

The Sanctuary



Lesson 5—Garments, Articles

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Bible Adventism

“Sermon Nine—The Sanctuary”

14. Describe the table that was to be made. Ex. 25 : 23–25.
15. With what was the table furnished? Verse 29.
16. What was to be set upon it? Verse 30; Lev. 24 : 5, 6.
17. When was new bread placed upon it? Lev. 24 : 8.
18. Why was this bread called showbread? Note 3.
19. Where was the table of showbread placed? Ex. 40 : 22.
20. Describe the golden candlestick. Ex. 25 : 31–37.
21. Where was it placed? Ex. 40 : 24. Note 4.
22. Describe the altar of incense. Ex. 30 : 1–4.
23. Where was it placed? Verse 6.
24. Describe the altar of burnt offering. Ex. 27 : 1–4.
25. Where was it placed, and for what purpose was it used?
Ex. 40 : 29.
26. Describe the laver. Ex. 30 : 18.
27. What was its purpose? Verses 19–21.
28. Describe the court of the tabernacle. Ex. 27 : 9–18.
29. When the work was finished, how did the Lord manifest
His approval of it? Ex. 40 : 33–35.

THE LEVITICAL PRIESTHOOD.

1. Who were chosen to minister in the priest's office? Ex. 28 : 1.
2. What garments were to be made for them? Verse 4.
3. Who were chosen to make them? Verse 3. Note 1.
4. Of what were they to be made? Verse 5.
5. Describe the ephod. Verses 6, 7.
6. Of what was the girdle made? Verse 8.
7. For what purpose were two onyx stones used? Verses 9-12.
8. Describe the breastplate. Verses 15, 16.
9. What were to be set in it? Verses 17-20. Note 2.
10. What was to be engraved upon them? Verse 21.
11. How was the breastplate attached to the ephod? Verses 26-28.
12. What was put in it? Verse 30.
13. Describe the robe of the ephod. Verses 31-34.
14. Of what was the miter made? Verse 39.
15. What was to be placed on the miter? Verses 36, 37.
16. Where was the miter to be worn? Verse 38.
17. For what purpose and when were these garments to be worn? Verses 40, 43.
18. What ceremony was to be performed before the priests could minister in the sanctuary? Verse 41; Ex. 30 : 26-30.

19. Of what was the anointing oil composed? Verses 23–25.
20. What use of it was forbidden? Verses 31–33.

The **table of showbread** stood on the north. With its ornamental crown, it was overlaid with pure gold. On this table the priests were each Sabbath to place twelve cakes, arranged in two piles, and sprinkled with frankincense. The loaves that were removed, being accounted holy, were to be eaten by the priests.

(PP 348.1)



The showbread was kept ever before the Lord as a perpetual offering. Thus it was a part of the daily sacrifice. It was called showbread, or “bread of the presence,” because it was ever before the face of the Lord. It was an acknowledgment of man’s dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ. God had fed Israel in the wilderness with bread from heaven, and they were still dependent upon His bounty, both for temporal food and spiritual blessings. Both the manna and the showbread pointed to Christ, the living Bread, who is ever in the presence of God for us. He Himself said, “I am the living Bread which came down from heaven.” John 6:48–51. Frankincense was placed upon the loaves. When the bread was removed every Sabbath, to be replaced by fresh loaves, the frankincense was burned upon the altar as a memorial before God. (*PP* 354.1)

On the south was the seven-branched **candlestick**, with its seven lamps. Its branches were ornamented with exquisitely wrought flowers, resembling lilies, and the whole was made from one solid piece of gold. There being no windows in the tabernacle, the lamps were never all extinguished at one time, but shed their light by day and by night. (*PP* 348.1)



Just before the veil separating the holy place from the most holy and the immediate presence of God, stood the golden **altar of incense**. Upon this altar the priest was to burn incense every morning and evening; its horns were touched with the blood of the sin offering, and it was sprinkled with blood upon the great Day of Atonement. The fire upon this altar was kindled by God Himself and was sacredly cherished. Day and night the holy incense diffused its fragrance throughout the sacred apartments, and without, far around the tabernacle. (*PP* 348.1)



The ministration of the sanctuary consisted of two divisions, a daily and a yearly service. The daily service was performed at the altar of burnt offering in the court of the tabernacle and in the holy place; while the yearly service was in the most holy. (*PP* 351.4)

The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. And there were also offerings for Sabbaths, new moons, and special feasts. (*PP* 352.2)



Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ. (*PP* 352.3)



