Studies in the
Sanctuary

Relt 300

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Religion Department

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RELT300 STUDIES IN THE SANCTUARY

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COURSE OBJECTIVE:

"The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and to be able to give an answer to every one that asketh them a reason of the hope that is in them." (Great Controversy, page 488).

In this class the sanctuary/temple symbols, services, observance days, and major festivals are examined. Attention is given to the interpretation of the sanctuary by the apocalyptic books, Daniel and Revelation.

CLASS REQUIREMENTS (EXAMS):

There will be three exams this quarter. The First Section (pages 1-19; with supplementary pages A-I) provides the background for the first exam which stresses the understanding of the "focal points" of the Sanctuary; the degrees of access; spiritual dimensions (levels of analogy) in the symbolism of the Sanctuary, the areas which represent "justification," "sanctification," and "glorification;" and the meaning of the scapegoat ritual. See especially pages 8-12; 18-19; 26-27.
The Second Section (pages 1-19; with supplementary pages and illustrative aids, pp. 20-32) serves as a background for the second exam which focuses upon the relationship between the Jewish religious economy and the Sanctuary/Temple. The religious festivals and observances, which were centered in the Temple, employed agricultural and seasonal symbols which relate to past salvation events in the history of Israel and to future spirtual fulfillment. The supplementary charts on pages I-VII are helpful. A portion of Section Three (pages I-VIII) also will be included in this second exam, which stresses an understanding of Hebrews chapter 9.
The final exam, which will not be comprehensive, will be based on pages 1-19 of the Third Section. The stress here will be on understanding the three angels messages (Rev 14:6-13) and the message of that other angel (Rev 18:1-5) in relationship to the ritual that took place in the Sanctuary on the Day of Atonement.

TEXTS:

1. The Bible (which should be brought to the class study).
2. The Syllabus: "Studies in the Sanctuary" (put together for this class).
3. Also available, but not required, is the syllabus: "The Sanctuary and Its Services," a collection of quotations from Ellen G. White compiled by Dr. Leslie Hardinge. This valuable syllabus may only be purchased through the auspices of the Religion Department of Andrews University (at the Book Store). Ministerial students and those especially interested in the subject of the Sanctuary may want to purchase Dr. Hardinge's compilation; though one does not need this work for a good grade in the class.

ADDITIONAL READING;

While there is no required Collateral Readings, there is a helpful bibliography on pages 28-29 of the First Section of the Syllabus. Outside readings for this class will improve an understanding of the subject of the Sanctuary.

STUDIES IN THE SANCTUARY

by S. Douglas Waterhouse Ph.D.

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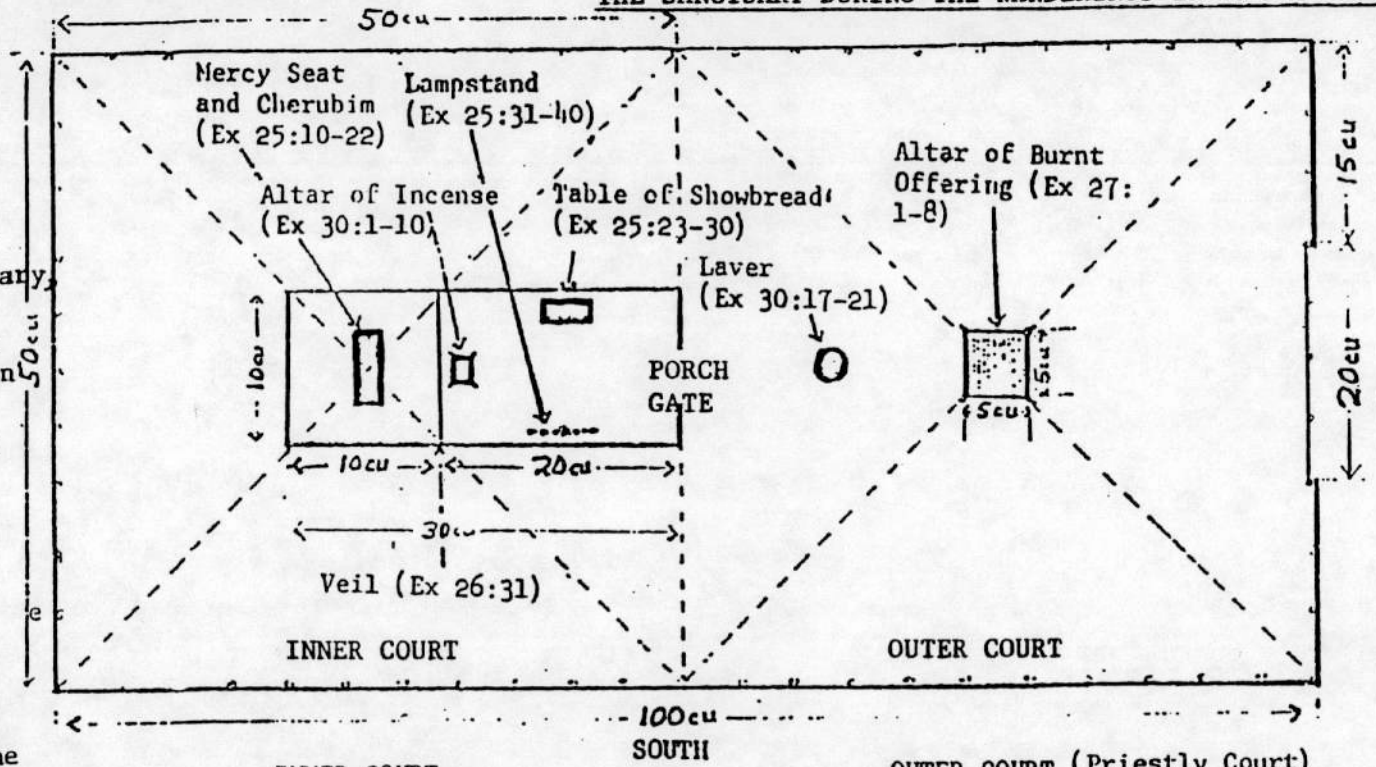
THE MAJOR FOCAL POINTS OF THE SANCTUARY (TIME OF MOSES)

The Altar of Burnt Offering, where the slain offerings were presented to expiate Israel's sin, constitutes the central focal point of the OUTER COURT (or Priestly Court). It is an apt symbol of the Cross of Christ (John 1:29; I Cor 5:7; Rev 5:6); the focal point of Christ's earthly ministry.

The Mercy Seat, where the divine presence was manifested in the cloud of glory,--the Shekinah--, between the two covering cherubim (I Sam 4:4; 2 Sam 6:2; 2 Ki 19:15), was bordered with crowns (Ex 25:11; EW 252). It represented the Throne of God (Num 7:89; Ps 80:1; Isa 37:16), the central focal point of Christ's heavenly ministry.

THE SANCTUARY DURING THE WANDERINGS IN THE WILDERNESS

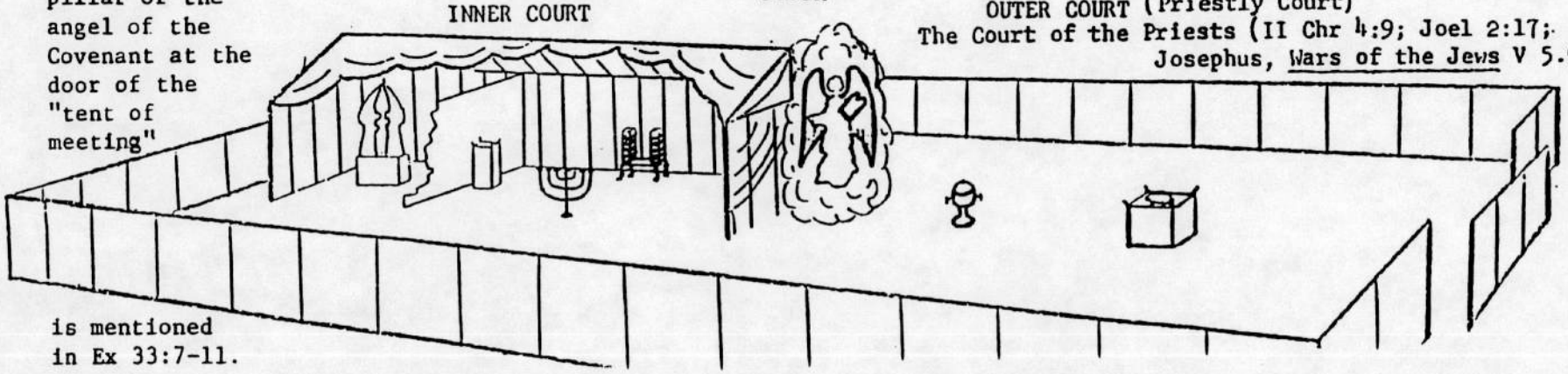


The Porch-Gate, being the center piece of the whole Sanctuary, represented the division point between earth (the OUTER COURT) and heaven (the INNER COURT).

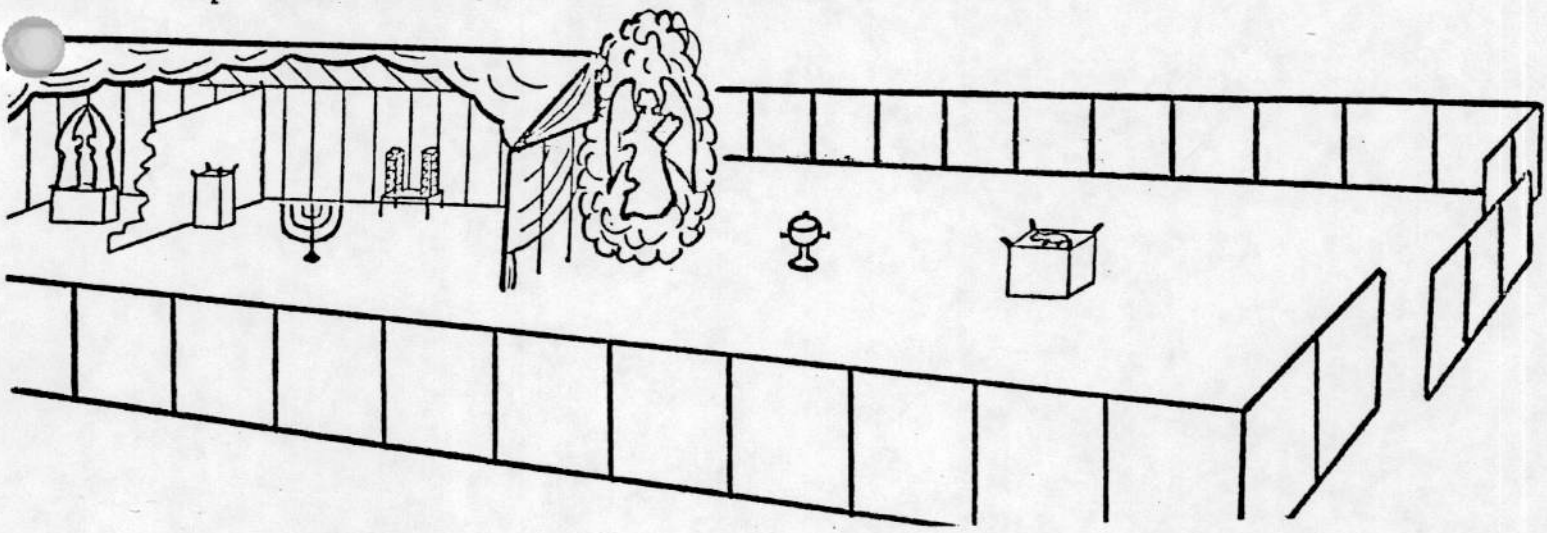
EAST

Gate (Ex 27:16)

The cloud-pillar of the angel of the Covenant at the door of the "tent of meeting" is mentioned in Ex 33:7-11.



There are "levels" in the symbolism of the Sanctuary. The multiplicity of meanings in each article of furniture reveals an orchestration of spiritual knowledge for those hungering for God.



Major divisions and focal points of the Sanctuary:

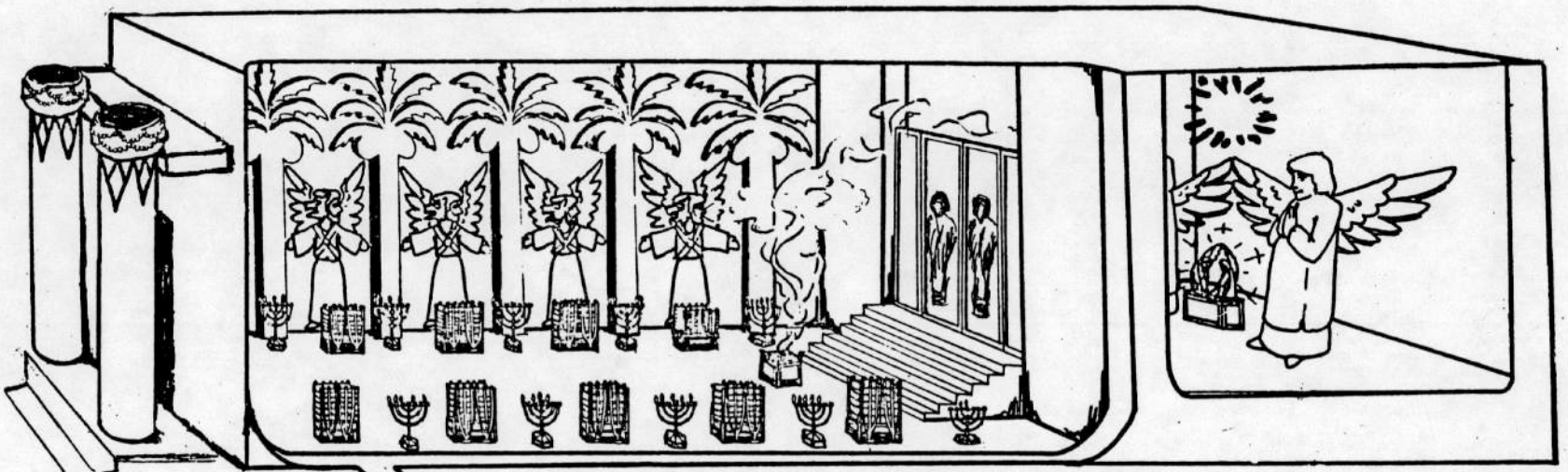
A. There were two major divisions: (1) the "Outer Court" (or "Priestly Court"), with the Altar of Burnt Offering in its center, and (2) the "Inner Court" (of inner curtains), with the Ark of the Covenant as a center-piece of the Sanctuary's second division. Central to everything was the "Porch-gate", which divided the two basic divisions. This central porch led into the covered Tabernacle with its two apartments.

B. The Outer Court, under open skies, represented the earth. The Israelite layman could bring his sacrifice to the Altar of this Court (Lev 1:3-4). The enclosed inner curtains of the Inner Court were inwrought with figures of angels (Ex 26:1, 31; compare I Ki 6:29; Eze 41:18-19), for the Inner Court symbolized heaven. Only the priests, who served the laity of the twelve-tribe Encampment, could enter the first apartment (the Holy Place). Only the High Priest, whose garments represented the glories of heaven (cf. II Cor 5:1-4; I Cor 3:16), could enter the second apartment (the Most Holy Place), and then only one day of the year; the Day of Atonement (Heb 9:6-7).

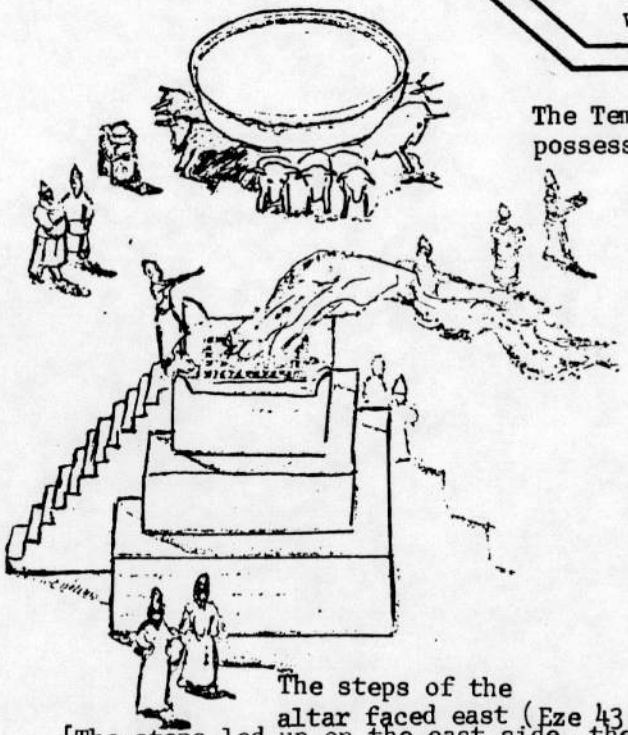
C. There also were two great divisions of the Sanctuary services: the Daily and Yearly Ministrations. Through the ceremony of the "Daily," the sins of penitent Israel were transferred in figure, by the sacrificial blood to the Inner Court and to the Ark containing the Law that the sinner had transgressed (Heb 9:22; Deut 33:10; Lev 10:18). The purpose of the Yearly Day of Atonement (Lev 16) was to cleanse the sins which had been transferred into the Most Holy Place (Lev 16: 19, 30). After the High Priest came out from the Most Holy Place and declared the congregation "clean" (Lev 16:19; Heb 9:28; Num 6:23-27), indicating that the congregation had been atoned for by shed blood (Heb 9:22), the sins were then rolled back upon the Scapegoat, who was led out alive to bear these "impurities" into the wilderness (Lev 16:20-22).

Mystically/spiritually, the High Priest brought out from the Most Holy Place, on the Day of Atonement, the contents of that most inner sanctum. These included (1) the urn of manna, (2) the budded almond rod, (3) the tables of the covenant, and (4) the Shekinah glory (cf. Heb 9:4; Num 6:24-27). A spiritual gift to the congregation. See: Rev 2:17; Jer 31:33; Rev 7:2, 4-8;12:17 with 19:10.

THE SOLOMONIC TEMPLE OF MOUNT ZION



The Temple possessed three ascending "platforms." The first and lowest level was the Court of the Priest. The Holy Place within the structure formed the second level. Above all was the Most Holy.



The steps of the altar faced east (Eze 43:17). [The steps led up on the east side, the priest having his back to the rising sun]

The Temple of God constructed during the reign of king Solomon possessed a number of interesting and significant features:

1. A molten Sea which stood upon twelve bulls, three facing north, three facing west, three facing south, and three facing east (2 Chr 4:2-4), set at the southeast corner of the house (I Ki 7:39).
2. An Altar of bronze built in three square stages (II Chr 4:1; Eze 43:13-17) The top was called the "mountain of God" (in the Hebrew of Eze 43:15).
3. The Most Holy Place contained four archangels (I Ki 6:23-28; 8:6-7; with Ex 25:18-22; Num 7:89). The inner division was marked by doors of olivewood (I Ki 6:31).
4. There were ten lampstands (I Ki 7:49) and ten tables for the bread of the Presence (II Chr 4:8, 19; I Chr 28:16).
5. In front of the House Solomon made two pillars (Jachin and Boaz), with bowls as capitals on the top (II Chr 3:15-17; I Ki 7:41-42).
6. Cherubim and palm trees were carved on the walls. Every cherub had the face of a man on one side and the face of a lion on the other (Eze 41:17-20).

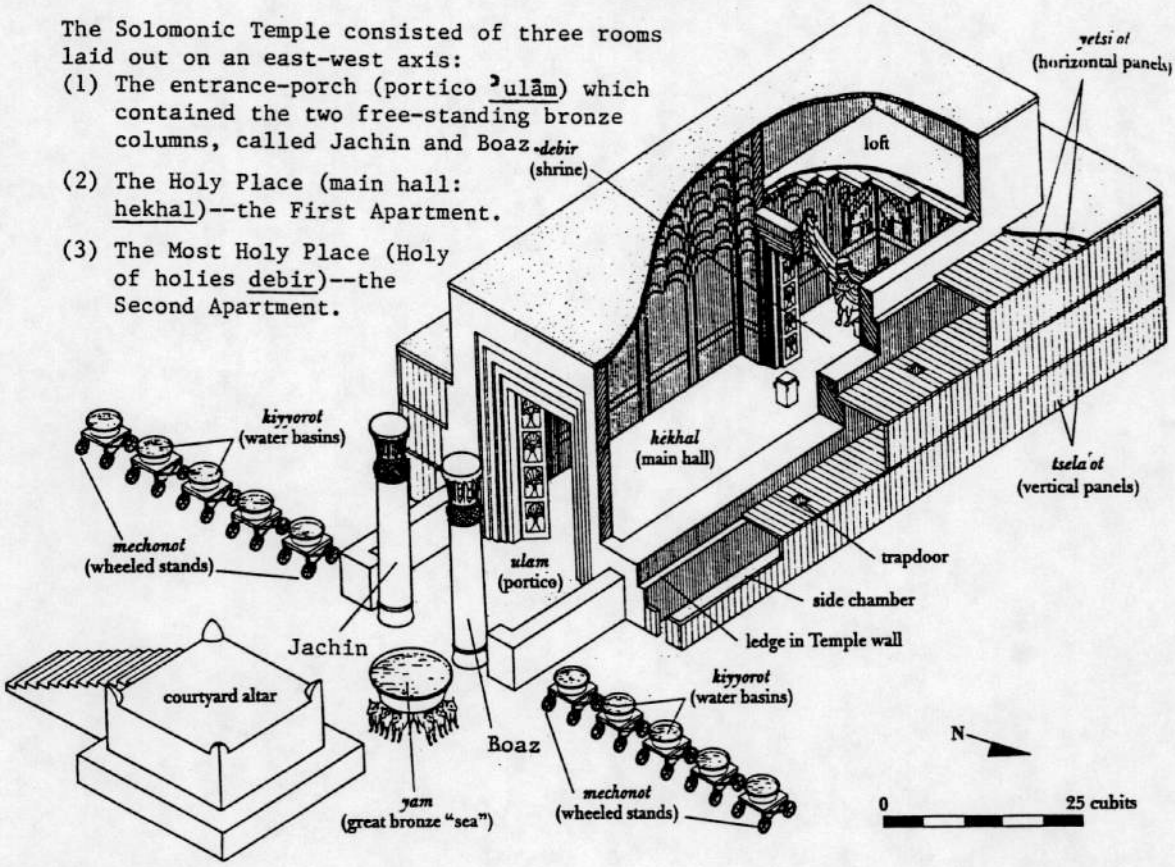
THE SOLOMONIC TEMPLE (as produced in Hershel Shanks' Jerusalem: An Archaeological Biography, New York, 1995)

The Solomonic Temple consisted of three rooms laid out on an east-west axis:

(1) The entrance-porch (portico ʾulām) which contained the two free-standing bronze columns, called Jachin and Boaz.

