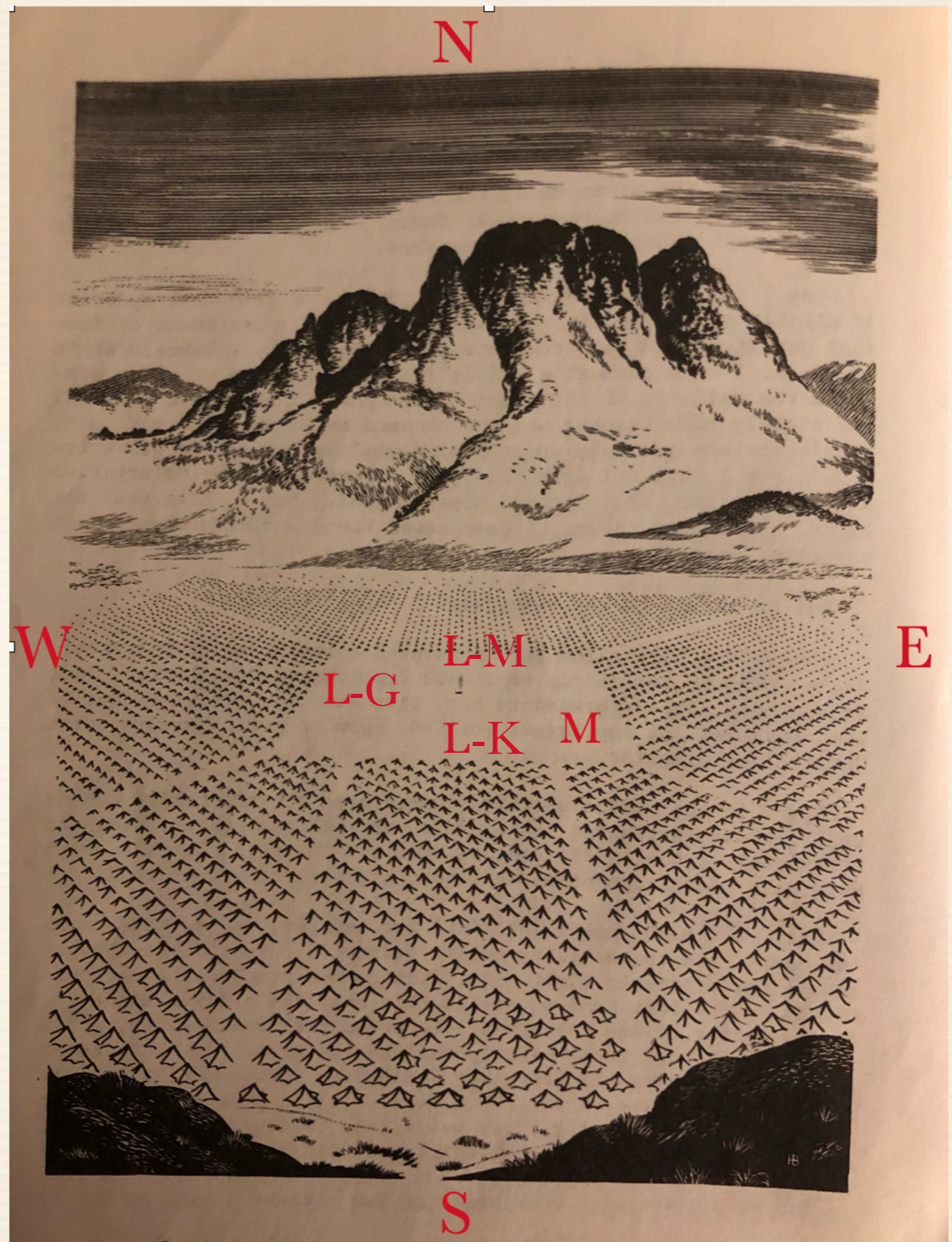
Gershon
Kohath
Merari

Gershonites—west

Kohathites—south

Merari—north

Moses & Aaron—east



Korah, the leading spirit in this movement, was a **Levite**, of the family of Kohath, and a **cousin of Moses**; he was a man of ability and influence. Though appointed to the service of the tabernacle, he had become dissatisfied with his position and aspired to the dignity of the priesthood. The bestowal upon Aaron and his house of the priestly office, which had formerly devolved upon the first-born son of every family, had given rise to jealousy and dissatisfaction, and for some time Korah had been secretly opposing the authority of Moses and Aaron, though he had not ventured upon any open act of rebellion. (*PP* 395.2)