The hours appointed for the morning and the evening sacrifice were regarded as sacred, and they came to be observed as the set time for worship throughout the Jewish nation. And when in later times the Jews were scattered as captives in distant lands, they still at the appointed hour turned their faces toward Jerusalem and offered up their petitions to the God of Israel. **In this custom Christians have an example for morning and evening prayer.** While God condemns a mere round of ceremonies, without the spirit of worship, He looks with great pleasure upon those who love Him, bowing morning and evening **to seek pardon for sins committed and to present their requests for needed blessings.** (*PP* 353.3)

The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; [See Appendix, note 6.] but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, "God hath given it you to bear the iniquity of the congregation." Leviticus 10:17. Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary. (*PP* 354.2)

Such was the work that went on day by day throughout the year. The sins of Israel being thus transferred to the sanctuary, the holy places were defiled, and a special work became necessary for the removal of the sins. God commanded that an atonement be made for each of the sacred apartments, as for the altar, to “cleanse it, and hallow it from the uncleanness of the children of Israel.” Leviticus 16:19. (*PP* 355.1)

And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. (Exodus 28:1)

The Sons of Aaron—Exodus 28:1

- ❖ Nadab, Abihu, Eleazar, and Ithamar
- ❖ And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.



The Holy Garments

Aaron was dressed with four special garments. First he was to put on shorts [linen breeches] from his waist to just above his knees. Over these shorts he was to wear a white robe that came just above his ankles with sleeves to his wrists. Around his waist he bound a white belt or sash or girdle, as the Bible terms it. On his head he placed a turban wrapped round and round with an end hanging down his back. This is called a miter. These were the four garments. They were also worn by the ordinary priest. Only once a year the high priest ministered in them. It was on the Day of Atonement that Aaron, clad in the garments of an ordinary priest, functioned on behalf of all the people in the most holy place as a climax to the year's services. (Edited from Leslie Hardinge, *Shadows of His Sacrifice*, p. 21)

The garments worn by the ordinary priests were of white linen, a fit emblem of the Spotless One of whom their ministry was a type. The outer robe was white, woven in one piece, and extended nearly to the feet. It was confined at the waist with a white linen girdle, embroidered in blue, purple, and scarlet. A white linen miter, or turban, covered the head. These articles, with the linen breeches which were worn by all officiating priests, completed the costume of the common priest. These garments of white linen were made for “glory and for beauty.”

Only the family of Aaron could wear the rich garments of the priest; but there are robes of “fine linen, clean and white” [Revelation 18:8] in store for every overcomer. (Stephen N. Haskell, *The Cross and Its Shadow*, pp. 86–87)

And thou shalt make them linen breeches to cover their **nakedness**; from the loins even unto the thighs they shall reach: (Exodus 28:42)

Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon. (Exodus 20:26)

None of you shall approach to any that is near of kin to him, to uncover *their* nakedness: I *am* the Lord. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness. (Leviticus 18:6–7)

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. (Revelation 3:18)

But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: (1 Peter 2:9; also 1 Peter 2:5)

And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen. (Revelation 1:6)

And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. (Revelation 1:13)

And hast made us unto our God kings and priests: and we shall reign on the earth. (Revelation 5:10)

He was eternally rich, yet for our sakes He became poor, that we through His poverty might be made rich. He was **clothed with light and glory**, and was surrounded with hosts of heavenly angels waiting to execute His commands. Yet He put on our nature and came to sojourn among sinful mortals. (*2T* 215.2)

He then called the attention of Christ to his own attractive appearance, **clothed with light** and strong in power. He claimed to be a messenger direct from the throne of heaven, and asserted that he had a right to demand of Christ evidences of His being the Son of God. (*Con* 40.1)

This sinless pair wore no artificial garments. They were **clothed with a covering of light and glory, such as the angels wear**. While they lived in obedience to God, this circle of light enshrouded them. (*3SG* 34.1)



Over these shorts he was to wear a **white robe** that came just above his ankles with sleeves to his wrists. Around his waist he bound a white belt or sash or **girdle**, as the Bible terms it. On his head he placed a **turban** wrapped round and round with an end hanging down his back.