(2) The Holy Place (main hall: hekhal)--the First Apartment.

(3) The Most Holy Place (Holy of holies debir)--the Second Apartment.



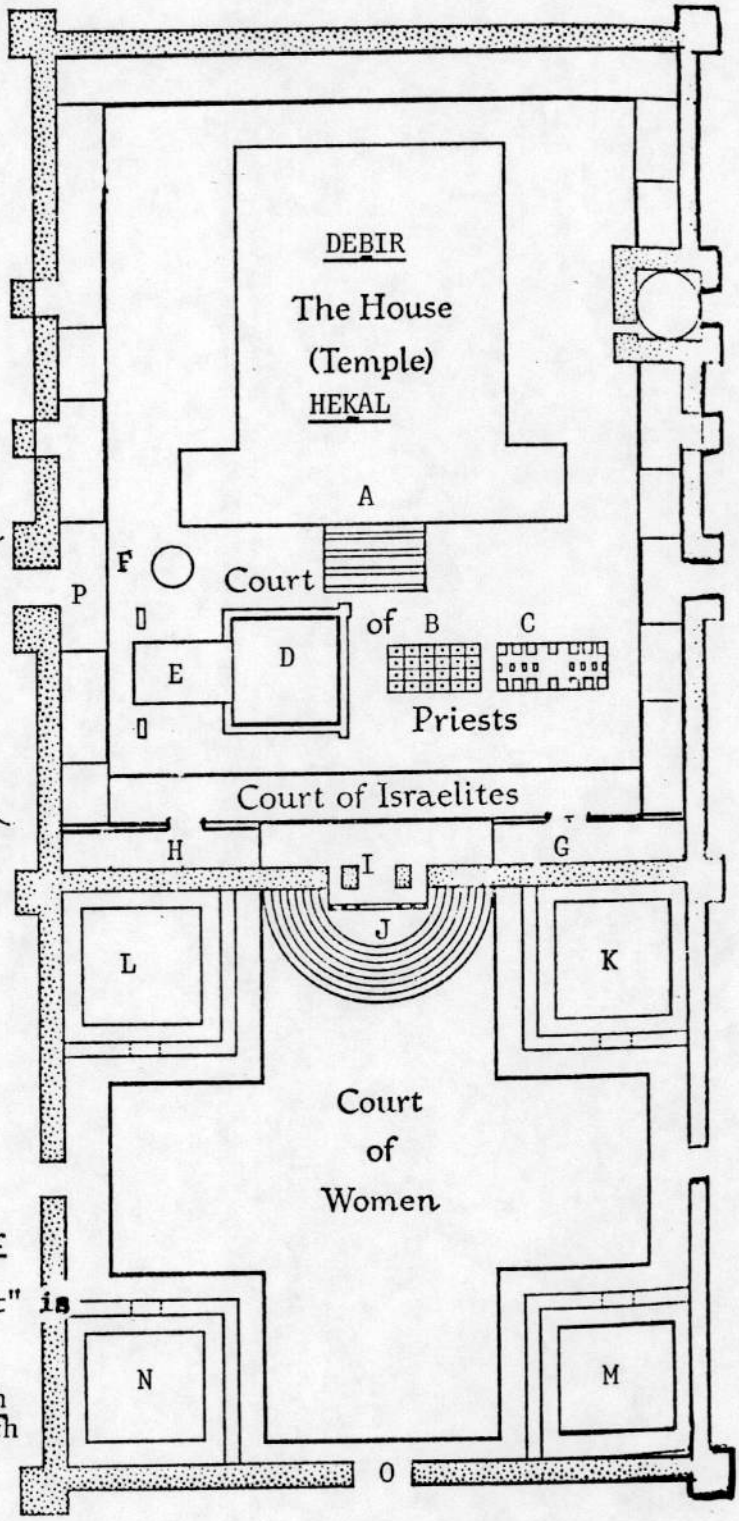
Note the following features: The Solomonic Temple contained 12 lamps: 10 lamps in the Holy Place, plus the 2 lamps Jachin and Boaz in the entrance-porch. It was during the Feast of Tabernacles, in the month of Tishri, that the illumination of the Temple occurred (by means of the lamps Jachin and Boaz), in memory not only of the descent of the Shekinah-glory at the dedication of the Solomonic Temple in Tishri (1 Ki 8:10-11; 2 Chr 7:7-9), but also in memory the Shekinah-pillar of cloud that manifested God's presence to all Israel at the entrance-porch of the Sanctuary (Ex 33:9-10; Num 14:10, 14). In a Christian fourth-century painting from the Via Latina catacombs in Rome, the pillar of cloud that guided the Israelites through the desert is depicted as an architectural column of fire (BR 11/2, April, 1995, pp. 24-25). And in the "Exodus scene" painted on a wall of the Jewish synagogue at Dura-Europos (dated to A.D. 244), two Corinthian columns, one red, one black, placed side by side, represent the pillars of fire and cloud (Ex 13:21-22); see Gabrielle Sed-Rajna, Ancient Jewish Art, Secaucus, NJ: Chartwell Books, Inc., 1985, page 73. The 13th "Lamp" of the Temple, was the living, Shekinah-glory found in the Most Holy Place (Ps 80:1-2; Isa 37:16; Num 7:89).

The Temple also possessed 12 lavers: 1 great bronze "sea" (or "molten sea" 1 Ki 7:23), plus 10 portable bronze lavers (kiyyorot, singular: kiyōr) which were on wheeled stands (1 Ki 7:27). An additional kiyōr, a bronze platform (2 Chr 6:13), was built for the king to stand upon, and where he would kneel in prayer. Hence, altogether there were 12 lavers.

Many of the details are not known in entirety and identifications are at times conjectural. Herod's Temple is described by Josephus and the compilers of the Mishnah.

A = Porch (ʾUlam)
B = Slaughtering place
C = Slaughtering place (Shambles)
D = Altar of Burnt Offering
E = Ramp (facing north)
F = Laver
G = Baker's Chamber (Unleavened bread for First Apartment)
H = Chamber of the Custodian of the Robes (High Priest's robes kept here)
I = Upper Gate (Shekalim 6.3; Middoth 2.6)/Inner East Gate Josephus, Ant. xv.11.5; Wars v.5.2-3), with double doors overlaid with gold.
J = Where Levites stood to sing
K = Lepers' chambers
L = Oil and wine store
M = Wood store
N = Nazirites' chamber
O = Beautiful Gate (Acts 3:2, 10)/Outer East Gate; called "Nikanor Gate" by the Mishnah and "gate of Corinthian bronze" by Josephus. The only gate of bronze, a costly gift from Nikanor of Alexandria.
P = Chamber of Abtinas (on second flood above the gate).

The Temple "Treasury" was in the Court of the Women.



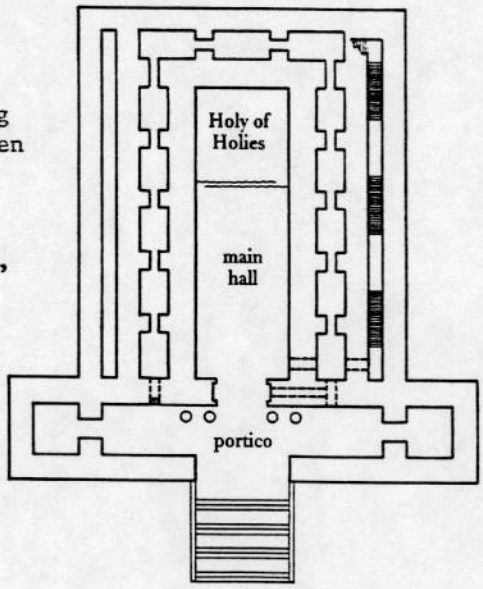
Josephus (Wars v.5.6), like I Maccabees 9:54 and the Mishnah (Middoth 2.6) uses the word "court" (Greek aulê, reflecting Hebrew ḥāṣēr or ʿazārāh) only of the enclosure adjacent to the "House." "The Court" is subdivided into the court of the priests (Joel 2:17; II Chr 4:9) and the court of the Israelites (Middoth 2.6). Only those of the Hebrew faith could enter the Court of the Women; only male Israelites in a state of ritual purity were allowed to enter the Court of the Israelites; only priests entered the Court of the Priests, or were allowed to enter (like Zacharias, Luke 1:9) the Holy Place (the Hekhal).

SELECTED BIBLIOGRAPHY: On the separate courts of the Temple, see Jonathan A. Goldstein, I Maccabees. The Anchor Bible volume 41. Garden City, 1976. Pages 387-392. On the Inner East Gate and the Outer East Gate (the Beautiful Gate), see J. P. Kane, "The Ossuary Inscriptions of Jerusalem," Journal of Semitic Studies 23 (Autumn 1978):268-282; see especially pp. 279-282. Compare: John Wilkinson, Jerusalem as Jesus Knew it (London, 1978), page 84.

According to Alec Garrard, who has made a careful study of Herod's Temple, the Altar of Burnt Offering was in the center of the Court of the Priests. See: Kathleen Ritmeyer, "Herod's Temple in East Anglia," BAR 19/5 (Sept-Oct 1993):62-67.

HEROD'S TEMPLE --THE TEMPLE OF THE TIME OF CHRIST

Herod's Temple

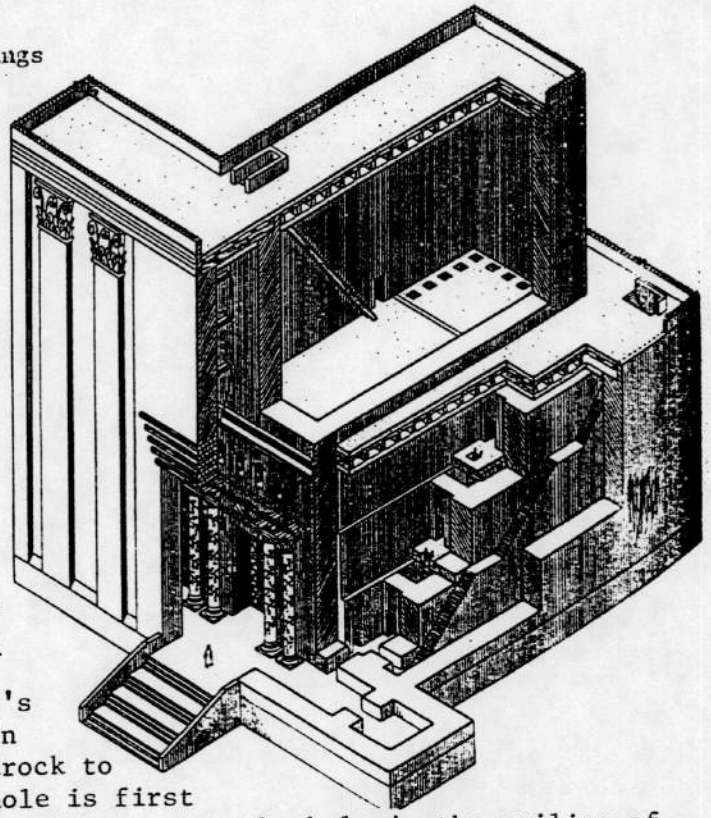


Herod began to rebuild the Jerusalem Temple in his eighteenth year (20-19 B.C.) and it was not completed until the procuratorship of Albinus (A.D. 62-64). Luke 2:19-20 quotes the Jews saying to Jesus: "for forty-six years this temple has been under construction." This was at the time of the Passover of A.D. 28. This date harmonizes both with the "fifteenth year of Tiberius"(Luke 3:1), i.e., September 21, A.D. 27 to October 8, A.D. 28, and the beginning of Christ's public ministry in the Autumn of A.D. 27.

Herod's Temple differed from the Solomonic Temple in that the Most Holy Place was empty; with no Shekinah-glory, and no Ark. In the place of the Ark was the eben Shethiyah, the Foundation Stone, situated as the center floor of the Holy of Holies. In Arabic the stone is today called es-Sakhra, having a visible surface of approximately 43 feet by 56 feet.

Those responsible for the maintenance of the building, entered the Holy of Holies from above, in closed cages lowered from the Upper Chamber through openings in the floor, cut right through the ceiling of the Holy of Holies. The cages were closed on three sides and open only to the walls so as to prevent the artisans from stealing a glance into the Holy of Holies.

See: Joseph Patrich, "Reconstructing the Magnificent Temple Herod Built," Bible Review 4/5 (October 1988), pages 16-29.



See also the article by Leen Ritmeyer, "The Ark of the Covenant," BAR 22:1 (Jan-Feb 1996):46-55, 70-73. Ritmeyer points out that beneath the rock es-Sakhra is a cave known as Bir el-Arwah , the "Well of Souls." Nearly in the center of the cave's ceiling is a hole about 3 feet in diameter cutting through the bedrock to the surface of es-Sakhra. The hole is first mentioned in A.D. 1173. Ritmeyer believes that the hole in the ceiling of the cave is simply a Crusader chimney. The Crusaders called the cave: "the Holy of Holies." If Ritmeyer is correct, then the hole could not have been associated with the Temple Altar. Some have believed that the hole was a receptacle for blood, channeling it into the cave below. See page 9, in the second section of this Syllabus.

DEFINITION OF TERMS

1. The "Live Symbol." God communicates to man in the language of man. He condescends to meet us where He finds us, speaking in the imperfect and lowly language of humanity. "The Lord speaks to human beings in imperfect speech, in order that...earthly beings may comprehend His words. Thus is shown God's condescension. He meets fallen human beings where they are..." (SM I 22) Bible writers did not borrow from other cultures. Rather, it is God speaking to man in the context of their common culture and outlook; in the common vernacular of imagery and thought patterns known when the revelation was given. Hence, it really should not be startling to find that many of the symbols and even institutions embedded within the Hebrew religious economy were actually part of what may be termed a lingua franca of "live" symbols. Live symbols retain their commonly understood value, though interpreted by differing explanations. As, for example, the sacrificial animal. The sacrifice was a "live symbol", possessing a commonly understood value for both the heathen world and for Israel. But the Sanctuary service and Scripture provided a differing explanation than other religious systems, for it pointed to the true Sacrifice, the death of Christ (John 1:29; I Cor 5:7; Rev 5:6; Isa 53:7; Dan 9:27).

   Religious symbols produce emotional reactions in their observers (make them feel secure, hopeful, etc.). The emotional reaction produced by a symbol is its "value," as distinct from its "interpretation," which is what people who use it say it means. The value of a symbol always is essentially the same, the interpretations often change. The role of Israel is that of a priestly nation (Ex 19:6; Deut 14:1-2; Hos 4:6; I Pe 2:5; Rev 1:6). As priests, God's people point the religious yearnings, as expressed in "live symbols" of the world to their true meanings. Example: the symbol of the "crown", which for the ancients possessed the value of a sun-emblem. As the sun shown on the earth, so the king played the role of the sun for his kingdom; the crown representing the radiating shafts of light. In the priestly nation, Moses wears an actual "crown" of radiating shafts of light (Ex 34:29, 35); a true living crown! Jesus, the Word which became flesh (John 1:14; Rev 19:13) is the true sun-emblem (John 8:12; 9:5; Rev 1:16).

   Once the "value" of a symbol is no longer commonly produced, the object is a "dead symbol." Since Scripture is an eastern book, communicated by God to "human beings where they are," living in a different cultural context than modern western man, many Scriptural symbols today are overlooked or misunderstood. For many, they remain "dead symbols." A study of ancient religious systems can recover the "value" of an eastern symbol; but only Scripture can provide a true "interpretation." The purpose of studying ancient symbols is to illustrate patterns of thought and feelings which were held in common. The cumulative analogues suggest the true significance of religious symbols which otherwise would be seen only in a distorting mirror. The Bible can be understood by the humblest and often by the most primitive of men. But in order to grasp its religious profundity and its extraordinary meaning, we require aid from all pertinent disciplines, including archaeology, comparative folk religions, and anthropology.

2. Metaphor: defined as a figure of speech in which a term or phrase is applied to something to which it is not literally applicable,--in order to suggest a resemblence.

3. Imagery: Much of what is considered by moderns as metaphor in the ancient world is actually not metaphor, but imagery. Imagery comes from the personification of an element of nature, or a phenomenon of the natural world. Example: the ancients personified "Dawn," viewing her as a goddess. But to appreciate the imagery, Dawn is not to be understood apart from the world she inhabits, which includes the abyss, darkness, stars, sun, etc. When the New Testament speaks of the early and latter rains (James 5:7-8), the whole agricultural year is to be brought into the picture; the imagery of all four seasons.

The Laver of the Sanctuary was shaped like a big samovar, the water coming out of spouts. The mirrors of the Israelite women were donated towards the construction of this important article of furniture. "And Aaron and his sons shall wash their hands and their feet thereat, when they go into the Tent of Meeting, they shall wash with water, that they die not; or when they come near to the altar to minister, to cause an offering made by fire to smoke unto the Lord" (Exodus 30:19-20).

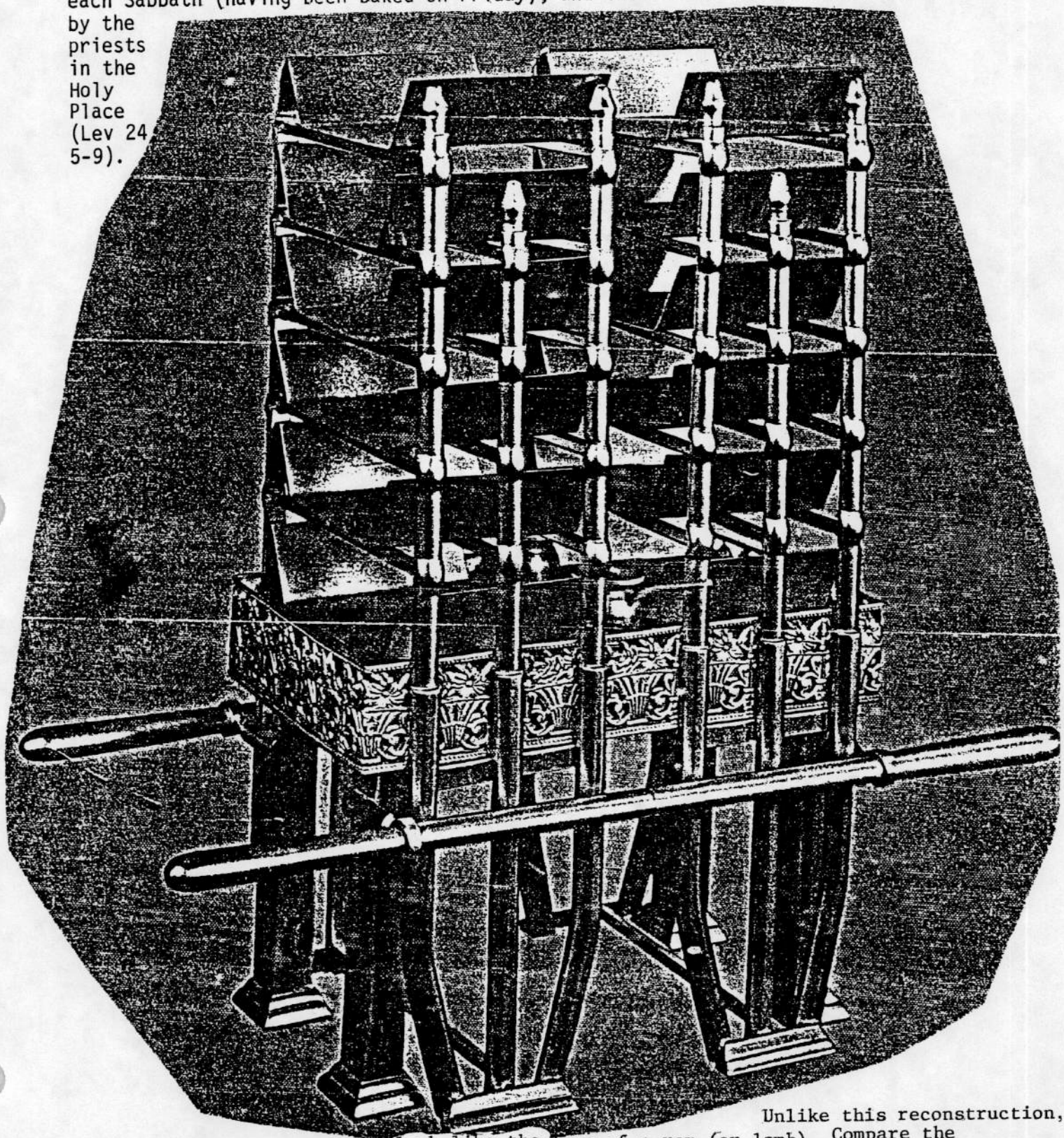
The Laver formed a mirror--because it was covered on top. The covering also would keep the water cool and prevent rapid evaporation.

The New Testament employs the LXX word for "laver" (loutron), indicating that the laver represents baptism (Eph 5:26; Tit 3:5). In turn, baptism symbolizes the death and resurrection of Christ (Rom 6:3-4).

It was only the priests who utilized the laver, for they were the only ones who could go beyond the laver and through the veil into the First Apartment of "the Tent of the Meeting." According to Num 4:3 and 47 one had to be a least thirty years old to exercise priestly functions. Compare Luke 3:23.