He finally conceived the bold design of overthrowing both the civil and the religious authority. He did not fail to find sympathizers. Close to the tents of Korah and the Kohathites, on the south side of the tabernacle, was the encampment of the tribe of Reuben, the tents of **Dathan and Abiram, two princes** of this tribe, being near that of Korah. These princes readily joined in his ambitious schemes. (*PP* 395.2)

Korah and his fellow conspirators were men who had been favored with special manifestations of God's power and greatness. They were of the number who **went up with Moses into the mount and beheld the divine glory**. But since that time a change had come. A temptation, slight at first, had been harbored, and had strengthened as it was encouraged, until their minds were controlled by Satan, and they ventured upon their work of disaffection. Professing great interest in the prosperity of the people, they first whispered their discontent to one another and then to leading men of Israel. Their insinuations were so readily received that they ventured still further, and at last they really believed themselves to be actuated by zeal for God. (*PP* 396.4)

When Korah, Dathan, and Abiram rebelled against the authority of Moses, they thought they were opposing only a human leader, a man like themselves . . . (*PP* 635.2)

On the morrow, the two hundred and fifty princes, with Korah at their head, presented themselves, with their censers. They were brought into the court of the tabernacle, while the people gathered without, to await the result. It was not Moses who assembled the congregation to behold the defeat of Korah and his company, but the rebels, in their blind presumption, had called them together to witness their victory. A large part of the congregation openly sided with Korah, whose hopes were high of carrying his point against Aaron. (*PP* 400.1)

But the judgments were not ended. Fire flashing from the cloud consumed the two hundred and fifty princes who had offered incense. These men, not being the first in rebellion, were not destroyed with the chief conspirators. **They were permitted to see their end, and to have an opportunity for repentance;** but their sympathies were with the rebels, and they shared their fate. (*PP* 401.1)

When Moses was entreating Israel to flee from the coming destruction, **the divine judgment might even then have been stayed**, if Korah and his company had repented and sought forgiveness. But their stubborn persistence sealed their doom.

The entire congregation were sharers in their guilt, for all had, to a greater or less degree, sympathized with them. Yet

God in His great mercy made a distinction between the leaders in rebellion and those whom they had led. The people

who had permitted themselves to be deceived were still granted space for repentance. Overwhelming evidence had been given that they were wrong, and that Moses was right.

The signal manifestation of God's power had removed all uncertainty. (*PP* 401.2)

Those who sympathized with Korah, Dathan, and Abiram in their apostasy, brought blight and death upon themselves. **So it will be in these last days.** The cause of Christ will be betrayed. Those who have had the light of truth, and have enjoyed its blessings, but who have turned away from it, will fight down the Spirit of God. Inspired with a spirit from beneath, they will tear down that which they once built up, and show to all reasonable, God-fearing souls that they can not be trusted. (*RH* May 24, 1898, par 10; 125 years ago)

Greater wonders than have yet been seen will be witnessed by those upon the earth **a short period previous** to the coming of Christ. “And I will show wonders in the heavens above, and signs in the earth beneath, blood and fire and vapour of smoke.” “And there were voices and thunders and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great.” (3SG 82.1)

In the day of the Lord, **just before the coming of Christ**, God will send lightnings from Heaven in his wrath, which will unite with fire in the earth. The mountains will burn like a furnace, and will pour forth terrible streams of lava, destroying gardens and fields, villages and cities; and as they pour their melted ore, rocks and heated mud into the rivers, will cause them to boil like a pot, and send forth massive rocks and scatter their broken fragments upon the land with indescribable violence. Whole rivers will be dried up. The earth will be convulsed, and there will be dreadful eruptions and earthquakes everywhere. God will plague the wicked inhabitants of the earth until they are destroyed from off it. (*3SG 82.3*)

The saints are preserved in the earth in the midst of these dreadful commotions, as Noah was preserved in the ark at the time of the flood. (*3SG* 83.1)