Over these four white garments the high priest had other garments that were for “glory and beauty.” The first was a **robe of blue wool**, woven in one piece, reaching from his shoulders to below his knees. It was without sleeves. On the hem of this robe of blue were arranged golden bells and pomegranates. These pomegranates were made of blue, purple, and scarlet wool in the shape of pompoms. (Ibid., pp. 21, 22)



Over the blue robe Aaron was to wear **a double apron** made of the same material as the veils—blue, purple, and scarlet wool, gold wire woven on a warp of fine linen. [Exodus 39:3] This was joined at the waist and on the shoulders and was called the **ephod**. The ephod was embroidered with lilies. It was bound around his chest with a sash of the same material, blue, purple, scarlet, and gold. (Ibid., p. 22)



On his heart the high priest carried a breastplate made of the same materials as the ephod. It was two spans long and one span wide. Folded double it was a square span. Reinforced around its sides with gold, it was held to his shoulders with chains of gold and tied to the ephod by ribbons of blue.



Upon his shoulders were two onyx stones. Chains connected the breastplate with these onyx stones. On the breastplate itself were twelve stones arranged in rows of three. These gems were engraved with the names of the twelve tribes of Israel. At the right and the left of these precious jewels were the Urim and the Thummim.



Through these two gems God gave judgments and made decisions. Upon the four corners of the breastplate were four rings of gold through which ribbons were passed and tied at the back to hold the breastplate in position above the heart of the high priest. (Ibid., p. 22)



Upon the shoulder onyx stones the names of the children of Israel were engraved, not according to the order of the tribes around the tabernacle as was the case in the twelve stones, but according to their ages. The six oldest were on the onyx stone to the right, and the six younger on the onyx stone to the left.



Around the high priest's turban was a gold plate on which was inscribed the two words, "Kodesh Ladonai" or "Holiness to the Lord." Thus there were nine pieces to the high priest's garments—four white ones, then the blue robe, the ephod, the breastplate, the girdle and the plaque of gold on his turban. (Ibid., p. 22)

Everything worn by the priest was to be whole and without blemish. By those beautiful official garments was represented the character of the great antitype, Jesus Christ. Nothing but perfection, in dress and attitude, in word and spirit, could be acceptable to God. He is holy, and His glory and perfection must be represented by the earthly service. Nothing but perfection could properly represent the sacredness of the heavenly service. Finite man might rend his own heart by showing a contrite and humble spirit. This God would discern. But no rent must be made in the priestly robes, for this would mar the representation of heavenly things. (*DA* 709.1)

A high priest was not to rend his garments. By the Levitical law, this was prohibited under sentence of death. Under no circumstances, on no occasion, was the priest to rend his robe. It was the custom among the Jews for the garments to be rent at the death of friends, but this custom the priests were not to observe. Express command had been given by Christ to Moses concerning this. Leviticus 10:6. (*DA 708.4*)

The high priest who dared to appear in holy office, and engage in the service of the sanctuary, with a rent robe, was looked upon as having severed himself from God. By rending his garment he cut himself off from being a representative character. He was no longer accepted by God as an officiating priest. This course of action, as exhibited by Caiaphas, showed human passion, human imperfection. (*DA 709.1*)

By rending his garments, Caiaphas made of no effect the law of God, to follow the tradition of men. A man-made law provided that **in case of blasphemy** a priest might rend his garments in horror at the sin, and be guiltless. Thus the law of God was made void by the laws of men. (*DA* 709.2)

Each action of the high priest was watched with interest by the people; and Caiaphas thought for effect to display his piety. But in this act, designed as an accusation against Christ, he was reviling the One of whom God had said, “My name is in Him.” Exodus 23:21. **He himself was committing blasphemy.** Standing under the condemnation of God, he pronounced sentence upon Christ as a blasphemer. (*DA 709.3*)

Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.
(Luke 23:34)

They had had light in the prophecies that testified of Christ, and in His own teachings and miracles. The Jewish judges had received **unmistakable evidence of the divinity of Him whom they condemned to death.** And according to their light would they be judged. (*DA 737.1*)

The Saviour made no murmur of complaint. His face remained calm and serene, but great drops of sweat stood upon His brow. There was no pitying hand to wipe the death dew from His face, nor words of sympathy and unchanging fidelity to stay His human heart. While the soldiers were doing their fearful work, Jesus prayed for His enemies, “Father, forgive them; for they know not what they do.” His mind passed from His own suffering to the sin of His persecutors, and the terrible retribution that would be theirs. No curses were called down upon the soldiers who were handling Him so roughly. No vengeance was invoked upon the priests and rulers, who were gloating over the accomplishment of their purpose. **Christ pitied them in their ignorance and guilt. He breathed only a plea for their forgiveness,—“for they know not what they do.”** (*DA* 744.2)

Exodus 28

- ❖ Breastplate of judgment
- ❖ Ephod
- ❖ Robe
- ❖ Broidered coat
- ❖ Mitre
- ❖ Girdle