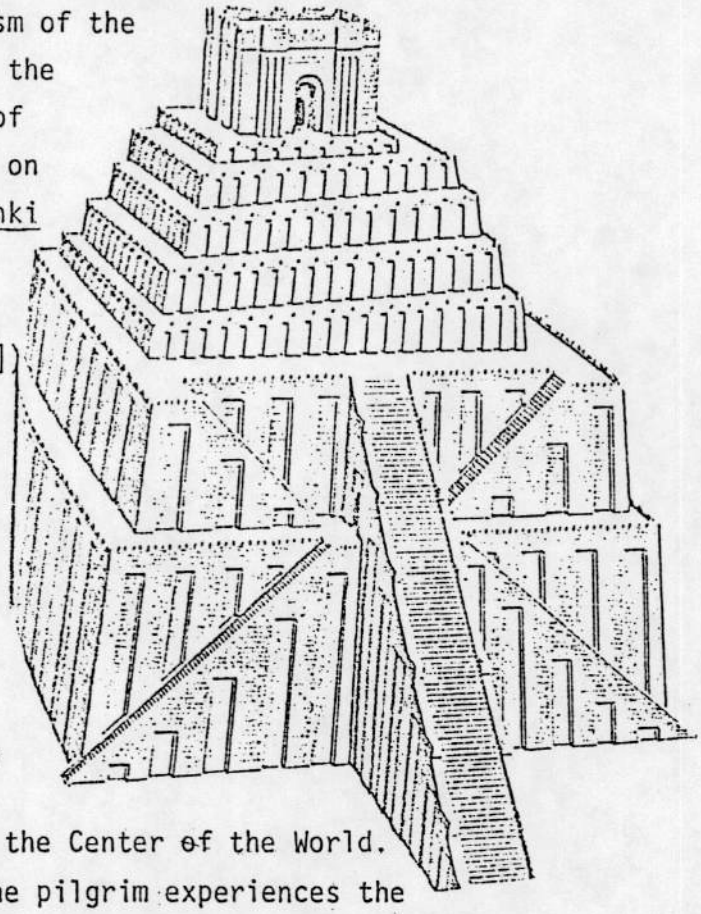
CHRIST IS THE "TRUE BREAD OF LIFE" (JOHN 6:51)

The bread was placed upon the Table of the Presence [of God] in two sets of six loaves, one above the other. While the first two loaves lay upon the table itself, ten more were placed on the shelves (or pans) [Ex 25:29]; twelve loaves in all, in two sets. The Bread of the Presence lay upon the table from Sabbath to Sabbath. Fresh loaves were brought into the Sanctuary each Sabbath (having been baked on Friday), and the old loaves were then eaten by the priests in the Holy Place (Lev 24 5-9).



Unlike this reconstruction, the legs were made to look like the legs of a ram (or lamb). Compare the remarks of Josephus, Antiquities of the Jews III.6.6.; p. 98 in William Whiston.

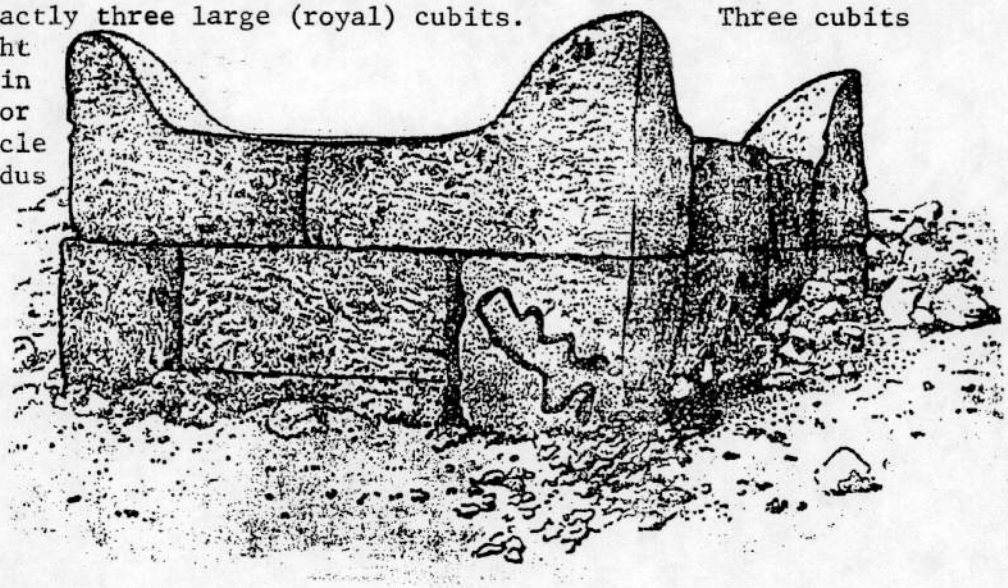
FIGURATIVE, "MYTHIC SPACE" INDICATED BY THE TEMPLE



Anciently all peoples held that their own temple was an image in miniature of the universe; a microcosm of the cosmos. This may be clearly seen in the ziqqurat, the ancient temple towers of Assyria and Babylonia. (The picture on the right is a recreation of Etemenanki ["foundation of heaven and earth"], the Tower of Babel in the time of King Nebuchadrezzar II [605-562 B.C.]) The ziqqurat was looked upon as the symbol of the World Mountain in the center of the universe; its summit was regarded as the highest place in the world; the one spot which could not be submerged by the Deluge. Its seven stages represented the seven planetary spheres; by ascending them, the priest attained to the summit of the Universe; an ecstatic journey to the Center of the World. Upon reaching the highest terrace, the pilgrim experiences the break-through into another state; he transcends profane space and enters into a "pure religion." To ascend the ziqqurat ("the head of the mountain") was to ascend to the top shrine; figuratively, the heavenly home of the gods, above the fixed stars. (The shrine was painted a dark blue of the highest heavens) An ancient cuneiform text puts it this way: "Having built a stage-tower as high as Apsu [the upper waters of the firmament], they set up in it an abode for [the gods] Marduk, Enlil (and) Ea....A likeness on earth of what he [Marduk] has wrought in heaven" (Enuma Elish; ANET, p. 69). The temple also represented the cosmic axis, the central "navel of the world" which acted as a "mooring post;" a place of stability which secured the state. If the "mooring post" which fastened the land, became broken/destroyed, it is a catastrophe; a regression into chaos. With the loss of the stable hub of the world, the land would become un-moored and the whole universe would collapse. (W.F. Albright in JBL 39 [1920]:148-149; M. Eliade, Occultism, Witchcraft and Cultural Fashions [1976], p. 20). Ziqqurats with three stages represented the three heavens (compare II Cor 12:2). The first heaven is where the birds fly; the second is where the stars are; and the third heaven is God's abode.

THE HORNED ALTAR FOR ANIMAL SACRIFICE UNEARTHED AT BEER-SHEBA

In 1973 archaeologist discovered a large (1.57m high) horned altar at Tel Beer-sheba. Excavators date the altar from the 8th century B.C. and possibly earlier. The altar measures 63 inches to the top of the horns, which is exactly three large (royal) cubits. Three cubits is the height prescribed in the Bible for the Tabernacle altar. Exodus 27:1.



The Beer-Sheba altar is constructed on well-smoothed, hewn stones. As the Bible directs (Ex. 27:2; 30:2), the horns are of one piece with the altar; that is, each horn is an integral part of an ashlar which forms part of the body of the altar. (An ashlar is a hewn, squared stone.) Biblical references to altars of unhewn stones (as in Josh 8:30-31; Deut 27:5-6), never refer to altars possessing horns. One of the stones has clearly engraved upon it a curling snake. The staff which turned into a serpent was a symbol of God's power (Ex 7:15). The bronze serpent in the wilderness brought healing (Num 21:4-9). See: Y. Aharoni, "The Horned Altar of Beer-sheba, BA 37 (1974):2-6.

THE ALTAR OF HEBREWS 13:10-16 AND ITS MEANING:

In Hebrews 13:10-16 there is a comparison of the ministration of the unbelieving Jewish priests in the earthly temple at Jerusalem with that of the heavenly priestly ministry of Christ in the true tent set up not by man but by the Lord (Heb. 8:2). Just as the carcasses of the animals sacrificed were burned outside the camp (Ex 29:14; Lev 4:12; 8:17; 9:11) [if their blood was brought into the earthly sanctuary], so Jesus, whose blood was brought into the heavenly sanctuary, died "outside the gate" (Heb 13:13).:

"We have an altar (the Cross of Calvary), whereof they (unbelieving priests and Levites) have no right to eat which serve the tabernacle" (Heb 13:10). In the case of the priests and congregation's sin offerings, the blood was carried into the sanctuary. With those offerings (when the blood was brought inside the Temple), the priest was not to eat of the flesh but to burn it without the camp (Lev 6:30). After He suffered without the gate (cf. John 19:17), Christ said, "Take, eat; this is my body, which is broken for you" (1 Cor 11:24). "Let us go forth therefore unto him without the camp, bearing his reproach" (Heb 13:13). Jewish Christians, figuratively inhabitants of the city of Jerusalem, must go beyond the bounds of Judaism to find the Saviour. To become a Christian was to bring reproach and hatred from their fellow Jews. "For here we have no lasting city, but we seek the city (New Jerusalem) which is to come" (Heb 13:14).

"Christ suffered without the gates of Jerusalem, for Calvary was outside the city walls. This was to show that He died, not for the Hebrews alone, but for all mankind" (SW Sept 4, 1906).

THE PHYSICAL AND SPIRITUAL DIMENSIONS OF THE SANCTUARY

I. The Physical Dimensions:

A. The dimensions of the Court and the Tabernacle: Exodus 27:18 states that the length of the court (of the Israelite sanctuary-precincts in the wilderness) was a 100 cubits long and 50 cubits wide. The "hangings" of fine linen, marking the outer limits of the court, were 5 cubits high. At the gate of the court (east side), there was a screen 20 cubits long (Ex 27:16).

The over-all dimensions of the Tabernacle (the tent within the court) are not precisely stated, but may be easily computed from the specifications given for the curtains and the frames used in the walls of the Tabernacle. The Tabernacle was constructed of 48 wooden frames, each 10 cubits long and 1.5 cubits wide. There were 20 frames in each of the two long sides (north and south) and 8 frames in the rear (west). The height of the Tabernacle, identical with the length of a frame, was 10 cubits; the length of the Tabernacle was 30 cubits, and its breadth 10 cubits (Ex 26:15-30; 36:20-34). Over the three walls were spread 10 lower curtains. Each of these measured 28 cubits long (from north to south; 12 cubits covered the width of the Tabernacle, and 8 cubits hung down on either side) and 4 cubits wide (from east to west). As can be observed, 40 cubits of curtain was needed to cover the Tabernacle from east to west (30 cubits to cover the length of the ceiling; 8 cubits to hang down from the west wall, and 2 cubits to respectively cover the thickness of the eastern entrance and the thickness of the western wall (Ex 26:1-6; 36:8-13). [Above the lower curtains of fine linen, were placed three other kinds of coverings which draped the Tabernacle: (2) goat's wool (3) skins of ram dyed red, (4) and skins of tahaš (finished leather of many colors; Ex 26:14; 36:19), which covered only the roof. That there were four coverings is inferred from instructions concerning the Temple, whose four ceilings are taken to correspond to the four covers of the Tabernacle (cf. I Ki 6:6, 10), and the four overgarments of the High Priest (Ex 28:36-40; 29:5)].

1. Two rooms, or apartments, subdivided the Tabernacle. The First Apartment (the Holy Place) was 20 cubits long, while the Second Apartment (the Holy of Holies, or Most Holy Place), was shaped like a cube (length, breadth, and height all 10 cubits) at the western end. The two sanctums were separated by the pārōket-veil which hung by hooks on four pillars (Ex 26:31-33; 36:35-36).

2. The early Rabbis spoke of the inner-veil thusly: "The veil was a partition, yet the Scriptures call it a covering (Ex 40:3).... It means that it is bent a little (at the top) so that it looks like a covering" (b. Sukk. 7b; see BA 43 [Fall 1980]:244). This inner screen is mentioned in another way: "There was a likeness of a chaste bride covering her face with a veil"(Rashi to Ex 26:9). In early Jewish iconography (3rd to 6th centuries A.D.), the Tabernacle is presented as having a raised roof. The Shekinah, above the Ark, is seen to extend upwards either to an arched roof, or a triangular roof. (See especially: Rachel Hachlili, "the Niche and the Ark in Ancient Synagogues," BASOR No 223 [Oct. 1976]:43-53). If this was so, the priests could more easily direct the incense of the Altar of Incense over the veil into the Most Holy Place (cf. I Ki 6:22; Heb 9:3-4).

3. The Temple of Solomon's time was double the size of the Tabernacle (in the length and width of the two Apartments): 60 cubits in length and 20 in width (but 30 in height). See I Ki 6:2, 20.

B. The Sanctuary "cubit" was the longer royal cubit, rather than the common cubit.

1. The common, or short cubit used in Palestine during Roman times (see John 21:8) was the standard Egyptian cubit of 1.5 feet (17.58 inches or 44.5 centimeters). That the Israelites also used this standard measurement is demonstrated by the Siloam inscription (701 B.C.) which gives the length of king Hezekiah's tunnel as 1,200 cubits. Since its measured length is 1,749 feet, then the cubit used was 1.5 feet.

2. Eze 43:13 states that the cubit used in the Temple/Sanctuary was a palm's breadth longer than the common cubit (or about 3.4 inches longer). The Sanctuary cubit turns out to be the "royal" Egyptian cubit of 1.8 feet (or 52.2 centimeters). In 1973 an altar constructed of well-smoothed, hewn stones, having horns of one piece with the altar (compare Ex 27:2; 30:2) was unearthed in Beer-Sheba, Israel. Dating from the 8th century B.C., it measured 63 inches to the top of the horns. This is exactly three large (royal) cubits,--the height prescribed in the Bible for the Sanctuary altar (Ex 27:1); see Hershel Shanks, BAR 1 (March, 1975):8.

3. Compare Ellen G. White's understanding. Daniel 3:1 states that the height of the image of gold, which Nebuchadnezzar erected in the plain of Dura, was 60 cubits. In Sanctified Life, page 28, Mrs. White says that this "statue was about ninety feet in height;" making 1 cubit = 1.5 feet (the short cubit). But in Patriarchs and Prophets, where she speaks of the dimensions of the Sanctuary, Mrs. White writes: "The tabernacle....was...small, being not more than fifty-five feet in length [30 cubits], and eighteen in breadth and height [10 cubits; Ex 26:16]" (PP 347). She thus recognized that the "long cubit" was used to measure the Sanctuary; that one royal cubit had a length of 1.8 feet.

II. The over-all appearance of the Sanctuary:--reflected the twofold nature of Christ; the external plainness in contrast with the internal beauty and glory. Signified the lowliness of Christ's humanity and earthly state, and yet the beauty and glory of His character and holiness of His inner life. Outwardly, Jesus appears as a person of this world. But hidden within is a divine power and glory which is not of this world.

A. "When Christ's indwelling glory flashed forth, it was too intense for His pure and perfect humanity entirely to conceal....The truth, obscured as it was by a veil of humiliation, spoke to every heart with unmistakable evidence. This led to the words of Christ, 'Ye know who I am' [cf. John 7:28]" (E.G. White, SDABC 5:1129).

B. "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" (PP 347). The Sanctuary was so constructed that it could be taken apart and borne with the Israelites in all their journeyings.

III. The Symbolism as Understood by the Ancients:

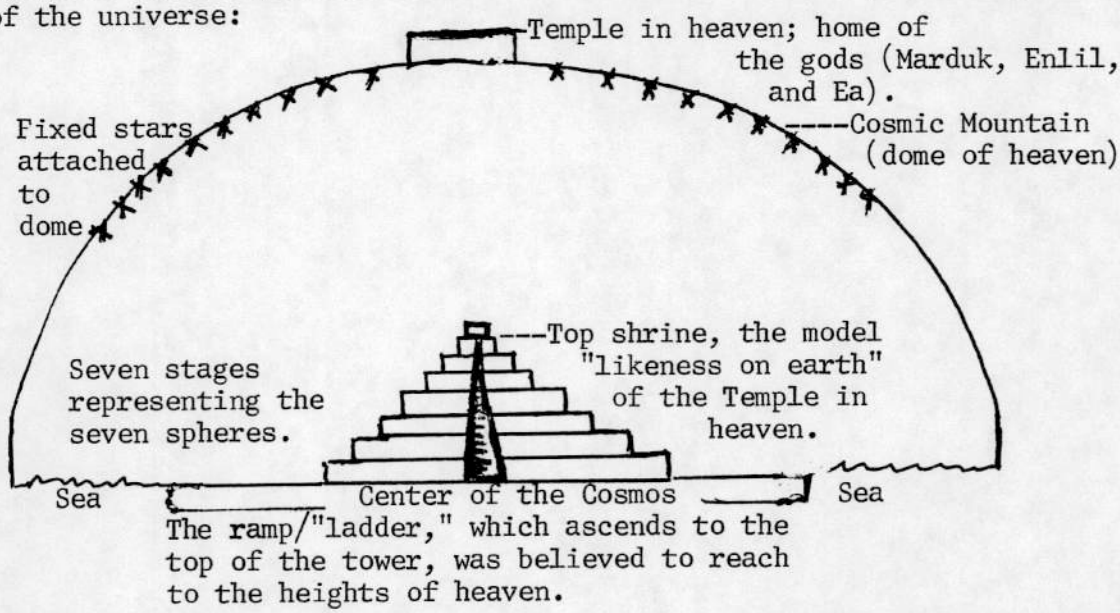
A. Since God condescends to speak to man in terms of man's own language and cultural milieu, it becomes illuminating to look at how the ancients viewed their temples:

1. All peoples anciently held that their own temple was an image in miniature of the cosmos/the universe. "The temple, in these speculations, becomes a microcosm of the universe" (R.J. Clifford, The Cosmic Mountain in Canaan and the Old Testament [1972], p. 27).

This also was true in Israel: "The overall floor plan of the tabernacle with its divisions into outer court, holy place, and holy of holies reproduced on the horizontal plane the sectioning of the cosmic temple into earth, heaven, and heaven of heavens....the court standing under the open sky and the holy place, along with the holy of holies, under the symbolic heavens of the tabernacle coverings" (Meredith G. Kline, Images of the Spirit [1980], p. 41).

2. Traditional societies held that creation took place in the center; the meaningless and the chaotic lie outside this central sacred point. Every Temple was thought of as the meeting point of heaven and earth; the Prestigious Center on top of the primordial hill. Even, as in Egypt and Mesopotamia, where the alluvial valley is flat, mythology insisted that society's Temple had been raised on that first, primordial hill of creation. Religious dogma held that this sacred focal point was the highest place on earth, reflecting the height of the highest heavens. Nippur's temple is "as lofty as heaven" (JAOS 89 [1969]:3). See M. Eliade, Images & Symbols (1969), pp. 37-47.

The ziqqurat, the ancient temple towers of Assyria and Babylonia, were erected as a symbolic image of the cosmos. Its stages (frequently seven) represented the seven planetary spheres; by ascending them the priest attained to the summit of the universe, above the fixed stars. Indeed, on top of the ziqqurat was a shrine, representing the heavenly home of the god(s). "Having built a stage-tower as high as Apsu [the waters of the firmament], they set up in it an abode for Marduk, Enlil, (and) Ea....A likeness on earth of what he [Marduk] has wrought in heaven" (Enuma Elish; ANET, p. 69). The ziqqurat, which means "mountain peak", is at the center of the universe; a cosmic mountain which represents the "mountain-dome" of heaven; the heights of the universe:



The Temple, representing the cosmic axis, the "navel of the world," was thought of as "the mooring post" which held the universe together. In ancient Mesopotamia, temples were called "markas mâti" meaning: "the place of fastening the land;" a place of stability which secured the state. If this "mooring post" should become "broken"/destroyed, it is a catastrophe; a regression into chaos. With the loss of the stable hub of the world, the land would become un-moored and the whole universe would collapse! (See Albright in JBL 39 [1920]:148-149; Eliade in Occultism, Witchcraft and Cultural Fashions [1976], p. 20).

The religious significance which the ancients attributed to their sacred temples, was used by God effectively:

a. In Scripture, Jerusalem (with its Temple) is the figurative, spiritual center of the universe (Eze 5:5; 38:12; Pss 22:27; 74:12; Isa 43:5-6). Three times a day, Daniel prayed toward Jerusalem (where God had established His Sanctuary), Israel's spiritual center (Dan 6:10). [In the Christian dispensation, we in spiritual Israel look in faith toward the work of our High Priest in the heavenly Sanctuary]

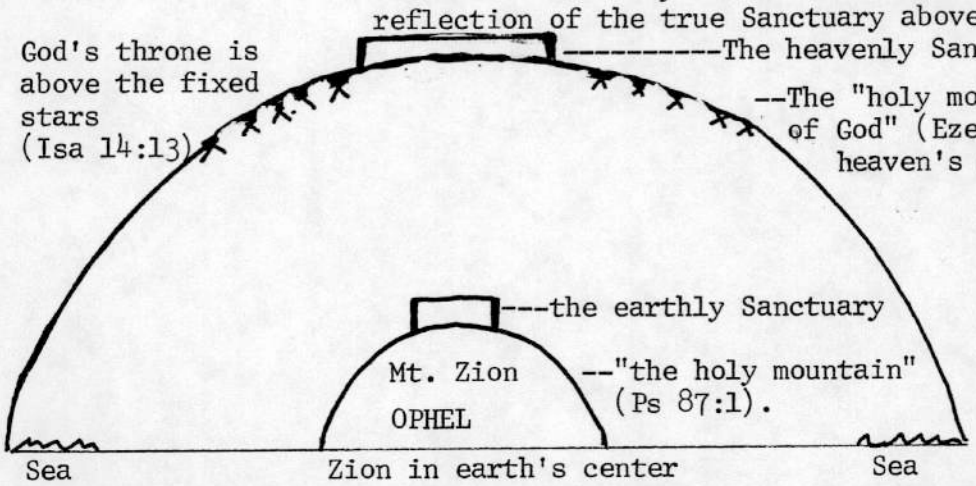
b. The true cosmic mountain, the symbol of the "mount" of heaven, is Zion. It is not accidental that Mount Zion is called "Ophel" (meaning "swelling/bulge"),--for the Ophel is the primordial hill in the center of the universe (Micah 4:8; Isa 32:14; see the translation of the Jerusalem Bible). Mount Zion, on whose crowning top is Israel's Temple, is the mountain raised up above all other hills (Micah 4:1; Isa 2:2).