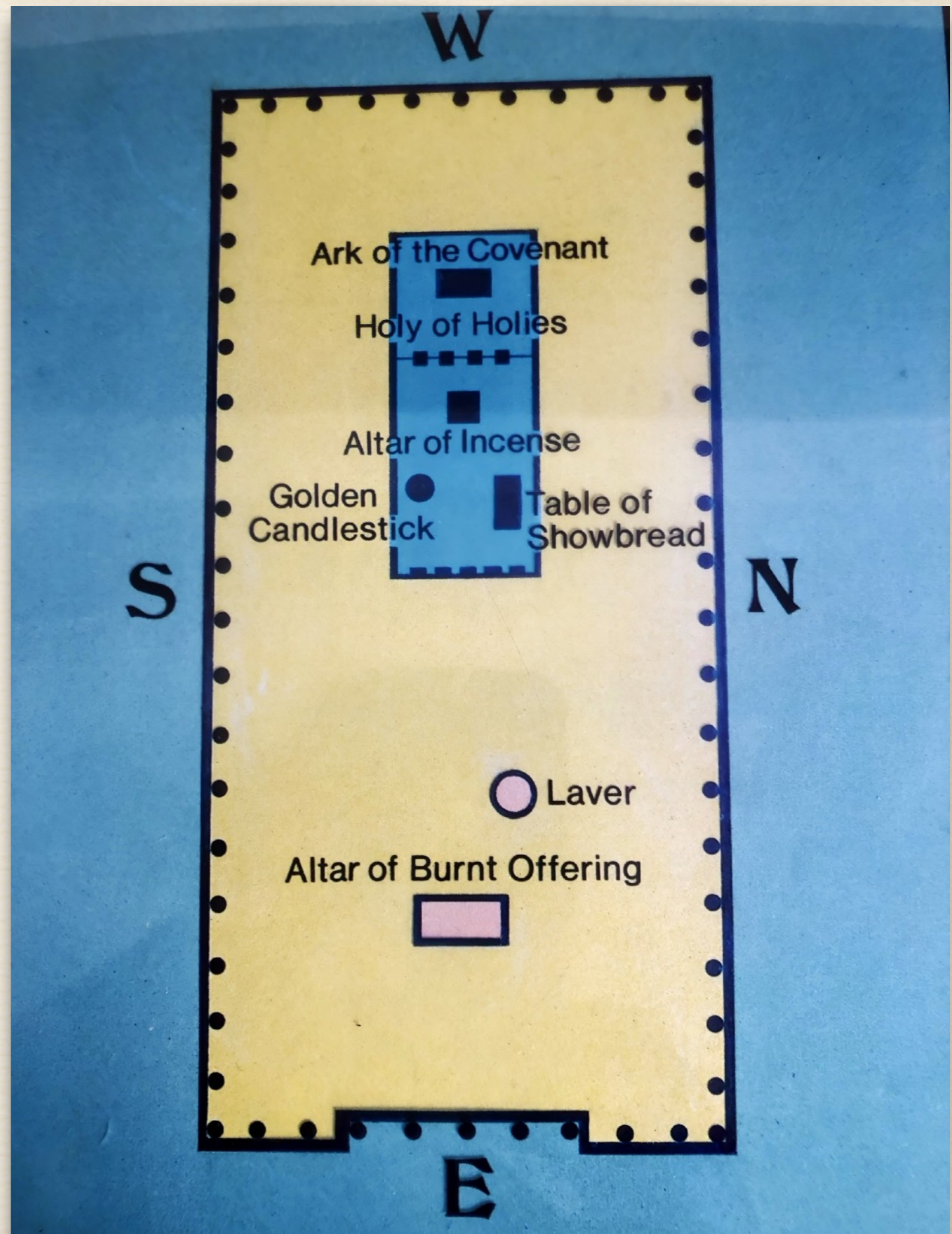
- ❖ Courtyard divided into 2 squares, each 50 cubits square. Into the first square the penitents might come.
- ❖ In center of this square (eastern square) was the brazen altar.
- ❖ In center of western square was the ark
- ❖ Holy place consisted of 2 square, 10 cubits a side

- ❖ In center of the westerly square was the altar of incense so that its 4 corners pointed toward the 4 points on the compass
- ❖ To the north and south of the eastern square the table of shewbread and the 7-branched candlestick stood
- ❖ The most holy place was a perfect cube. In the center of its floor the ark of the covenant rested alone.

The MHP was
one square

The HP was also
2 squares

The court was
made up of 2
squares.



Christ was the foundation of the Jewish economy. The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption.

(AA 14.1)

In every **sacrifice** Christ's death was shown. In every cloud of **incense** His righteousness ascended. By every jubilee **trumpet** His name was sounded. In the awful mystery of the holy of holies **His glory dwelt.** (*DA* 211.5)