To ascend Mount Zion and enter the Temple precincts is to figuratively ascend the "mountain-dome" of heaven and enter heaven's celestial Sanctuary:

Ps 78:68-69....."Mount Zion, which He loves. He built His Sanctuary like the high heavens, like the earth"

Ps 48:2....."Beautiful in elevation, is the joy of all the earth, Mount Zion in the Far North..." ["far north" was a standard synonymn for the mountain of heaven; compare Isa 14:13]

Jer 17:12....."A glorious throne set on high [in heaven] from the beginning is the place of our Sanctuary [Israel's Sanctuary on earth was a mirror reflection of the true Sanctuary above]"



c. Jerusalem's Temple also was understood to be "the mooring post" of the world,--figuratively/spiritually. In Scripture the destruction of the Temple serves as a symbol of the destruction of the world; see especially Matt 24:1-3. "In the destruction of the impenitent city [with its Temple] He [Jesus] saw a symbol of the final destruction upon the world" (DA 743). "In the fate of the chosen city we may behold the doom of the world" (GC 36). "In mercy to them He [Jesus] blended the description of the two great crisis [the destruction of the Temple and the close of the age for this world's history], leaving the disciples to study out the meaning for themselves..." (DA 628). Those who accept the services of God's Sanctuary are called "the salt of the earth" (Matt 5:13). Salt is valued for its preservative properties;--through the Sanctuary, the world is preserved from chaos and death.

B. There are two Sanctuaries presented in Scripture: the earthly "blueprint" pattern and the heavenly reality: "the true Tabernacle which is set up not by man but by the Lord" (Heb 8:2).

Until the recent past, many scholars did not want to acknowledge that there was a correspondence between the earthly Tabernacle/Temple and the celestial "archetype" where the true High Priest ministers. Note the following: "The model for the tabernacle is given by God to Moses on the mountain [Ex 25:9], but there is not the slightest suggestion that the archetype is located in heaven....the Israelite people... persistently resisted the temptation to explain their lives on the basis of analogy with the life of Yahweh....the temple [of Solomon] ...is modeled, not after its heavenly archetype, but...on the model of the tent (tabernacle) in the wilderness" (Walter Harrelson in Translating & Understanding the Old Testament [New York, 1970], p. 249).

Another opinion is that "the two apartments of this earthly building [the Tabernacle in the wilderness] typify two different sanctuaries and their two different ministries, the one earthly and the other heavenly"; [the daily ministry being associated with the First Apartment and pointing to the Cross on earth; while the yearly ministry is associated with the Second Apartment and heavenly events]. See George Masters, "Sanctuary Symbolism in the Book of Hebrews," Spectrum 11/1 (July 1980), pp. 18-23.

Scholars specializing in ancient thought and comparative religions, such as Mircea Eliade (University of Chicago), Theodor H. Gaster (Columbia University), David Noel Freedman (the University of Michigan), and Othmar Keel (University of Fribourg, Switzerland), have come to recognize that the ancients, including the Hebrews, did make a correspondence between the earthly and the heavenly spheres. Ellen G. White had long ago pointed out: that the heavenly "sanctuary, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy" (PP 357). "The tabernacle....God himself devised the plan, and gave it to Moses....He presented before Moses a miniature model of the heavenly sanctuary, and commanded him to make all things according to the pattern showed him in the mount" (Spiritual Gifts, vol. 4, page 5).

1. The Weight of Ancient Evidence: Gudea, of the Sumerian city of Lagash, was shown in a dream the plan of the sanctuary of the god Ningirsu. Gudea drafted the architectual blueprint under the direction of Ningirsu so that "all foreigns lands will come to recognize Ningirsu's victorious power" (see Othmar Keel, The Symbolism of the Biblical World [New York, 1978], pp. 17-18). Hammurapi, king of Babylon (1728-1686 B.C.) affirmed that Esagila, the temple at Babylon, corresponded to one in heaven. In Egypt the god's shrine was called "heaven" (see Theodor H. Gaster, Myth, Legend, and Custom in the Old Testament [New York, 1969], pp. 767, 850). The Canaanite religious texts from ancient Ugarit (many were copied around 1400 B.C. from older documents dating back to 1800 B.C.) speak of Baal's home on Mount "North" (Zaphon), the "Mount Olympus" for the Canaanites. But the ancients knew that Baal's true home was not on the nearby local mountain, but on top of the "mountain-dome" of heaven. The home of the gods were both terrestrial and celestial! (See W.F. Albright, History, Archaeology and Christian Humanism [New York, 1964], p. 150, note 41).

The notion of ancient astrology is based on the premise that the configurations of the stars constitute a celestial blueprint for events which will transpire on earth; "earth-life tended to become a reflection of the higher sphere" (Jack Lindsay, Origins of Astrology [New York, 1972], p. 91). Sanctuary symbolism is the reverse of this notion;--the Sanctuary and its services on earth serve as a terrestrial blueprint of future events which are celestial in scope!

2. The Scriptural basis for a type, antitype correspondence between the earthly Sanctuary (type) and the heavenly Temple (antitype):

"In Heb. 8:5-6, Exod. 25:40 'See that you make everything according to the pattern which was shown you on the mountain' is understood to mean that Moses was shown a heavenly tabernacle of which the tabernacle and appurtenances which he constructed were only copies. ....the copy....shadows of the heavenly realities...." (Terrance Callan in JBL 99/4 [Dec. 1980]:558).

Ex 25:40....."according to the tabnit." Tabnith means: "model," "pattern," "architect's plan."

Acts 7:44....."...the tent of witness...He who spoke to Moses directed him to make it, according to the pattern that he had seen."

Rev 11:19....."Then God's Temple in heaven was opened, and the ark of His Covenant was seen within His Temple..."

Heb 8:2, 5.....Following the pattern shown to him on the mountain, Moses erected the Tabernacle (skene) to serve as "a copy and shadow of the heavenly Sanctuary," "the true Tabernacle which is set up not by man but by the Lord."

Heb 9:23....."the copies of the heavenly things..."

3. The heavenly Sanctuary supersedes the earthly Tabernacle:

John 4:21-23....."the hour is coming when neither on this mountain [Gerizim] nor in Jerusalem [Zion] will you worship the Father....the true worshipers will worship the Father in spirit and truth..."

Heb 8:5-6....."...Christ has obtained a ministry which is much more excellent..."

Heb 10:9....."He abolishes the first [the sacrifices and offerings of the earthly Tabernacle] in order to establish the second [the offering of Christ and His heavenly ministry]."

Matt 27:51....."...the curtain of the temple was torn in two from top to bottom..."

Dan 9:24, 26-27....."Seventy weeks of years are allotted [cut off; appointed; determined] concerning your people and your holy city....shall destroy the city and the sanctuary....cause sacrifice and offering to cease..."

"When Christ died upon the cross of Calvary, a new and living way was opened to both Jew and Gentile [Heb 10:19-22]. The Saviour was henceforth to officiate as priest and advocate in the heaven of heavens. Henceforth the blood of beasts offered for sins was valueless; for the Lamb of God had died for the sins of the world" (E.G. White, undated; MS 127).

4. Both the First Apartment (Holy Place) and Second Apartment (Holy of Holies) represent the heavenly Sanctuary:

That the Tent/Tabernacle (miškan from the root škn) was a symbol of the true place of Christ's priestly ministry in heaven, can be gathered from the symbolism associated with the two apartments of the Tabernacle:

a. The motif of heaven's angelic court found in the two golden cherubim ["angels"] above the Ark was repeated in the cherubim figures portrayed on the inside covering of both apartments of

the Sanctuary (Ex 26:1, 31; I Ki 6:29; Eze 41:18-19). God's heavenly abode is portrayed as filled with celestial beings.

b. The Entrance-Gate to every temple in antiquity was symbolically presented as having its analogue in the heavenly gate; that portal which opens heaven to earth. The arrival of celestial rulers (such as the Sun-god or the Moon-god), assumed to be through a heavenly gate, was imitated by those ceremonies in which the idol (or priestly official who plays the role of the god) makes a dramatic appearance to the public through the gate.

The same type of symbolism is present in the Hebrew Temple. To present oneself in front of the Tabernacle was to be "before the Lord" (Ex 23:17; Deut 16:16). God would present Himself to Israel at the door of the Tent (Ex 33:9-10). "...the Lord whom you seek will suddenly come to His Temple..." (Mal 3:1). "At that time shall arise Michael, the great prince who has charge of your people" (Dan 12:1). The standing up of Michael is at the Portal to the Sanctuary, after His Sanctuary ministration is finished; see Dan 12:1-3.

c. Mercy Seat (=Throne) and Ark (=footstool) [Pss 80:1; 132:7] with table of bread (=Bread of Life from heaven) [John 6:32-35, 54-55], a lampstand (=Light from heaven) [Rev 1:13, 16], and an incense-burner (=prayers purified in heaven) [Isa 6:6-7; Ps 141:2; Rev 8:3-4] indicate God's perpetual presence. John saw the Sanctuary in heaven. He saw the heavenly High Priest in the midst of the seven luchnia, "lampstands" (Rev 1:13), upon which were hung the seven lampades, "lamps" (Rev 4:5). Hence, it would not be true to state that the First Apartment represents the earthly Sanctuary and an earthly ministry. The "holy places" (ta hagia) of Heb 8:2 is in apposition to "the true tent." In Heb 8:5 it is clear that "tent" (skene) indicates the entire Sanctuary; ta hagia being the designation for the two-partite Tabernacle.

God, who is omni-present, is of course not bound to heaven; heaven is His throne and earth is His footstool (Isa 66:1; Matt 5:34-35). The earthly Temple is at times spoken of as God's footstool (Isa 60:13; I Chr 28:2; Ps 99:5; Ps 132:7; Lam 2:1).

5. The heavenly Sanctuary is "reality" and not "symbols!" "The heavenly temple....no earthly structure could represent its vastness and its glory" (E.G. White, PP 357). "...this praying company was in this mortal state, on the earth, yet represented to me as bowed before the throne. I never had the idea that these individuals were actually in the New Jerusalem....did not John see the great red dragon in heaven? Certainly [Rev 12:3]....What a monster to be in heaven!" (E.G. White, EW 92-93). Heavenly things are beyond human capacity to comprehend. The Sanctuary and its services in ancient Israel present symbols, figures, and types; "shadows" of a heavenly reality beyond mankind's ken; the earthly symbols shedding light on things to be perceived spiritually,--realities not of this flesh.

John 1:14....."And the Word became flesh and Tabernacled among us" [Christ is the full fulfillment of the Sanctuary]
Rev 21:23....."...and its [the New Jerusalem's] lamp is the Lamb"
John 1:29....."Behold, the Lamb of God..." (Also Rev 5:6)
Rev 21:22....."And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb." [Note that there is a real Temple in heaven; a living Temple]
Eph 2:19-22; I Pe 2:5...(God's Temple is a living Temple).

IV. The Primary Focal Points of the Sanctuary:

A. There was a threefold degree of access:

1. First degree: While the "home" of the congregation was the Encampment, the Israelite had access to the Court. The place where the layman brings his sacrifices and lays his hands upon them is "at the entrance to the tent of meeting" (Lev 1:3-4; 3:2, 8, 13). Bringing his offering to the Altar, the animal is said to be offered "at the door of the tent of meeting" (Lev 1:3). This is to be understood in light of Lev 1:11; the slaughter takes place at the north side of the Altar, in front of the Tabernacle door. The Mishnah states: "...Israelites may not enter therein [into the Court] save only when they must perform the laying on of hands, slaughtering, and waving [the sacrifical portions]" (Kelim 1.8; Herbert Danby, The Mishnah [Oxford, 1967], p. 606). In Herod's Temple (time of Christ), only those of the Hebrew faith could go beyond the Court of the Gentiles, through the railing which enclosed the Temple precincts. Only male Israelites in a state of ritual purity were allowed through the gate of the Court to face the Altar of Burnt Offerings with his, or the family, sacrifice. This place where the priests would minister to the laity at the Altar, was, in the time of Christ, called "the Court of the Israelites." Only priests could enter (to minister) in the area between the Altar and the entrance to the Holy Places (Joel 2:17). In Herod's Temple this area was termed "the Court of the Priests." Hence it was that "the Court," in the Jerusalem Temple, was subdivided into the Court of the Priests (II Chr 4:9) and the Court of the Israelites (Middoth 2:6; The Mishnah, p. 593). On the "Court of the Priests," also see Kelim 1.8; Josephus, Wars of the Jews V.5.6. "Between the Porch [the ʾUlam; I Ki 6:3] and the Altar let the priests, the ministers of Yahweh, weep and say, 'Spare Thy people, O Yahweh'" (Joel 2:17).

2. Second degree: While the "home" for the ministry of the priests was the Court (Joel 2:17; II Chr 4:9), they were allowed to enter (like Zacharias, Luke 1:9) the First Apartment (the Holy Place). "Let no one enter the House of Yahweh except the priests and ministering Levites; they may enter [into the First Apartment], for they are holy..." (II Chr 23:6). The fact that the Levites and priests encamped before the east gate (Num 3:38), in association with the Sanctuary rather than the Encampment, indicates that the whole area within this gate was the exclusive preserve of the priests.

3. Third degree: While the "home" for the ministry of the High Priest was the First Apartment (Ex 28:35; Lev 24:2-4; Num 18:7), he had a limited access to the Second Apartment (the Most Holy Place). The Holy of Holies was "open" only to the High Priest; and then only once a year, on the Day of Atonement (Yom Kippur). "...the priests go continually into the first tent, performing their ritual duties; but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the errors of the people" (Heb 9:6-7; see also Leviticus 16).

Interestingly, the four overgarments of the High Priest [(1) the robe of blue (Ex 28:31-35); (2) the ephod "sash" or "girdle" (Ex 28:6-10); (3) the breastplate of judgment, which included jewel stones in a quadratic figure corresponding to the quadripartite camp (Ex 28:15-21; 29-30; PP 351; JBL 100 [Sept 1981]:436, 442, 455); (4) and the mitre headgear with gold plate (Ex 28:36-40)] all corresponded to (and are correlated with) the inner curtains of the tabernacle and the golden vessels within it. At the resurrection the redeemed will be clothed with the heavenly tabernacle-house (II Cor 5:1-4). Again, it becomes clear that the inner curtains of the First and Second Apartments represent the glories of heaven; God's glory which originally covered man at his creation,--when he was created in God's image (I Cor 3:16).

4. Extra note: Moses' transfigured countenance was his glory-reflection (Ex 34:29-30, 35), but for Aaron the holy vestments of the High Priest were appointed as a symbolic equivalent, imaging the Glory-beauty of the fiery Shekinah (whose abode was within the inner curtains):

   a. The white vestments of the ordinary priests, donned beneath the overgarments of the High Priest, were equivalent in material and workmanship to the outer curtains of the Court.

   b. The robe, a firmament of blue (corresponding to the tabernacle covering of Num 4:6-7), was weighted down with alternating pomegranates and bells. This latter feature corresponded to the alternating palm trees and cherubim carved along the bottom "skirt" of the walls of the Jerusalem Temple (Ezek 41:17-19). Thus the sounding of the tassel-bells represented the heralding sound of the angels who serve in God's presence. The fruit of the Tree of Life are guarded by these angels (Gen 3:24).

   c. The flame-colored linen material prescribed for the ephod was made of the same fabric of the veil and the screen (which respectively hung at the entrance to the Second and First Apartments). Two onyx stones, in their gold settings, bearing the names of the 12 tribes, stood out on the shoulder-pieces, in front (Ex 28:9-12).*

   d. The Urim and Thummim, the oracular articles (two large stones of great brilliancy; having many facets) deposited in the breast-piece (kept within the inside fold of the breastplate), were symbolic analogues of the two covenant tablets deposited within the Ark (the record of God's words spoken from heaven). Just as God's will was made known by the Urim and Thummim through the High Priest, so, too, God's will came forth to Israel from the two tablets of stone from the Sanctuary. Functionally:--"breast-piece of judgment."

   e. The radiant golden crown of the mitre, with its golden plate, having the words "Holy to Yahweh" conspicuously on the forehead, represented the glory Shekinah-cloud which crowned the top of the Sanctuary (Num 9:18). Similarly, the Spirit is spoken of as coming upon and filling men (Ex 31:2-3; Num 6:23-27; Rev 14:1 in light of Rev 7:2).

   f. To put on the priestly vestments is to put on the armor of God (Romans 13:12, 14; Ephesians 6:11-17; I Thessalonians 5:8). Significantly, there is a sabbatical pattern in the treatment of the holy garments. In his installation ceremony, which inaugurated his high priestly ministry, Aaron wore the sacred vestments for seven days (Lev 8:33; Ex 29:30, 35). Similarly, the building and erection of the Temple by Solomon took seven years (I Ki 6:38; 8:65; II Chr 7:8-9).

   g. When on the Day of Atonment, when the High Priest officiated in the Outer Court, then he would put off his four overgarments, to minister in the white vestments, similar to the ordinary priests (Lev 16:4). So it was that Christ put aside His heavenly garments to garb Himself with humanity, "and offered sacrifice, Himself the priest, Himself the victim. As the high priest, after performing his services in the holy of holies, came forth to the waiting congregation in his pontifical robes; so Christ will come the second time, clothed in garments of whitest white....He will come in His own glory, and in the glory of His Father, and all the angelic host will escort Him..." (AA 33). When the High Priest died, an amnesty was declared for the manslayers who had found asylum in the six Levitical cities of refuge (Num 35:25, 28). The sole personage whose importance might endow his death with expiatory value was the one who foreshadowed the death of our true High Priest (Heb 9:28). The release from the condemnation of sin is offered the sinner by the death of Christ on the cross.

*The shoulder pieces of the ephod may be correlated to the pillars that hold-up the veil. God's people will be made pillars in God's Temple (Rev 3:12; I Tim 3:15).

5. A further note on the degree of access by the priests. At Sinai the tribe of Levi was separated, as substitutes for the first-born in Israel, as priests (Num 3:5-9, 12-13). The Levites were divided into four groups. Three groups according to their descent from the three sons of Levi--Gershon, Kohath, and Merari (with special duties assigned to each group [Num 3:14-38])--and a fourth group consisting of Aaron and his sons, Nadab, Abihu, Eleazar, and Ithamar. The Levites (from the three sons of Levi) were to assist the Aaronic priests in the work of the Sanctuary. But it was the Aaronic priests (the fourth group) alone who were ordained to do the work within the Sanctuary (Ex 28:43; 30:20; 40:31-32; Num 16:40; 18:7). "It is not for you, [king] Uzziah, to burn incense to Yahweh, but for the priests the sons of Aaron, who are consecrated to burn incense. Go out of the Sanctuary..." (II Chr 26:18). The divine choice of Aaron and his family is confirmed by the sign of the sprouting almond rod (Num 17:1-10). The priesthood is invested exclusively in Aaron and his descendants; the others are not priests but Levites who are barred from the service of the Altar on pain of death (Ex 28:1, 43; Num 3:10). Hence one reads of "priests" and "Levites." In this latter sense, the Levites are seen as divided into three groups. [Note that Moses was included with the Aaronic priests (Ex 40:31-32)]

When the Temple services were established under David and Solomon, the Aaronic priests were organized into twenty-four courses, each of which came up to the temple in turn for its appointed period of duty. The families of sixteen courses traced their descent to Eleazar, and those of the remaining eight to Ithamar (I Chr 24:1-4, 19).

It is of more than passing interest that the Kohathites, Levites who were set aside for the work of carrying the tabernacle and its equipment, were not "to enter the service, to do the work in the tent of meeting" until reaching the age of 30 (Num 4:3). Similarly, Ezekiel was not given a view of the heavenly Sanctuary until he was 30 (Eze 1:1).

The significance of the age of 30 in relationship to the Sanctuary is found in the New Testament. Jesus commenced His public ministery here on earth when He "began to be about thirty years of age" (Luke 3:23). This was in the autumn of A.D. 27 (see DA 233).

John the Baptist was six months older than Jesus (Luke 1:26, 56). The announcement of Mary's pregnancy came in the sixth month of Elisabeth's pregnancy. Whereupon Mary remained with Elisabeth for three months. John, too, began his public ministry at the age of 30, six months before the start of Christ's public ministry. Thus he would use the apt illustrations of the spring harvests--the wheat and the chaff (Matt 3:12).

B. The Two Focal Points of the Sanctuary: the Altar and the Mercy Seat.

1. The Focal Point of the "Outer Court." The Court of the Priests, which faced the East Gate (which originally included what later became known as "the Court of the Israelites") was referrred to in Herod's Temple simply as "the Court" (see J. A. Goldstein, I Maccabees. The Anchor Bible volume 41 [1976], p. 391; note II Chr 4:9). This "Outer Court" (in contrast to the inner curtains of the angelic court) forms a perfect square, 50 cubits by 50 cubits. In the center of this square is the Outer Court's focal point: the Altar of Burnt Offering.

   a. The Altar of Burnt Offering, where the slain offerings were presented to expiate Israel's sins, was an apt symbol of the Cross of Christ (John 1:29; I Cor 5:7; Rev 5:6).

   b. The "Outer Court," where the priests mediate to the congregation, represents "the earth,"--with earth's focal point: the Cross.

2. The Focal Point of the "Inner Court." Within the inner curtains of the angelic court, which may be termed the "Inner Court," is the second major focal point of the Sanctuary: the Mercy Seat (Lev 16:14-15). The Mercy Seat lies in the exact center of the Sanctuary's inner square, 50 by 50 cubits.

   a. The Mercy Seat, where the divine presence was manifested in the cloud of glory (the Shekinah) between the two cherubim (I Sam 4:4; II Sam 6:2; II Ki 19:15), represented the Throne of God (Num 7:89; Ps 80:1; Isa 37:16). Bordered with crowns*

   b. The "Inner Court," whose curtains were filled with inwrought figures of angels (Ex 26:1, 31; I Ki 6:29), represents "heaven," --with heaven's focal point: the Throne of God.

   c. Extra note: While the lay person could easily see the first focal point (the Altar of Burnt Offering), because it was in the center of an open court, it is to be observed that the curtains of the Tabernacle provided an obstacle, preventing him from seeing the second focal point (the Mercy Seat). Today, many Christians clearly see the Cross and its relationship to salvation (the first focal point),--for the Cross was an historical event on earth. But many fail to see the Mercy Seat (the second focal point) and its role in salvation history,--for the Mercy Seat is "hidden" from earthly eyes, in heaven.

   Both focal points are associated with the shed blood of Christ and an outpouring of the Holy Spirit. The first focal point is associated with justification and the second with sanctification. Christ is the sacrificial victim at the first focal point (the Altar); while at the second focal point (the Mercy Seat) He is our High Priest.

V. The Spiritual Dimensions: [The Sanctuary as seen from differing vantage points]

A. The First "Dimension"--Christ is the priest to spiritual Israel. The whole of the Sanctuary represents (in figures, types, and symbols) Christ (John 1:14). "The whole worship of ancient Israel was a promise, in figures and symbols, of Christ; and it was not merely a promise, but an actual provision, designed by God to aid millions of people by lifting their thoughts to Him who was to manifest Himself to our world" (TM 123).

The "Outer Court" with its center-piece, the Altar of Burnt Offering, represented the earthly ministry of Jesus. The Priestly Court which ministered to the twelve tribes of Israel has its analogue (its antitypical fulfillment) in the ministry of Christ to spiritual Israel. The "Inner Court" with its center-piece, the Mercy Seat, represented the heavenly ministry of Jesus.

B. The Second "Dimension"--the Church, as the Body of Christ, serves as God's priests to the world. The Church plays the role of Christ; indeed, the Church constitutes the Body-of-Christ (I Cor 12:12-13; Eph 4:12-16). No wonder the Church is spoken of as "a holy priesthood...a royal priesthood" (I Pe 2:5, 9; compare Ex 19:6; Deut 14:1-2; Rev 1:6). "This tabernacle is Christ's body, and from north, south, east, and west, He gathers those who shall help to compose it" (E.G. White, The Signs of the Times, Feb. 14, 1900). The Church, as priests, ministers to the world. In this sense, the peoples of the world, with their spiritual yearnings, constitute a Sanctuary Encampment, ministered to by the priests of the "Outer Court."

*"As a border around the top of the ark, was a most beautiful work representing crowns." (EW 252) See Ex 25:11--a crown molding.

1. "Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God. In the inner court of heaven they listen to the testimony of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving from the worshipers below is taken up in the heavenly anthem, and praise and rejoicing sound through the heavenly courts because Christ has not died in vain for the fallen sons of Adam" (6 T 366).

   In the "Second Dimension" the symbolism of the Outer Court representing earth and the Inner Court representing heaven continues to be in place. But now the Outer Court (centered around the Cross) symbolizes the earthly (fleshly) arm of the Church; while the Inner Court (centered around God's Throne) symbolizes that part of the Church which is made up of unfallen angels of heaven. The Church is one Church, but its army is at once earthly and heavenly (see II Ki 6:15-19).

2. There is yet another way of looking at the Church in terms of Sanctuary symbolism. Since the Church plays the role of Christ, it can also be said that the believers go through the same experience in salvation history as does Christ (Mark 8:34; Ex 13:8 in light of Luke 9:31). Like Christ, the Body-of-Christ also bears the Cross. As Christ ascended to heaven after His earthly ministry, so too the Church will ascend to heaven at the end of her ministry (at the Second Advent of Christ). After Christ's Death, Resurrection, and Ascension, Jesus's ministry takes Him through the experiences of the two Apartments of the heavenly Tabernacle. So it will be with the Body-of-Christ. After the Church's death (grave), resurrection, and ascension, she too will experience two further phases in her ministry. The first phase, corresponding to Christ's experience in the First Apartment, will last through the millennium (Rev 20:4-6). The second phase of the Church's heavenly ministry is at the "Executive Judgment" (Rev 20:11-15) which closely parallels the "Investigative Judgment" (Dan 8:14).

C. The Third "Dimension"--only the priests have access to the Inner Court. These are the priests who serve and minister to Christendom. The great body of Christ's followers constitute the congregation. The priests are the minority who minister to their spiritual needs. Those who by faith enter into the Inner Court and gain an understanding of the way of salvation opened by our High Priest, have in a spiritual sense become priests,--who go forth to serve the congregation. (In ancient Israel, the priests were not necessarily better than anyone else; frequently they were worse!)

   "Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time....Revelation 18 points to the time when....all the children of the Lord that remain in Babylon will heed the call, 'Come out of her, My people'." (GC 390).

D. The Fourth "Dimension"--the personal dimension. "Do you not know that you are God's temple and that God's Spirit dwells in you?" (I Cor 3:16). "God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul" (DA 161). "You may have the love of God burning upon the altar of your heart..." (2T 296). "Present your bodies as a living sacrifice..." (Rom 12:1). See also II Cor 5:1-4--the redeemed will be clothed with the tabernacle!

DIMENSIONS

FIRST DIMENSION

Priest = Christ

Encampment = Church

Ministration Begins = Foundation of world (Entrance to outer court)

Outer Court = Earth

Altar = Cross

Laver = Tomb

Porch = Entrance to heaven - Ascension

Inner Court = Heaven

First Apt. = 31AD - 1844AD

Second Apt. = 1844AD - Second Coming Investigative Judgement

SECOND DIMENSION

Priest = Church

Encampment = World (those thirsting for and receptive to spiritual truth)

Ministration Begins = Fall of Adam & Eve

Outer Court = Church on Earth* (6T 366)

Altar = Cross of Christ (for believers)

Laver = Actual Death

Porch = Resurection at Second Coming - Ascension

Inner Court = Church in Heaven* (6T 366)

First Apt. = Millenial Review

Second Apt. = Executive Judgement

* "Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God. In the inner court of heaven they listen to the testimony of the witnesses for Christ in the outer court on earth." (6T 366)

Third Dimension

Priest = SDA's (Those who understand the Sanctuary)

Encampment = Babylon (Fallen Churches)

Ministration Begins = 1844 - 3 Angels Messages (Entrance to Outer Court)

Outer Court = Earth

Altar = Cross of Christ (for believers)

Laver = Baptism

Porch = Seal (Chrism) of the Sacrements

Inner Court = Heaven

First Apt. = 31AD - 1844AD

Second Apt. = 1844AD - close of Probation or 6T 366 (above)

Fourth Dimension ** "Personal Dimension"

Priest = Holy Spirit

Encampment = Flesh/us (Rom. 7)

Ministration Begins = Gestation Period (See "birth motif").

Outer Court = Justification

Altar = Our acceptance of Christ and our laying our bodies upon alter (Rom. 12:1, 1 Cor 3:16; 6:19,20)

Laver = Baptism (Rom. 6:3,4) -(Birth of infant)

Porch = Seal of Soteriology - Justification New Birth - Annointing of Holy Spirit (12yr old child

Inner Court = Sanctification (1 Cor. 5:1-4)

First Apt. = Emblems of Sanctification (the Sacraments)

Second Apt. = (Same as First Apt.)

**". . . The greatest, most powerful truths may be held, and yet kept in the outer court, exerting little influence to make the daily life wholesome and fragrant. The soul is not sanctified through the truth that is not practiced." (Letter 16, 1892)

VI. The Purpose of the Two Great Divisions of the Sanctuary Services: The Daily and Yearly Ministrations.

A. The Purpose of the Daily: "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 vail, 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" (PP 354; Lev 1:3-4; 4:6, 17; Pss 141:2; 66:15; Deut 33:10).

Fulfillment: "As you near the cross of Calvary there is seen love that is without a parallel....As you come with humble heart, you find pardon, for Christ Jesus is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world [Rev 8: 3-4]. He is a minister of the true tabernacle which the Lord pitched and not man [Heb 8:2]....Christ, our Mediator...presents His blood, shed from the foundation of the world....The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God....All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned" (I SM 343-344).

Conclusion: Through the daily ministration service the penitent Israelite was forgiven. The "blood of the sin-offering removed the sin from the penitent, but it rested in the sanctuary until the day of atonement" (PP 357). Through the blood the sins of the penitent was transferred to the Altar of Incense. "As the inner vail of the sanctuary did not extend to the top of the building, the glory of God, which was manifested above the mercy-seat, was partially visible from the first apartment. When the priest offered incense before the Lord, he looked toward the ark; and as the cloud of incense arose, the divine glory descended upon the mercy-seat ..." (PP 353). From the Altar of Incense, the blood was transferred to the Mercy Seat (under which was deposited the Law) by its ascent over the veil as drops of blood mingled with the perfume of incense (the blood having been sprinkled upon the hot coals of the altar censer). It was by this means that the sins of penitent Israel was brought in by figure to the Most Holy Place. The Law demanded the blood (death) of the sinner; these demands were met by the atoning blood of the sacrifice. The demands were thus satisfied. The blood of the sacrifice had paid the penalty.

1. It is important to note that both I Kings 6:22 and Hebrews 9:3-4 speak of the Altar of Incense as belonging to the Holy of Holies. Scripture does not state that this Altar stood in the Second Apartment; but only that the Most Holy Place "had" it. It is the incense from the golden censer (placed on top the Altar) that properly belongs to the Most Holy Place; for the incense was directed over the veil toward the Mercy Seat. Indeed, on the Day of Atonement the censer with incense ascending, was brought into the Second Apartment and placed on the Mercy Seat (EW 32; Lev 16:12-13), that "the incense may cover the mercy seat which is upon the testimony" (Lev 16:13). The "Altar of incense bore the same relation-to the Holy of Holies as the Altar of burnt offering to the Holy Place" See AUSS 24/1 (Spring 1986):9.

2. Early Jewish iconography, dating from the 3rd to 6th centuries A.D., portray the Shekinah as clearly visible above a veil which does not extend to the ceiling. See especially the Beth Shean mosaic, where the curtain covers the Ark of the Law, but not the whole apse. Hershel Shanks, Judaism in Stone (Washington D.C., 1979), page 129. The first century Nabratein pediment shows the scallop-shell representation of the Shekinah within a pointed gable; see BAR 7 (Nov./Dec. 1981):27-29.

B. The Purpose of the Yearly (the annual ministration of the Day of Atonement, performed in the Second Apartment on the tenth day of the seventh month): While the daily service transferred (in figure) the sins of the penitent into the Sanctuary,--to meet the demands of a broken Law--, the Day of Atonement pointed forward to the "cleansing" (Lev 16:19, 30) of the sins which had (figuratively) accumulated in the Most Holy Place. While the "Daily" emphasized the shedding of the blood of the sacrificial victim (the Altar), the "Yearly" emphasized the priestly mediation of the blood (at the Mercy Seat). Bearing the names of the people of God on his "breastplate of judgment," worn over his heart (Ex 28:29), the High Priest sought a reconciliation between Israel and her God by ritually bringing sacrificial blood directly to the Law (Lev 16:15-16). Then he could declare the awaiting congregation (who had made confession of their sins) "clean," and at peace with heaven (Num 6:23-27; Heb 9:28; Lev 16:30).

The pardon and justification received by the "Daily" ceremony was thus presented as "conditional;" that the sins of the penitent, transferred to the Sanctuary, are not obliterated but, rather, remain there until the Day of Atonement. Thus the Sanctuary services are in harmony with Scripture which teaches that salvation is offered not only on condition of repentance but also on condition of "perseverance" (the sinner's future course). "But when a righteous man turns away from his righteousness and commits iniquity and does the same abominable things that the wicked man does, shall he live?" (Eze 18:24). "Why am I [Paul] in peril every hour?....I die every day" (I Cor 15:30, 31). A man swept clean of an evil spirit may find himself subject to even more evil spirits at a later date (Matt 12:43-45). The false doctrine of "once saved always saved," is demolished in light of the two great divisions of the Sanctuary service: the Daily and Yearly ministrations. "We are never to rest in a satisfied condition, and cease to make advancement, saying, 'I am saved.' When this idea is entertained, the motives for watchfulness, for prayer, for earnest endeavor to press onward to higher attainments, cease to exist" (1 SM 314).

The Yearly ministration demonstrates the seriousness of sin; that there is an accountability. The Daily services did not arbitrarily release one from responsibility. But it did remove from the penitent his/her insecurity; a deep-seated confidence and assurance rested in a place of refuge and safety, --for the names of Israel on the breastplate of judgment was worn over the heart of the High Priest when he yearly entered into the presence of God.

While the "Daily" was associated with the Spring Passover-sacrifice and the start of the agricultural harvest season (Deut 16:1; Lev 23:9-11), the results of the Day of Atonement (when Israel was declared to be at peace with heaven) were celebrated in the Autumn season; at "the feast of ingathering" (Ex 23:16) [the Feast of Booths], which marked the end of the harvest (Ex 34:22). It was when the results of the harvest were visible that the Scapegoat, bearing "all the iniquities of the people of Israel," was sent away into the wilderness (Lev 16:20-22), and God stood vindicated (Ps 51:4; Rom 3:4). God, who has been unjustly accused by Satan, will at the end be judged by His harvest. The full mature harvest of Satan will also reveal his true nature! (See Deut 19:16-20).

"God's forgiveness is not merely a judicial act by which He sets us free from condemnation....but [a] reclaiming from sin" (MB 114).

Fulfillment: "As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet [Dan 8:14], our High Priest entered the most holy, to perform the last division of His solemn work,--to cleanse the sanctuary" (GC 421). "In the great day of final reward, the dead are to be 'judged out of those things which were written in the books, according to their works' [Rev 20:12]. Then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin" (PP 357-358).

Acts 17:30-31.....God has fixed a day on which He will judge the world in righteousness by a Man whom He appointed.
Eccl. 12:13-14.....God will bring every deed into judgment.
Rom 2:16; 3:6.....God, through Jesus, will judge the world.
Rev 14:6-7.....The hour of judgment comes before the Second Advent.
Dan 7:9-10.....Books are opened; the heavenly court sits in judgment.
Dan 7:13-14.....After the celestial court separates Israel from the wicked, the Son of Man stands up and receives the everlasting kingdom.
Dan 12:1-3.....(The parallel to 7:10, 13-14); Michael stands up after saint and sinner have been separated in Israel itself. The books have determined who is worthy of resurrection and eternal life.
Dan 8:14.....On the principle of parallelism, Dan 8:14 provides the date (1844) for the commencement of the Dan 7 judgment. The Sanctuary language of this verse invokes the typology of the Day of Atonement; the closing events will bring the final purification of the universe from sin and sinners.

C. Did blood from the Daily ministration (the tāmīdh, "continual") of the morning and evening sacrifices go into the First Apartment? The question is raised because the references to the "Daily," continual sacrifices for the congregation (Ex 29:38-42; Num 28:3-8; Eze 46:13-15; 43:18) do not explicitly speak of the transfer of blood from the Altar to the Incense-Altar before the veil. This seemingly is also true for the sin offering of the layman (Lev 4:27-35). Hence, a number of commentators claim that blood from the offerings of the common people did not daily go into the First Apartment. There is thus confusion on this issue.

1. Lev 10:18 makes clear that when the blood of the sin offering was not brought into the inner part of the Sanctuary [to be sprinkled before the veil (Lev 4:6, 17)], then the priests were to eat a portion of what had been offered. Both the ceremonies of taking the blood, or eating the flesh (Lev 10:17), alike symbolized the transfer of the sin from the penitent to the Sanctuary. Three animal sacrifices are listed in which portions were to be eaten by the priests: (1) the Peace offerings (Lev 3:1-17; 22:18-30); (2) the Sin offering (Lev 4:1--5:13); and the Guilt offering (Lev 5:14-19).

   In the case of a sin offering for a priest (Lev 4:3-12) or for the congregation (Lev 4:13-21) the blood was always sprinkled before the veil and placed on the horns of the golden Altar of Incense (Lev 4:6-7; 17-18). [The blood was sprinkled on the coals of the golden censer]

   However, blood from the individual sin offering of a ruler (Lev 4:22-26) or of the common people (Lev 4:27-35; Num 15:27-28) was placed on the horns of the Altar of Burnt Offerings (Lev 4:25, 30). These individual sin offerings of the laity were those which were eaten by the priests (Lev 6:25-26; 10:17-18) "to make atonement" in the Sanctuary.

2. The Hebrew worship service revolved around the morning and evening sacrifice of a year old male lamb (Ex 29:38-42; Num 28:3-8). The morning and evening sacrifice was considered a unit and was not conceived of as two separate and independent sacrifices (Num 28:3-4). "The hours appointed for the morning and the evening sacrifices were regarded as sacred, and they came to be observed as the set time for worship throughout the Jewish nation..." (PP 353). That this "continual" (tāmîdh), or Daily Ministration, was associated not only with congregational worship (as when Elijah led Israel in prayer, I Ki 18:29-36), but also with individual penitence, is illustrated by the experience of Daniel (Dan 9:21). The evidence for the transfer of blood into the inner Sanctuary by the "Daily" follows:

   a. The Altar of Incense was a replica in miniature of the Altar of Burnt Offering (Ex 30:1-10). Incense (qĕṭōret), used with reference to the (blood) smoke of the sacrificial victims was added, morning and evening (Ex 30:7-8), to the coals of fire taken from the Altar for the daily sacrifice (Num 16:46; Lev 10:18; 16:12). In this way the blood of the sacrifice was brought into the inner part of the Sanctuary. Nadab and Abihu were punished because they offered incense in their censers with "strange fire," that is, fire other than that which was kept burning on the Altar of Burnt Offering (Lev 10:1-3). The fire of the sacrificial altar had been lit by God (Lev 9:24).

   b. The "incense of tāmîdh" (Ex 30:8) is given concrete meaning in more than one Scriptural passage: Psalm 66:15 equates (in parallel poetry) animal sacrifices with the "incense (qĕṭōret) of rams." In a similar vein the two priestly functions are mentioned side by side in Deut 33:10, where the putting of incense in the Lord's "nostrils" is parallel to the sacrificing of a whole burnt offering on the Altar. The purpose of the priest going to the Altar is to mediate an atonement by incense (1 Sam 2:28; Num 16:46) with its blood (Heb 9:22). [The incense was used as a vehicle to carry the cleansing blood]

   c. The appointed tāmîdh rites of the Altar is inextricably bound up with all the other inner rites of tāmîdh, in the morning and in the evening. The idea that the burnt offering of the Altar could exist independently of all these inner rites would be entirely foreign to the whole concept of atonement in the Sanctuary. Indeed, the Mishnah, which preserves the memory of the Temple services, spells out the whole tamidh service,--which intimately connects the Altar sacrifice with the blood and incense before the inner veil (Tamid 5; Danby, The Mishnah, pp 586-587; Alfred Edersheim, The Temple, pp. 163-167). In Rev 8:3-5, the angel-priest stands by that Incense Altar from which the blood bears prayers (Rev 6:9-10). The angel is then "given much incense to mingle with the prayers [carried by the blood] of all the saints upon the golden altar before the throne [=the Mercy Seat]" (Rev 8:3). A burning coal from this same Altar touched Isaiah's mouth [from whence came his prayer] and his guilt and sin were forgiven (Isa 6:6-7).

3. Conclusion: While blood from the individual sin offerings of the laity (Lev 4:22-35) was not taken into the First Apartment, it is the blood-offering which is the price at which the entry of the holiest place was made (Heb 9:12; 10:19; Lev 10:18). Every blood-offering opens up access to God's Presence within the veil. The ritual significance and meaning of every blood-offering was exemplified by the morning and evening Daily ministration (Ps 66:15; Dt 33:10). And every incense-offering was a symbol of the coming Atonement Day.

THE ROLE OF THE BLOOD IN THE SANCTUARY

THE POSITION OF DESMOND FORD: "Blood from the offerings of the common people never went into the first apartment [Lev 4:27-30]. Blood being taken in there at all was a very rare event." Desmond Ford. Daniel 8:14 The Day of Atonement and the Investigative Judgment (Casselberry: Euangelion Press, 1980), page 293.

THE OLD TESTAMENT WITNESS: The blood of the Outer Court Offering was inextricably bound up with the rites of the Inner Court; rites of offering-up of the blood intermingled with incense from the burning coals of the inner Altar of Incense. The outer sacrifice was inseparable with the inner incense.

PSALM 66:15....."I will offer to Thee burnt offerings of fatlings, with the incense of rams." [The blood-incense must be placed on the inner altar twice a day in conjunction with the sacrifice of the year-old he-ram/lamb (Ex 30:7-8; 29:38-39)]

DEUT. 33:10. Note the chiasm in this text: The incense of the sacrifice is chiastically paired with the Law of the Most Holy Place.

A — 10a They shall TEACH

A' — 10d They shall PUT

B — 10b Jacob Thy ORDINANCES (mišpaṭīm)

B' — 10e INCENSE in Your nostrils

B. Ordinances is paired with Incense.
C. Law is paired with Burnt-Offering.

C — 10c even Israel Thy LAW (Torah)

C' — 10f and whole burnt OFFERING upon Thy altar

The reason for the atoning sacrifice is the Law which requires the blood of the sinner. See Lev 17:11; Heb 9:22.

LEV. 10:18.....The priestly sons of Aaron were to eat a given portion of sin offerings whose blood was not brought "into the inner part of the Sanctuary." In other words, the blood of all sacrifices were brought into the Inner Court with the exception of those sin offerings which were eaten.

THE NEW TESTAMENT WITNESS:

HEB. 9:7,12, 25..The sacrificial blood provides access to God.

REV. 6:9-10; 8:3-4. The blood bears-up prayers which are mingled with the incense which rises up to God from the inner golden Altar of Incense.

ROM. 12:20.....Heaping burning coals upon the persecutor-enemy is a concept which finds its meaning in the Sanctuary rite of bringing the blood to the hot coals (Lev 4:6, 17; compare Ex 40:26). That blood brings vengeance (Rev 16:1) as well as cleansing-forgiveness (Isa 6:6-7).

Sacrificial System

NAME	PORTION BURNT	OTHER PORTIONS	ANIMALS	OCCASION OR REASON	REFERENCE
Burnt Offering	all	none	male without blemish; animal according to wealth	propitiation for general sin demonstrates dedication	Lev. 1
Meal Offering or Tribute Offering	token portion	eaten by priest	unleavened cakes or grains, must be salted	general thankfulness for first fruits	Lev. 2
Peace Offering a. Thank Offering b. Vow Offering c. Freewill Offering	fat portions	shared in fellowship meal by priest and offerer	male or female without blemish according to wealth; freewill: slight blemish allowed	fellowship a. for an unexpected blessing b. for deliverance when a vow was made on that condition c. for general thankfulness	Lev. 3 Lev. 22:18-30
Sin Offering	fat portions	eaten by priest	priest or congregation: bull king: he-goat individual: she-goat	applies basically to situation where purification is needed	Lev. 4
Guilt Offering	fat portions	eaten by priest	ram without blemish	applies to situation where there has been desecration or de-sacrilization of something holy or where there is objective guilt	Lev. 5—6:7

JUSTIFICATION, SANCTIFICATION AND GLORIFICATION

Justification, Sanctification, and Glorification within the Sanctuary:

A. Justification: The work of a moment; the righteousness of Christ imputed to the penitent sinner. The penitent is forgiven and is "clothed" with Christ's goodness (Rom 3:21; 4:3) and is treated by God as righteous even though he or she is wicked (Rom 3:25; 4:5). Sin is separation from God: Ps 51:5; Is 59:

1. The Outer Court, the Altar of Burnt Offering being the central focal point, was where the worshipper approached God through an atoning sacrifice. By this meaningful ritual the sinner not only asked for the forgiveness of his sins but he also expressed the surrender of his whole sinful life to God's mercy (Lev 4:29; Num 5:7). OUTER COURT

2. The "seal of soteriology" at the Temple Porch: Following the penitent's acceptance by faith of the atoning sacrifice on the Altar, his sins are then buried "by the Laver of regeneration" (Titus 3:5; compare Eph 5:1, 26). The saved sinner then figuratively emerges from the Laver at the Porch, where the Inner Court of the Sanctuary opens before him. Here he receives the "seal" of the Holy Spirit (Titus 3:5; Eph 1:13); "sealed for the day of redemption" (Eph 4:30). AT THE PORCH PORCH

B. Sanctification: The work of a lifetime; the righteousness of Christ is imparted to the penitent sinner. Because of His victory at the cross, Christ's grace now reigns over the powers of evil which afflict the maturing Christian (Rom 5:16-21). "The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit..." (COL 419-420).

1. The Inner Court, the Mercy Seat being the central focal point, contained the representations of sanctification. The Lamp not only exposes sin by its light (Eph 5:13-14), but sheds its light on the path to follow (Ps 119:105). The Sanctuary Bread is to be assimulated by the believer (John 6:33-35, 41). And the inner Altar is the place of prayer (Ps 141:2; Rev 8:3-4). INNER COURT

AT THE PORCH 2. Glorification: "the seal of eschatology": The Shekinah experience of the Most Holy Place which is brought out by the High Priest to the congregation, on the Day of Atonement, at the end of his Sanctuary ministry. It is the seal of eternal life (Rev 7:2; 14:1; 18:1; Eze 9:4). PORCH

E.G. White quotes: Questions on Doctrine, pp. 650-651, 656-657.

1. Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam....He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden. SDABC 5:1128.

2. Christ is called the second Adam. In purity and holiness, connected with God and beloved by God, He began where the first Adam began. Willingly He passed over the ground where Adam fell, and redeemed Adam's failure. The Youth's Instructor, June 2, 1898,

3. In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed....and was in all points tempted like as we are. And yet He knew no sin. He was the Lamb without blemish and without spot. SDABC 5:1131.

4. In His humanity He was a partaker of the divine nature....Christ bore the sins and infirmities of the race as they existed when He came to the earth to help man. Questions on Doctrine, p. 653

5. In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him ....It was not thus with Jesus when He entered the wilderness to cope with Satan. DA 117. He was born without a taint of sin, but came into the world in like manner as the human family. Letter 97, 1898.

6. "We are not to praise the gospel, but praise Christ. We are not to worship the gospel, but the Lord of gospel. Christ is a perfect representation of God on the one hand, and a perfect speciment of sinless humanity on the other hand. Thus He has combined divinity and humanity" (MS 44, 1898; SDABC 7:907).

ON THE QUESTION OF THE NATURE OF CHRIST: texts to consider:

Heb 2:11-14....."For he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren ....he himself likewise partook of the same nature..." The brethren who are like Jesus are those "who are sancitifed". The text does not say that Jesus became like every person born into the world, but only like those who are reborn by a spiritual second birth. Jesus is the brother of the sanctified; those who have been reborn into the heavenly family.

Psalms 51:5.....In sin my mother conceived me. (We are born sinful at birth).

Psalms 58:3....."The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies." Compare Isa 59:2.

Isaiah 48:8....."For I knew that you...were called a transgressor from the womb." (We sin from birth, because we already are separated from God)

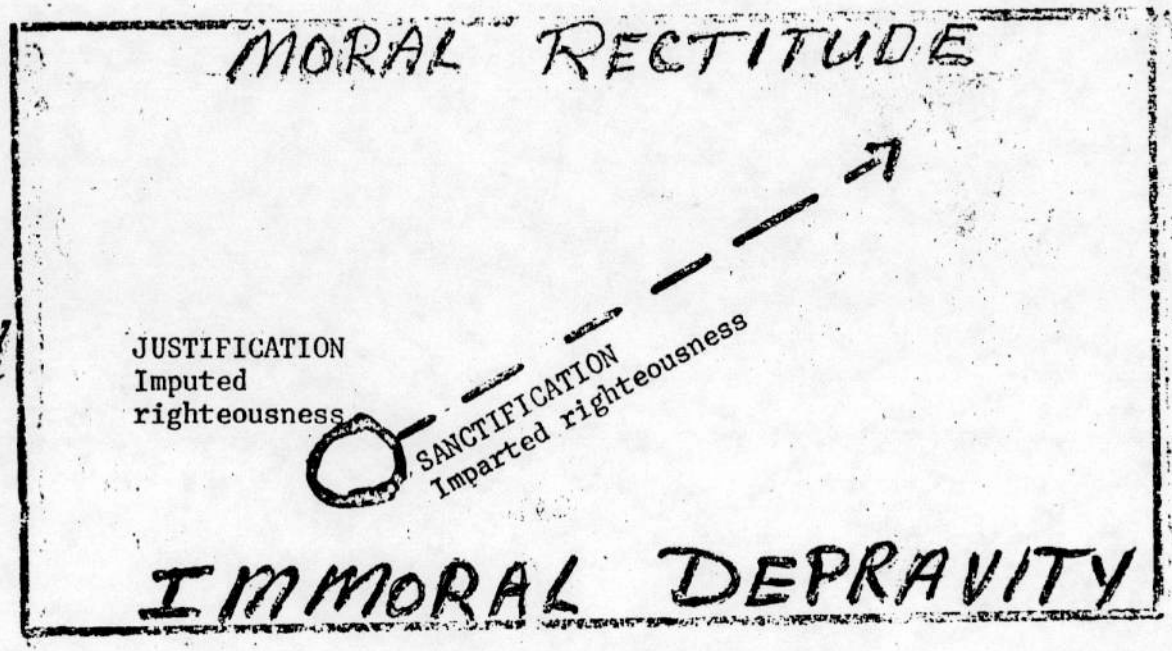
Psalms 71:6....."By You I have been sustained from the womb; You are He who took me out of my mother's womb, my praise shall be continually of You". (While still sinners, Christ died for us: see Rom 5:8).

Romans 5:19.....For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous." (We are sinners through Adam, but we become righteous through Christ. We did not commit the sin that made us sinners, but we remain sinners. Neither did we commit the righteous act which justified us; — we can be justified through the Second Adam).

	ALTAR (Outer Court)	MERCY SEAT (Inner Court)
	Earth	Heaven
THE	Blood shed (Sacrifice)	Blood ministered (Law)
TWO	Justification (forgiveness)	Sanctification (spiritual growth)
FOCAL	Kingdom of grace	Kingdom of glory
POINTS	Early Rain of the Spirit	Latter Rain of the Spirit [PORCH]
OF THE SANCTUARY	The seal of soteriology	The seal of eschatology [PORCH]
	Christ as Victim	Christ as Priest
	Called "Holy of holies" (Ex 29:37)	Called "Holy of holies" (Ex 26:33).
	Place of Atonement (Lev 1:4)	Place of Atonement (Lev 16:15-16)

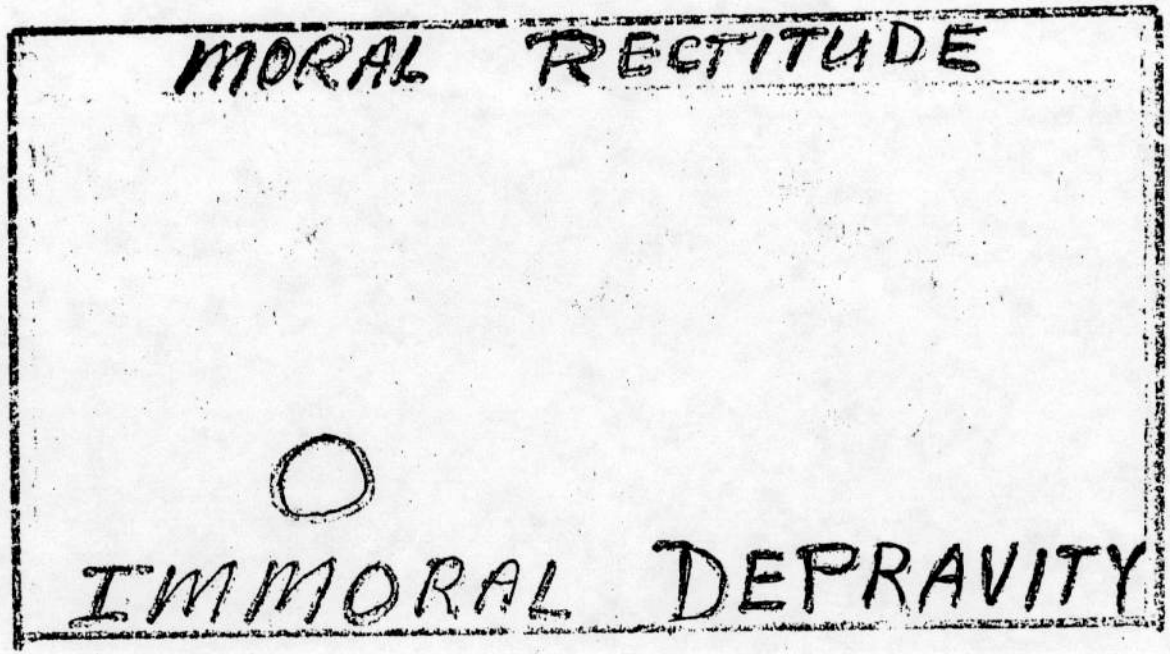
While the OUTER COURT is the place which represents JUSTIFICATION (where symbols of Christ's Cross and Tomb are to be found), and the INNER COURT represents the work of SANCTIFICATION (containing emblems of the "imparted righteousness of Christ"), it is the DOOR of the tent (which later became the Temple-PORCH) where GLORIFICATION is administered after the completion of the Sanctuary Ministration on the Day of Atonement. God would present Himself at the door of the tent (Ex 33:9-10). The standing up of the kingly figure of Michael is at the Portal to the Sanctuary, after His Sanctuary ministration is finished (see Dan. 12:1). It is important to note the difference between judgment INDICTMENT and judgment SENTENCE. The Sanctuary INDICTMENT is called "the Investigative Judgment" of the Most Holy Place. The SENTENCE is the court verdict on the congregation and the scapegoat at the PORCH.

Family of The Second Adam



Eternal Life

Family of The First Adam



Eternal Death

The Day of Atonement (Lev 16). Compare Eze. 40:1; Num 29:7.

A. Preparation: blowing of trumpets until the seventh month (Num 10:10; 28:11-15; Ps 81:3, Amos 8:5, 2 Ki 4:23; I Sam 20:26-27; Prov 7:20).

1. The Feast of Trumpets, the first ten days of the seventh month (Lev 23:24-25). Also Lev 25:9; Num. 29:1.

2. A warning that all sins must be removed from the Encampment. The congregation gathered around the Sanctuary to afflict and humble themselves before God. All known sins were to be confessed (Joel 2:15-17, 32). Cf. Num 29:7; Lev 25:9; Num 15:30.

   a. If the flow of sins from Israel into the Inner Court was not stayed; then the High Priest would enter the Most Holy Place with the sins of Israel coming in with him. This continuing flow of sins would prevent the cleansing of the Sanctuary.

   b. The work of the Daily Ministration had been to figuratively deposit the sins of all Israel before the throne of God in the Most Holy Place. The Yearly Ministration was a work of cleansing these sins--a work of judgment.

3. Three phases to the cleansing: (1) the people cleansed, Lev 16:30; (2) the priesthood cleansed, Lev 16:20--so in the LXX--; (3) the Sanctuary cleansed, Lev 16:20.

4. Emphasis was on the judgment of the living.

B. In antitype (Dan 8:14). Also Rev 4:1--8:1; 11:1-2 (cf. Eze 40:1,3).

1. The blowing of trumpets for ten days not only typifies the great religious awakening of the Millerite movement (1833-1843), but the great religious awakening that precedes the judgment of the living (Rev 10:7).

2. The removal of sin from the Encampment foreshadows the work of the 144,000 and the judgment of the living. By their full commitment to Christ, God's remnant people put an end to the Daily Ministration and make possible the revelation of the "mystery of God" (Rev 10:6-7); which is Christ reflected in the whole church (Col 1:26-27; 2:2).

3. The cleansing work during the Investigative Judgment brings a full fulfillment to the six items mentioned in Dan 9:24.

4. Eze 40:1, 3 as fulfilled in Rev 10:6-7; 11:1-2. The measuring of the temple and its worshippers to see who will stand in the last day. This happens when prophetic time ends (Rev 10:6).

C. The work of the Lord's Goat (Lev 16). [Details in Mishnaic Yoma]

1. The High Priest purifies himself by offering a bull on the altar. Lev 16:6, 11.

2. Two goats are then chosen by lot. The congregation is justified by the shedding of blood of the Lord's goat. The Encampment is sanctified by the work of the High Priest who sprinkles the blood seven times over the Mercy Seat. The life of the sinner, demanded by the Law, is thus satisfied. Lev 16:8, 15, 19; Ex 30:10.

3. The ceremonial cleansing culminated with the coming out of the High Priest from the Sanctuary. At that time he pronounced the people clean (glorification--the sealing work of the Shekinah). Cf. Lev 16:30; Rev 10:7.

D. In antitype. The Lord's goat is Christ, whose blood, shed at the cross, is applied for sinner's behalf during the Investigative Judgment (note Matt 27:50-52. Christ's cry, "It is finished" is followed by a view into the Most Holy Place, where Christ's blood is taken).

1. Christ had "fulfilled one phase of His priesthood by dying on the cross. He is now fulfilling another phase by pleading before the Father the case of repenting, believing sinners, presenting to God offerings of His people." (MSS 42, 1901).

2. The figure of the marriage is employed to represent the work of Christ in the Most Holy Place (GC 427-428).

3. Christ pronounces His people clean: Rev 22:11-12, 15; 10:7.

E. The work of the Scapegoat, Azazel (Lev 16:21-22).

1. The ceremony of the escape-goat came only after the congregation had been pronounced "clean" by the High Priest. Note the word "atonement" in Lev 16:10.

2. Azazel, the live goat, was not slain; nor has he anything to do with the Sanctuary Ministration. Without the shedding of blood there is no remission for sins (Heb 9:22).

3. The High Priest laid both his hands upon the head of the Scapegoat (at the door of the First Apartment).

   a. It is only the sins of penitent Israel that are rolled back upon Azazel; only those sins that went through the Sanctuary Ministration.

b. A fit person takes Azazel away (Lev 16:21) so that the goat will be banished from the Encampment into the wilderness.

F. In antitype. Satan is represented by the Scapegoat. The "fit man" constitutes the 144,000 and Christ who banish Satan to this desolated planet at the Second Advent of Christ (EW 290). It is Satan who caused the death of Christ; he is the one who is responsible for the fallen-condition of penitent Israel. "It would be for Satan's own interest to keep from Jesus as many as possible. For the sins of those who are redeemed by the blood of Christ will at last be rolled back upon the originator of sin, and he must bear their punishment...." (EW 178). Rev 20:1-3.

G. The Red Heifer Offering (Num 19:1-10) is another ceremony which typified the cleansing of the congregation.

1. An occasional sacrifice by the High Priest outside the Encampment (Num 19:3). During the time of the temple services, the Mt. of Olives came to represent the wilderness-desert, outside the Encampment (see 2 Ki 23:13; I Ki 11:7; Luke 22:39-46; Acts 1:11-12; Zech 14:4).

2. An unblemished heifer that had never borne the yoke was chosen. The High Priest, clothed in pure white garments, took blood from the red heifer and cast it toward the Mercy Seat seven times.

3. An offering of purification for the entire congregation; a purification for those who touched death.

4. Scriptural typology: To impress all that death and the shedding of blood (symbolized by the color of the heifer) comes as a result of sin.

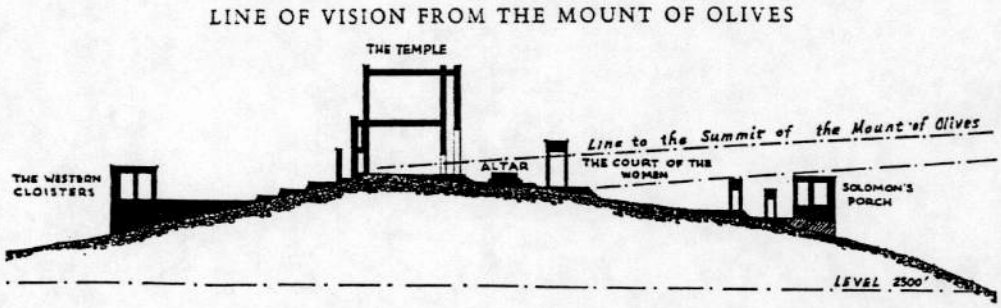
a. Christ suffered without the gates (John 19:20; Heb 13:11-12; Luke 22:39-46; Matt 12:38-42).

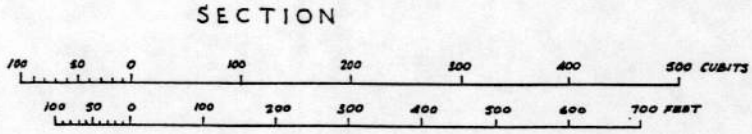
b. Christ died not just for the Sanctuary Encampment, but for all mankind. See 4T 120.

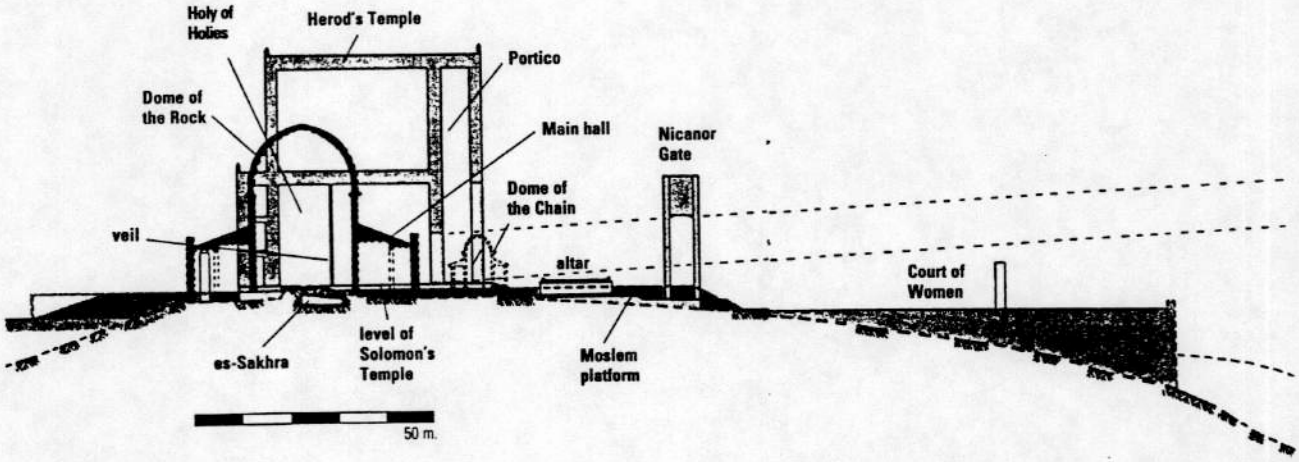
c. After shedding His blood, Christ enters before the Mercy Seat to cleanse the sanctuary.

d. The whole offering of the heifer, burnt down to ashes, "indicated a full and complete sacrifice" (4T 121).

THE THE RED HEIFER SACRIFICE AND THE TEMPLE







The reconstructions of the Temple Herod built. The top figure is taken from Alice Muehsam. Coin and Temple. Leiden: E.J. Brill, 1966, Page 31. The lower figure is from: Leen Ritmeyer, "The Ark of the Covenant: Where It Stood in Solomon's Temple," BAR 22/1 (Jan-Feb 1996):46-55, 70-73. See page 54. This section drawing cuts through the Temple Mount from west (left) to east (right) and shows the relative positions of Temple structures and the Dome of the Rock (bottom figure) and its platform.

The Second Temple portal was on the east-side, facing the rising sun. The continuation of this axis aligns with the top-summit of the Mount of Olives (across the Kidron Valley), where the red heifer was sacrificed (Numbers 19:1-10). According to Middoth 2:4 (Danby, The Mishnah, pp. 590, 592), the high priest who burns the red heifer and stands on the top of the Mount of Olives could look straight over the top of the altar into the Most Holy Place. The Temple was deliberately built so that the axial line from the highest point on the Mount of Olives allowed the priest to see over the eastern gates of the three courts into the interior of the Temple itself. The vantage point was the spot that early Christians associate with the Ascension of Jesus.

"This was an occasional sacrifice for the purification of all those who had necessarily or accidentally touched the dead....death came in consequence of sin and therefore is a representative of sin" (E.G.White, 4T 120).

The picture below shows a porcelain Yom Kippur (Day of Atonement) plate. The plate, made in 1672, comes from a Jewish settlement in Delft, Holland. The Hebrew inscription (with Askhenazi accent) reads: "Good sealing;"/"The Good Seal." It was customary for the Jews to wish each other a "good final seal." Cards with this wish were sent on Rosh haShanah ("The head of the Year") [see Num 29:1; Eze 40:1], which was the first of the Ten Penitential Days (the tenth day being Yom Kippur). The wish to have a friend receive "the good seal" was usually in reply to New Year's greetings. The sealing, which came from the Most Holy Place in the Sanctuary [represented in synagogue liturgy], took place on Yom Kippur. Source: Shachar, Isaiah, The Jewish Year (Leiden: E.J. Brill, 1975), pp 9, 26 and Plate VIIb.

"The Lord [Yahweh] said to Moses, 'Say to Aaron and his sons, Thus you shall bless the people of Israel: [when the High Priest comes out of the Most Holy Place, bringing the Shekinah experience out toward the awaiting congregation] you shall say to them,

Yahweh bless you and keep you:
Yahweh make His face to shine upon you, and be gracious to you:
Yahweh lift up His face upon you, and give you peace.'

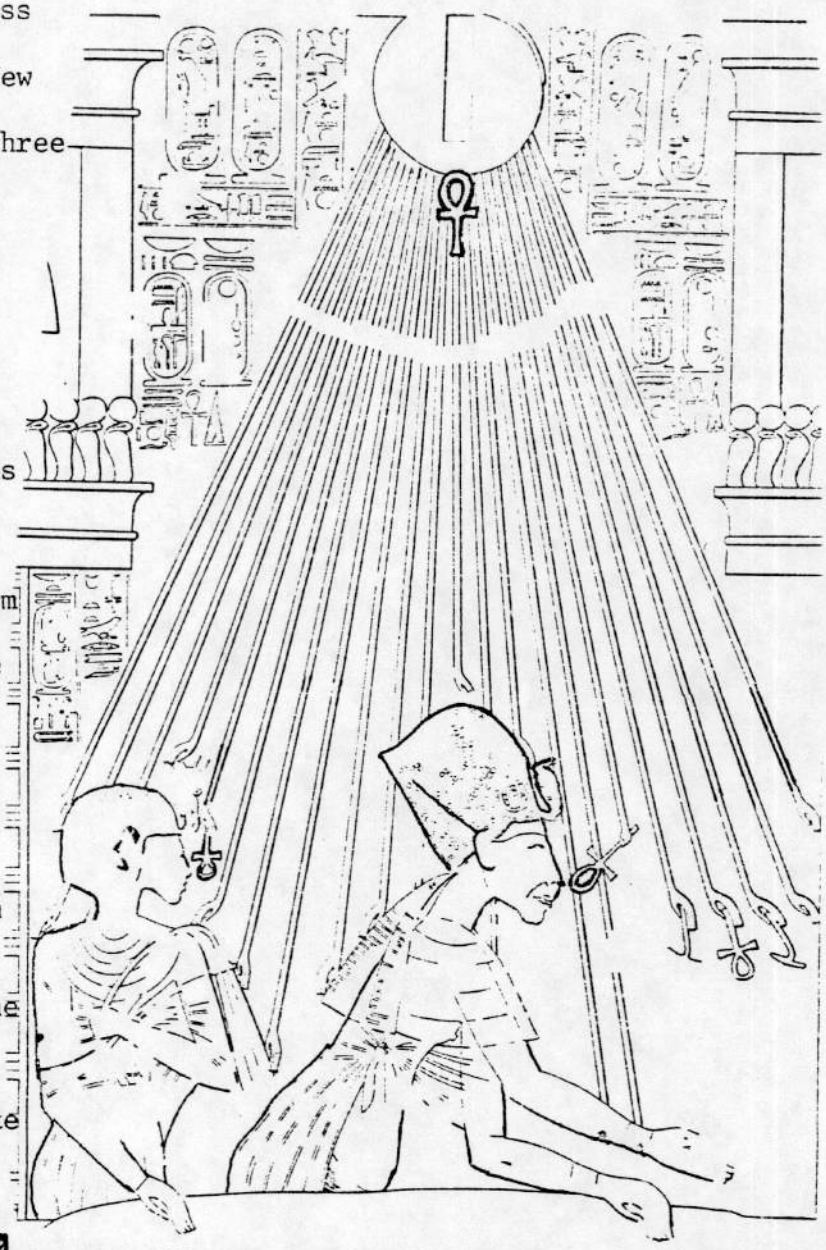
So shall they put My Name [seal] upon the people of Israel, and I will bless them" (Num 6:22-27). God's Face elsewhere is identified with the Shekinah-pillar which would lead Israel to her rest (Ex 33:9, 11, 14). "...and with Him [the Lamb] a hundred and forty-four thousand who had His name and His Father's name written on their foreheads" (Rev 14:1). "Then I saw another angel ascend from the rising of the sun, with the seal of the living God..." (Rev 7:2). "...another angel coming down from heaven, having great authority; and the earth was made bright with his splendor" (Rev 18:1). "...I am...the bright morning star" (Rev 22:16). "...the riches of the glory of this mystery, which is Christ in you, the hope of glory" (Col 1:27). "Do not be conformed to this world, but be transformed by the renewal of your mind..." (Rom 12:2). "Set me [Love, depicted as the rising sun, is here speaking] like a seal on your heart, as a seal upon your hand. For [dawning] Love is as strong as [Underworld] Death, the passion [of Love] as insistent as Sheol. The dawn-flash of it [Love] are the dawning flashes of fire, a flame of Yahweh. The many waters [of Sheol] can not extinquish [the dawn of] Love; [cosmic] rivers cannot drown it. If a man offers all the wealth of his house for Love, he will be held in utter contempt for it" (Song of Songs 8:6-7). "Thou has given me the shield of Thy salvation, and Thy sign-symbol (ʿanwt) made me great" (II Sam 22:36; Ps 18:35). Receiving the seal is a settling into truth both intellectually and spiritually (E.G. White in 4BC 1161).

Each morning the sun defeats darkness and chaos, as he did on the day of creation and does, every year, on New Year's Day. These three moments coalesce; the ancients felt these three moments to be essentially the same.

From Ugaritic literature, the tale of Aqhat speaks of the Dawn-goddess Anat offering immortality to the youthful Aqhat: "Ask life, O hero Aqhat; Ask life and I will give it (to) thee, immortality and I will extend it (to) thee..."

In Hittite and Syrian cylinder seals the looped cross frequently serve as filling elements or borders. While having no phonetic value, they are equivalent to the cuneiform sign TI, "life"; they closely resemble the Egyptian sign for life (ankh). [See JNES 16 (1957):148 (note 14), 151].

In order to promote fertility, the Ashanti of West Africa bind a doll (shaped like a looped cross; the head being the loop) on the back of a newly married woman. The form of the doll is identical with the ancient ankh, the hieroglyph for the "life" which is granted from the Sun [see Kurt Mendelssohn, The Riddle of the Pyramids, p. 33]



Pharoah Akhenaten and Nefert-iti: both have been granted "eternity of rule" from Aten (the disk of the sun). Source: Aldred, Cyril. Akhenaten: Pharaoh of Egypt - a new study (London, 1968), Plate 43. Note especially the ankh sign.

"Then your Light will burst out like the dawn, and your Healing will be quick..." (Isa 58:8). On the Day of Atonement, when the High Priest of Israel came out of the Most Holy Place, bringing the Shekinah experience with him, he placed the "seal" — God's name on the people of Israel with these words: "The Lord bless you and keep you: the Lord make his face to shine upon you..." (Num 6:22-27). At the close of the service each clasped each other by the hand with the glad expression, "Hope you have received a good seal!" [see F.C. Gilbert. Messiah in His Sanctuary, p. 69].

"Then I saw another angel ascend from the rising of the sun, with the seal of the living God..." (Rev 7:2). "It's the Seal. It's coming up! It arises, commencing from the rising of the sun. The angels have notlet go, for the saints are not all sealed" (words spoken by E.G. White in vision, Nov 18, 1848). Note the sign of life and victory given to the Israelites as they escaped the Egyptian bondage of darkness and death: "It shall be a sign on the hands and a mark of remembrance between the eyes"(Ex 13:9, 16; compare Rev 14:1; 13:16). "His going forth is sure as the dawn; He will come to us as the showers, as the spring rains that water the earth" (Hos 6:3) "From the womb of the morning like dew your youth will come to you" (Ps 110:3b). "The Sun of Righteousness shall rise, with healing in its wings" (Mal 4:2). "The people that walked in darkness have seen a great light; they that dwelt in a land of gloom--over them has daylight shone!" (Is 9:2).

PREFACE: "The goat whose lot was marked 'For Azazel [goat that departs/(e)scape-goat]' shall be set before Yahweh, still alive, to perform the rite of atonement over it, sending it out into the desert belonging to Azazel....Aaron must lay his hands on its head and confess all the faults of the sons of Israel, all their transgressions and all their sins, and lay them to its charge. Having thus laid them on the goat's head, he shall send it out into the desert led by a man waiting ready [a fit man], and the goat will bear all their faults away with it into the desert place/wilderness" (Lev 16:10, 21).

I. The scapegoat in Hebrew symbolism. The se'irim, "hairy ones," are the goats in the wild which inhabit desert places and ruins. In Greek mythology the satyrs are lecherous goat-demons having a human body with the horns, ears, loins, legs and hooves of a goat. Jesus likens the righteous to sheep and the wicked to goats (Matt 25:32-33). Compare:
Isa 13:21.....Satyrs ["he-goats"] will dance on the ruins of Babylon.
Isa 34:14.....In desolate Edom the satyr shall cry to his fellow where Lilith the night hag dwells; the haunt of the unclean.
Lev 16:10.....Azazel is sent to the wilderness belonging to the goat that departs (the escape-goat).
The wild goats which haunt the unproductive desolate ruins are employed as symbols of demons. Satan, the he-goat sent to the wilderness on the Day of Atonement, was the chief of the satyrs. This is why Satan is so frequently represented as possessing goat horns, hooves, and a tail.

II. The problem: If Satan the Scapegoat bears and "atones" for the sins of Israel (Lev 16:10, 21), would not this make Satan instead of Christ man's substitute and saviour? !!! There are three main points which demonstrate that Azazel had nothing to do with Christ's atonement for the sins of the penitent:

A. Azazel is not slain; and without the shedding of blood there is no remission for sins (Heb 9:22).

B. Only after the congregation (the Sanctuary Encampment) has been atoned for by the shed blood of the Lord's goat, is the scapegoat seen to have a role in the Day of Atonement ceremony. Only after the congregation is pronounced "clean" does the ceremony of the scapegoat take place (Lev 16:20).

C. The mission of Azazel is aimed at the wilderness, not the Sanctuary; his ceremony is external to the internal atonement ceremonies of the Sanctuary. The scapegoat only comes to the Sanctuary to receive the sins and then is led immediately out into the wilderness where he is let loose, never to return.

III. The question of sin's cancellation: "Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but the sin was not cancelled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary....When the high priest, by virtue of the blood of the sin-offering, removed the sins [of penitent Israel] from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who in the execution of the judgment, must bear the final penalty..." (E.G. White, Great Controversy, pp. 420-422).

Only after God's people have been sealed and saved eternally by the blood of Christ, are the sins of the redeemed rolled back on Satan's head (EW 178),--for he is the one responsible for sin and for the part the righteous had in causing the sufferings of Christ.
Note the principle of Dt 19:16-20 (compare Rom 12:20; Rev 6:16; 16:1): the malicious accuser pays the penalty. "...you shall do to him, as he had meant to do to his brother; so you shall purge the evil from the midst of you."

THE ABYSS WHERE AZAZEL (THE SCAPEGOAT) WAS TO BE TAKEN

Sources: Scripture; Herbert Danby, The Mishnah (Oxford, 1967), pp. 169-170 [Yoma 6]. R.H. Charles, Pseudepigrapha (Oxford, 1969), pp. 192-194 [Book of Enoch]. Claude R. Conder in Palestine Exploration Fund, Quarterly Statement for 1881, pp. 38-39, 205-208.

1. The Scapegoat was taken from Jerusalem through a gap between Olivet and the more southern hills, to a place of precipitation at the entrance to the Judean wilderness. The Scapegoat was viewed as removing the defilement of the Sanctuary impurity to the area outside the Holy Land (Lev 16:21)

2. In Enoch 10:4-7 we read how the Jews understood this ceremony. The Lord tells His archangel to bind Azazel the Scapegoat and cast him into darkness, in an opening in the desert. There Azazel, spoken of as the chief of demons, is to remain for ten thousand years until a final judgment will caste him into fire.

3. Compare Rev 20:1-3, where Satan the Dragon is cast into the Abyss for a thousand years to await a final judgment of fire.

4. Eze 39:11 we read that "The Valley of the Passers-by" will be given to Gog and his host as a place for burial (note how Gog and Magog are mentioned in Rev 20:8). The Valley is located in front of, or "before" (qidmath; not "east") of the Dead Sea (Eze 39:11). This is the same valley where Azazel the Scapegoat was cast down on the Day of Atonement. Today the valley is called Buqei'ah.

5. The Valley is also spoken of in the Bible as the Vale of Achor, "Valley of Trouble" (Jos 7:24-26). Achan, the first to bring trouble upon Israel within the boundaries of the Holy Land--who prevented Israel from conquering the Holy land--was buried in the Vale of Achor--the very spot where the Scapegoat was to be cast down into outer darkness.

6. Hosea proclaimed that this Valley would become a "door of hope" for Israel (Hos 2:12). And Isaiah states that in the reconstituted Israel of God the Valley of Achor would no longer be a place of trouble, but rather a place for the herds of God's people to lie down and find comfort (Isa 65:10).

7. Hos 2:15 refers to the Vale of Achor as the region from which the Israelites launched their compaign against the interior of Canaan. In Jos 15:7 the Vale of Achor is next to the ascent of Adummim, the major ascent (of the Passers-by) from Jericho to Jerusalem.

"...it would be for his [Satan's] own interest to keep from Jesus as many as possible. For the sins of those who are redeemed by the blood of Christ will at last be rolled back upon the originator of sin, and he must bear their punishment, while those who do not accept salvation through Jesus will suffer the penalty of their own sins" (E.G. White Early Writings, p. 178).

"Then I saw that Jesus' work in the Sanctuary will soon be finished. And after His work there is finished, He will come to the door of the first apartment, and confess the sins of Israel upon the head of the Scape Goat. Then He will put on the garments of vengence. Then the plagues will come upon the wicked, and they do not come till Jesus puts on that garment, and takes His place upon the great white cloud. Then while the plagues are falling, the Scape Goat is being led away. He makes a mighty struggle to escape, but is held fast by the hand that leads him. If he should effect his escape, Israel would lose their lives. I saw that it would take time to lead away the Scape Goat into the land of forgetfulness after the sins were put on his head." (Unpublished; from the private collection of Spaulding. E.G. White Vault under q + a 43-C-50).

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SALVATION HISTORY AS PORTRAYED IN THE SANCTUARY

I. God's way "through the Sanctuary" (Ps 77:13) is equivalent to God's way "through the Sea" (Ps 77:19). Hence, the Sanctuary is to be understood in terms of the "salvation history of Israel"; the "exodus experience" (compare Ex 15:4, 11, 17).

A. The "exodus experience" as defined by Scripture:

1. Christ--whose body is symbolized by the Sanctuary (John 1:14)--, ministers in terms of the exodus experience (Luke 9:31; Hos 11:1-3 with Matt 2:15).

2. The definition of the exodus experience is given in Ps 105; Deut 26: 5-9; and Micah 6:5 (which expands on Jos 3:1--5:15).

3. Exodus waymarkers of note:

a. Hebrew religious festivals (Passover, Feast of Weeks, Feast of Booths) commemorate and mark off exodus events in Israelite history.

b. The movement of the Ark until it finds a permanent home.

c. Victory, Kingship (with Empire), and Temple-on-Zion mark the end of the exodus experience (Ex 15:17; Deut 17:14-15).

B. The Temple is a living structure; an entity quarried out of living stones, by events in redemptive history (I Pe 2:4-10; Rev 21:22; Ps 118:22).

C. Conclusion: (1) The true exodus experience of Christ, as found in His Sanctuary ministration, is foreshadowed in the figures and symbols of the earthly Sanctuary; symbols which commemorate the exodus experience. (2) The exodus experience in Hebrew history is defined as beginning with the founding fathers and ending with the full possession of the Promised Land.

II. Understanding the Sanctuary in terms of the Exodus Experience:

A. <u>The Guardian of the East Gate</u>: The Treasury, providing for the Sanctuary both materially and spiritually, is symbolized as the Woman "Dawn" [the congregation] who gives birth to the Child [the Sanctuary]; compard. Rev 12:1-5. On the Woman's Court/Treasury: Ex 38:8; I Sam 2:22; Jos 6:19; I Ki 7:51; Mark 12:41-44.

B. <u>The East Gate</u>: place where the living offering is brought.

1. <u>Event in exodus history</u>: Isaac, the living offering, is taken to the very place where the Temple Altar is to be erected (Gn 22:2; II Chr 3:1).

2. <u>Fulfillment</u>: the True Offering is dedicated before the foundation of the world (I Pe 1:19-20; Col 1:26-27) [re-enacted at His Baptism].

3. <u>Comment</u>: Isaac was offered alive at the spot of Solomon's Temple Altar; the sacrifice offering came from the north (Lev 1:11).

C. <u>The Altar of Burnt Offering</u>: place where the sacrifice takes place:

1. <u>Event in exodus history</u>: Passover is when the paschal lamb is slain.

2. <u>Fulfillment</u>: the true Paschal Lamb dies on Passover on the Cross.

3. <u>Comment</u>: the Altar sacrifice-system comes to an end at the Cross.

4. <u>Appendum</u>: the Altar ritual during the Feast of Booths (which recalls Israel's wilderness pilgrimage [Lev 23:43] at the end of the agricultural year [I Sam 1:21; Eze 40:1]) commemorates (see <u>DA</u> 454) the smitten Rock which quenched the people's thirst in the wilderness; giving meaning to the end of the Sanctuary services; see John 7:37-39.

D. <u>The Laver</u>: called the "Sea" (I Ki 7:24; II Ki 16:17):

1. <u>Event in exodus history</u>: Israel's baptism in the Red Sea (I Cor 10:2).

2. Fulfillment: the death and resurrection of Christ (Rom 6:3-4); the sign of the prophet Jonah (Matt 12:38-41).

3. Comment: the Lamb's death and resurrection provides justification for the penitant sinner. Israel is spared from the wrath of the Law by the seal of the Spirit (Eph 1:13) at this point between the Altar and the Porch (Joel 2:17). [And it is at this point, where the Laver faces the Inner Court, that the Hight Priest, at the end of his yearly ministration (Day of Atonement), seals the awaiting Encampment with the Shekinah seal of the Most Holy Place (Rev 7:2; 14:1; Num 6:22-27)].

E. Jachin and Boaz: the two free-standing lamp-pillars which constitute the guardians to the Gate of the Inner Court; the Gate into the First Apartment.

1. Event in exodus history: The Archangel of the Pillar (the Shekinah cloud) ministers to, and leads Israel (Ex 14:19; Ex 23:20-21; Jos 5:13-15). The giving of the Law from Sinai, commemorated by the Feast of Weeks/ Pentecost, is coupled with the start of the Sanctuary ministration (Ex 25:8, 40). "When Moses entered the tent, the pillar of cloud would descend and stand at the door of the tent, and Yahweh would speak with Moses...face to face..." (Ex 33:9, 11); at the base of Mount Sinai.

2. Fulfillment: The kingly and priestly ministration of Christ in the First Apartment of the heavenly Sanctuary began on the Day of Pentecost.

3. Comment: Pentecost (Acts 2) was a Sinai experience. The signs associated with the advent of God at Mt. Sinai/Horeb: the sound from heaven (Ex 19:16, 19), the tongues of fire (Ex 19:18; 24:17), the "glory" (Ex 33:17-23), and the mighty wind (I Ki 19:11) were experienced in the upper room on the Day of Pentecost.(Acts 2:2-3). The Christian Church with its two lamp-guardians (Rev 11:3-6) was established (compare Rev 1:2, 5; 3:14; 12:17; 19:10, 13).

4. Appendum: The Light (lamp-pillar) which led Israel through her wilderness is commemorated by the light-ceremony of the Feast of Booths. The ceremony also was regarded as pointing to the coming of the Messiah (DA 463; John 8:12; 9:4-6). This "light ceremony" associated with the end of the Sanctuary services, begins with the arrival of the angel of Rev 7:2; 18:1-5, and culminates with the second advent of Christ as the King (Rev 19:13-16) who receives His Empire of glory.(Mal 4:1-3; Rev 7:9, 15-17).

F. Assessing some of the Motifs associated with the Door to the Inner Court. The Entrance into the Inner Court (First Apartment) represents the Portal between earth and heaven (Ps 24:7-10). In the exodus experience, the revelation of the Covenant (Law) and the Sanctuary (Gospel) from Mount Sinai serves as symbol of this heavenly Portal. On the Day of Pentecost Christ opened this Gate to earth, as He began His Sanctuary ministration within the Inner Court.

1. Just as the Sinai experience of the congregation making their covenant with their heavenly King in the Shekinah-cloud was recapitulated in the Hebrew coronation ceremony (II Ki 11:12, 14, 17; 23:2-3), so too, the facade of the ancient Synagogue was made to imitate the Portal to the Inner Court and the Sinai event.

2. The agricultural Motif. The autumn "seed" is planted at the Gate (the Living Offering is anointed). The deadness of winter is then broken at the Altar (the Offering is slain and buried in the Laver); the blood waters the earth. The wheat/grain harvest takes place at the Portal to the Inner Court,--a spring event associated with rain.

3. The Kingly Motif. The King-to-be is anointed at the Gate. He wins His crown at the Altar (Rev 12:10) and His throne at the Porch-Portal (Rev 3:21). Later, on the same spot, His enemies are made into His footstool (Ps 110:1; Ps 22:3; Ps 29:10; I Ki 5:3).

THE KINGLY MOTIF OF JESUS

1. Jesus was anointed for His kingly-priestly mission from the foundation of the world (Rom 16:25; I Cor 2:7; Col 1:26-27; I Pe 1:19-20; SR 42; SDABC 7:934). David, too had once been anointed by the Spirit of God before he emerged as Israel's helper (I Sam 16:12). The power by which Jesus did His miracles is that of the Holy Spirit, which He had received at His baptism (Mark 1:9-11), which re-signified His original anointment. GATE

2. With His victory over Satan upon the cross, Jesus won the crown. The Passover event brings with it the coronation crown (Song of Songs 3:11 [liturgically sung at Passover]; Ps 2:7 in light of Acts 4:25-28 [a coronation psalm]; Rev 12:10-11; Luke 10:18; John 12:31; DA 379; 422; MH 94). ALTAR

PASSOVER BRINGS THE VICTORY NECESSARY FOR THE CROWN

3. Scripture understands the "raising up" of Jesus from the tomb in a twofold sense: the resurrection as a "birth" [inauguration brings a new experience] (Acts 13:33-34; Ps 2:7), and enthronement (Acts 2:25-35; Rom 1:3-4). The two phrases: "raised Him from the dead" and that God "gave Him glory" (I Pe 1:21) are virtually synonymous. At Pentecost Christ won the throne (Heb 1:3, 13; 8:1; Rev 3:21; Acts 2:33; 5:31; AA 38-39). The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration as priest and king was accomplished (compare Heb 9:11-12). In Isa 66:1 and Matt 5:34-35, heaven is spoken of as God's throne and the earth as the footstool. As an integral part of the throne, the footstool is not placed with the throne on the day of Pentecost; that event awaits the complete subjugation of this rebellious world (Ps 110:1 with Matt 22:43-44 and I Cor 15:25). PORCH

PENTECOST IS WHEN JESUS IS ENTHRONED

4. Jesus receives His kingdom as a result of the antitypical Day of Atonement. "When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided" (GC 428; Dan 7:9-11, 26; 12:1-3), then Jesus will receive from the Ancient of Days in heaven, "dominion, and glory, and a kingdom" (Dan 7:14). The work of the Investigative Judgment results in an indicting decision as to who will be in the Kingdom and who will be excluded from the Kingdom of Glory. The reception of dominion, glory, and kingdom is a heavenly "coronation ceremony" --which remains to be fully recognized on earth. MOST HOLY PLACE

DAY OF ATONEMENT --JESUS RECEIVES THE KINGDOM

5. The results of the indictments made on the Day of Atonement are not only celebrated on the Feast of Tabernacles, but this is the religious festival "at the end of the year" (Ex 23:16) when the judgment sentence is meted out; the redeemed are saved and the enemies of Jesus are placed under His feet. "Sit at my right hand, till I make your enemies your footstool" (Ps 110:1; I Cor 15:24-26; I Ki 5:3; Acts 2:34-35). At the Second Advent of Christ, which fulfills the Feast of Tabernacles/Feast of Ingathering (Rev 14:14-16; 7:9, 15), Jesus comes in His glory, as King of kings and Lord of lords (Rev 19:16); bringing crowns of immortal glory to those whom He will co-reign with (II Tim 4:8) PORCH AND ALTAR

FEAST OF TABERNACLES --FOOTSTOOL FOR THE THRONE IS PUT IN PLACE

CROWNS FOR THE SAINTS Matt 25:31-34; Isa 28:5.

6. The Executive Judgment, which follows the millennium, repeats the "coronation ceremony" of the Investigative Judgment, when Jesus receives "dominion and glory and kingdom" (Dan 7:14). Only this time all powers and personages in earth and heaven acknowledge the fact that Jesus has been invested with supreme majesty and power; an acknowledgment that was not made during the Investigative Judgment (see Rev 20:11-13). "...the coronation of the Son of God. They see in His hands the tables of the divine law....falling prostrate, they worship the Prince of life....the crown placed on the head of Christ..." (GC 668-669; 666; SR 422). While the Investigative Judgment is in the nature of an indictment; the Executive Judgment is in the nature of a "court sentence." The New Jerusalem, symbol of the Kingdom received by Jesus during the preceedings of the Antitypical Day of Atonement, does not descend out of heaven from God until after the millennium (Rev 21: 9-10). The final coronation of the Son of God results in the final restoration of all things--the fulfillment of the Jubilee! ENCAMPMENT

JUBILEE BRINGS THE RESULTS OF THE FINAL CORONATION OF THE SON OF GOD

THE EXODUS EXPERIENCE OF ISRAEL IN TYPE AND FULFILLMENT

TYPOLOGY: Since agriculture, the mainstay of the Israelites, played a major role in **ancient economic life**, Scripture Providentially provided the Hebrews with festivals (such as Passover, the Feast of Weeks, the Feast of Tabernacles) which though agricultural in nature, possessed a spiritual significance. Each agricultural festivity (as ennumberated in Ex 23:14-17) also served as a religious event, commemorating God's acts in salvation history. The early appearance of the "ears" (abib) of barley grain in the first month of Spring (the month of Abib) reminded the Israelites of their Passover salvation (Dt 16:1; Ex 12:21-27). The late Spring ingathering of the "first fruits" (the matured ears of the staple wheat harvest) on the Feast of Weeks (Dt 16:9-10; Ex 23:16; 34:22; Lev 23:17), presented to the Lord as two loaves of bread, remembered Israel's marriage covenant to God at Mount Sinai (Jer 2:2-3; Hos 2:14-16; Dt 16:9-12) which formed Israel into a Theocratic nation. The Feast of Tabernacles (Dt 16:13-15; Neh 8:15-16), also known as the autumnal "feast of ingathering [of agricultural tithes] at the end of the year" (Ex 23:16) recalled Israel's wilderness pilgrimage. The ritual residence in booths/tabernacles at the end of the agricultural year, celebrating the harvest of both threshing floor and wine press, was to commemorate that God made Israel "dwell in booths" when He brought them "out of Egypt" (Lev 23:40-43; Ex 34:22). The results of the religious observance of the Day of Atonement (Lev 16) was celebrated at the Feast of Tabernacles; the observance coming five days before the Feast. The end of the wanderings in the wilderness brought joy!

While the Hebrews were to count their lunar months from the start of the harvest season in the Spring (Ex 12:2), their agricultural year was reckoned on an Autumn to Autumn basis. Hence, the Feast of Tabernacles is spoken of as a festival coming at the "end of the year" (Ex 23:16; 34:22) in the month of Tishri. And it is the Autumn month of Tishri which is called "the beginning of the year" (Eze 40:1),--Rosh ha-Shanah, "the head of the year" (Num 29:1-6; Lev 23:24-25)--, which began the Sabbatical and Jubilee cycles (Lev 25:9-10; Ex 23:10-11), when the "sacrifice of (the full cycle of) days" had been completed (I Sam 1:21).

THE HEBREW RELIGIOUS ECONOMY, IN WHICH THE HISTORICAL FOUNDING OF THE HEBREW NATION WAS COMMEMORATED IN TERMS OF THE SEASONAL WORLD OF NATURE (DT 26:2, 5-10), ENVISIONED THESE SALVATION EVENTS AS AN AGRICULTURAL YEAR: "...the Jewish economy is not yet fully comprehended, truths vast and profound are shadowed forth in its rites and symbols..." (COL 133). In the typology, the Sabbatical rest follows the agricultural year.

SEASONS	AUTUMN	WINTER	SPRING		SUMMER	AUTUMN	
FESTIVALS			Passover Dt 16:1.	Feast of Weeks Dt 16:10.		Observance of Day of Atonement Feast of Booths Dt 16:.	
AGRICULTURE	Wheat seed is sown.	Seed lies dormant.	Barley grain	Wheat harvest		Grape and oil harvest.	Sabbatical rest
FOUNDING HISTORY	Isaac is the promised "seed" Gal 3:16.	Egyptian bondage Ex 8:1-11:10.	Death of the Paschal Lamb Ex 12:1-30.	SINAI Sanctuary service begun. The seed is harvested into a nation	Wanderings in the wilderness.	End of wanderings.	Gift of the land.

The "seed" (Isaac) planted by Abraham is harvested into a nation at Sinai (Feast of Weeks).

If Israel would have received the Spring rains of the Feast of Weeks, as Moses did (Ex 34:29-30, 35), they subsequently would not have wandered in the wilderness before obtaining the Promised Land.

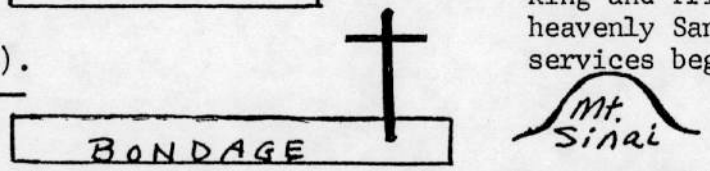
THE EXODUS EXPERIENCE OF ISRAEL IN TYPE AND FULFILLMENT CONTINUED (PAGE 2)

ANTITYPICAL FULFILLMENT: "You search the Scriptures...it is they that bear witness to Me" (John 5:39). Jesus is the "something greater than" (Matt 12:41), referring to the antitypical fulfillment. The "type" is the shadow-pattern, or "model in miniature" of the greater reality: the Antitype. The Passover lamb (the type) was to be slain; the observance was to be carried out "in its due season" (Num 9:2; 28:2), for Christ, the great Antitype (John 1:29; I Cor 10:16) was slain at that very hour (John 19:14, 36). "These things happened as a typikos and were written for our instruction" (I Cor 10:11); an instruction which Paul calls "the consolation of the Scriptures" (Rom 15:4). Israel is God's first-born son (Ex 4:22-23); the true first-born Son being Jesus (II Pe 1:17; Heb 1:6). Indeed, Israel is the body of Christ (Eph 4:4, 11-16; I Cor 12:12-27; Col 1:18). And the salvation moments in the movement of Israel (as celebrated in the Hebrew religious festivals), foreshadow the movement of Christ in salvation history (Micah 6:8; Mark 8:34; the Passover, the Feast of Weeks, the Feast of Tabernacles, are fulfilled in Christ).

"We do not half understand the Lord's plan in taking the children of Israel from Egyptian bondage, and leading them through the wilderness into Canaan. As we gather up the divine rays shining from the gospel, we shall have clearer insight into the Jewish economy, and a deeper appreciation of its important truths. Our exploration of truth is yet incomplete. We have gathered up only a few rays of light. Those who are not daily students of the word will not solve the problems of the Jewish economy. They will not understand the truths taught by the temple service. The work of God is hindered by a worldly understanding of His great plan." (E.G. White, Letter 156, 1903, to P.T. Magan).

JESUS AS THE FULFILLMENT OF THE HEBREW RELIGIOUS ECONOMY: THE SALVATION HISTORY OF THE WORLD--VIEWED AS A "COSMIC" AGRICULTURAL YEAR: ["Pentecost" is the N.T. term for the "Feast of Weeks"]

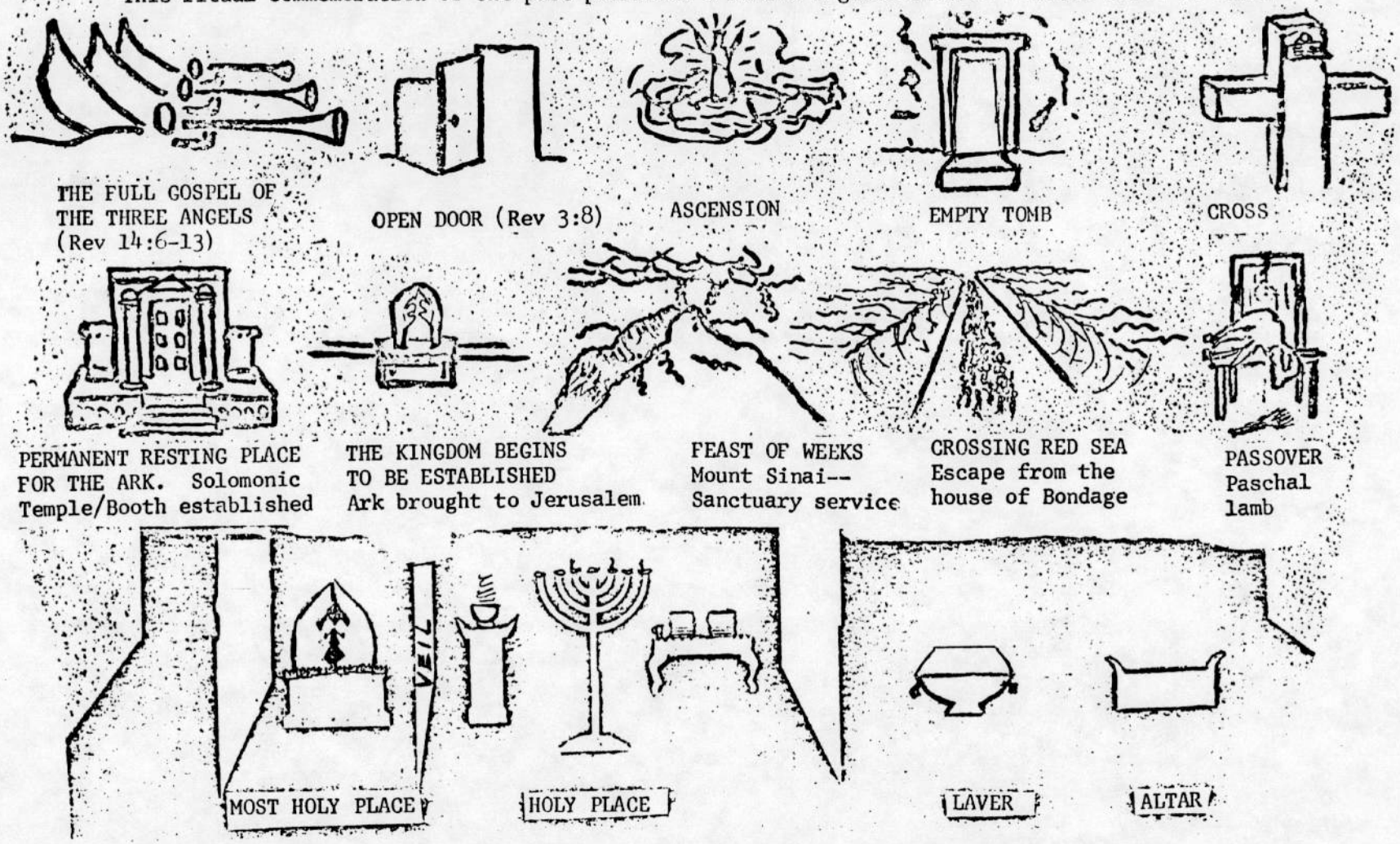
AUTUMN	WINTER	SPRING	SUMMER	AUTUMN
The "seed" is planted with the activation of the Everlasting Covenant at the foundation of the world (Rev 13:8; Heb 13:20; I Pe 1:19-20; DA 799). Jesus is the antitypical "Seed" of Abraham (Gal 3:16).	Fall of Adam brings a "winter" bondage to the world.	The true Passover offers escape from the bondage.	Pentecost Spring rain of the Spirit (Acts 2). Christ becomes King and Priest; heavenly Sanctuary services begin.	Day of Atonement. Feast of Tabernacles. Harvest ingathering (Ex 23:16), which is fulfilled with "the harvest" at the Second Coming of Jesus (Rev 14:14-20; 7:9 in light of Neh 8:15-16). Autumn "rain" seals the 144,000 (Rev 7:2; 18:1).



The Sabbatical is fulfilled by the millennium of Rev 20:3-4; when the earth lies fallow, at rest, and the saints are with God in heaven. The Jubilee finds its ultimate fulfillment when the saved regain their lost inheritance in the new earth (after the millennium).

Dr. Waterhouse (July, 1983).

THE LEVELS OF SYMBOLISM IN THE SANCTUARY. Every article of furniture commemorated a "saving event" (Ps 103:6-7; Micah 6:5) with which the Lord established Israel as a theocratic nation. This ritual commemoration of the past possessed a future significance of wonders still to come.



THE ALTAR SACRIFICE recalled the Passover slaying of the paschal lamb (Ex 12:3-13).
Fulfilled: the true Passover-event occurs with the death of the Lamb of God (John 1:29; I Cor 10:16).

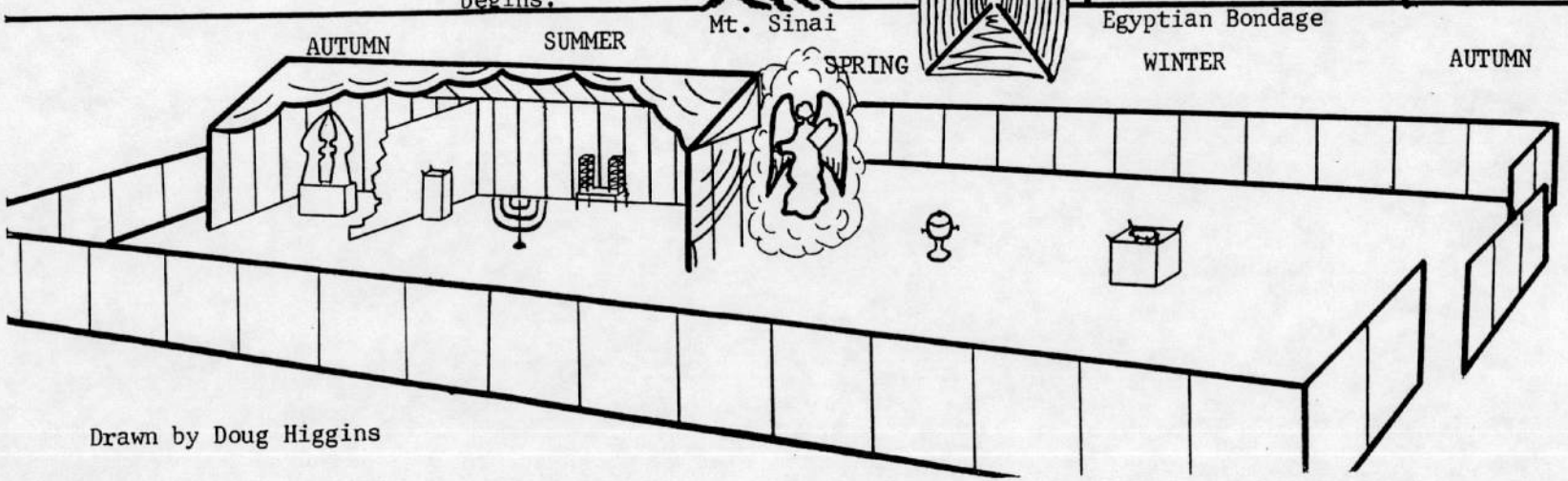
THE LAVER BAPTISM (Titus 3:5) remembered the escape through the Red Sea (I Cor 10:2; Isa 51:9-10).
Fulfilled: All baptized in Christ are buried with Him into His death=Christ's tomb (Rom 6:3-4).

THE PORCH AND PILLAR. The Solomonic pillars of Jachin and Boaz commemorated the cloud-pillar which led and guided Israel toward the Promised Land; the cloud-pillar which stood at the tent entrance (Ex 33:9-10).
Fulfilled: The Advent of the Messiah who lights the path toward the heavenly Kingdom (Jos 5:13-15).
Christ is the "door" (John 10:7) to heaven; the One in the guiding Cloud (Rev 10:1).

THE SANCTUARY MOTIF: THE FURNITURE AND EMBLEMS OF THE SANCTUARY AS VIEWED IN THE CONTEXT OF THE EXODUS EXPERIENCE

THIS CHART IS TO BE READ FROM RIGHT TO LEFT: BEGIN AT THE GATE

I Ki 8:2; 5:3; Rev 7:2; 18:1-3; Num 6:22-27; Rev 14:1, 14-16.	II Sam 6:12-14; Rev 14:6-13 Pss 29; 47; 68; 132; Rev 10:6-7; Rev 5:1; Dan 7:9-10; Heb 9:7, 12.	Ex 19:1; John 4:35; Jer 2:2-3; Ps 68:17; Acts 2:2-3; II Cor 3:13, 18.	Ex 14:19; 23:20; 33:9-10; Dt 31:15; Jos 5:13-15; II Ki 23:3.	Titus 3:5; I Cor 10:2; Rom 6:3-4; Isa 51:9-10; Ps 77:13, 19.	Ex 12:3-13; John 1:29; Luke 22:19; I Cor 10:16; Isa 53:7; John 18:39; Matt 26:2.	Gn 22; Gal 3:16; Heb 11:17-19 II Sam 24:16, 18; II Chr 3:1; GC 18-19; I Pe 1:19-20.	TEXTS
Son of David completes the Temple. Shekinah glory comes to God's saints.	Day of Atonement begins. Three angels' messages and that other angel. Christ determines the extent of His Empire.	Heavenly Sanctuary services begin at Pentecost.	King and Priest at heaven's Gate.	Jesus is buried in the tomb and is resurrected.	Christ the Paschal Lamb is slain on the Cross--at Passover.	The True Living Offering dedicated before the foundation of the world.	FULFILLMENT
The Son of David establishes God's Booth. The Shekinah is enthroned upon the Ark Rest for Israel.	Four priests bear the Ark into Jerusalem. David builds the Empire of Israel.	Manna feeds Light leads	Sinai opens to Israel the Sanctuary ministration.	Pillar with Israel's King-Priest at Sanctuary Entrance.	Israel is baptized in the Red Sea.	Paschal Lamb is slain at Passover. Blood is used to protect Israel.	Isaac, the living offering, is taken to the Temple Altar.	HISTORICAL EXODUS
Ark Four Angels	Veil Day of Atonement begins.	Gate	Pillar Feast of Weeks	Laver Red Sea	Altar of Burnt Offering Passover		Gate	SANCTUARY EMBLEMS



Drawn by Doug Higgins

SALVATION HISTORY AS PORTRAYED IN THE SANCTUARY MINISTRATION

I. The exodus experience forms the foundation for the understanding of the Sanctuary and its services. Significantly, God's way through the Sanctuary ["in the Holy"] (Ps 77:13) is poetically paralleled with God's way through the Sea ["in the Sea"] (Ps 77:19). "We do not half understand the Lord's plan in taking the children of Israel from Egyptian bondage, and leading them through the wilderness into Canaan. As we gather up the divine rays shining from the gospel, we shall have a clearer insight into the Jewish economy, and a deeper appreciation of its important truths. Our exploration of truth is yet incomplete. We have gathered up only a few rays of light. Those who are not daily students of the word will not solve the problems of the Jewish economy. They will not understand the truths taught by the temple service. The work of God is hindered by a worldly understanding of His great plan." MS release No. #192 (E.G. White, Letter 156, 1903, to P.T. Magan).

A. Defining the exodus experience (in light of Ps 77:13, 19). The exodus experience of ancient Israel also may be termed "salvation history", or "creation in redemptive history." Indeed, it is the exodus experience that forms the basis for understanding the Jewish religious economy.

1. Christ, whose body is symbolized by the Sanctuary (John 1:14), ministers in terms of the exodus experience:

a. Israel is God's first-born (Ex 4:22-23) who, as a child, is called by God out of Egypt (Hos 11:1). God's first-born is a term which finds real meaning in Jesus (II Pe 1:17), who, as a child, is called out of Egypt (Matt 2:15).

b. Moses and Elijah talked with Jesus "of His exodus, which He was to accomplish [at the Passover] at Jerusalem" (Luke 9:31).

c. Israel, God's beloved one in an exodus experience (Jer 2:2), finds true meaning in Jesus, God's beloved One (Matt 3:17; Mark 1:11; Luke 3:22).

d. It is significant that the Gospel of Matthew speaks first of Christ flight from Egypt (chapter 2), then follows the activity of John the Baptist in the wilderness. Finally, the New Law from the New Sinai is given in chapters 5-7.

e. Conclusion: the Church, the body of Christ (I Cor 12:13-14; Eph 4:4, 11-16), moves in an exodus experience.

2. A definition of the exodus experience is given in Ps 105; Deut 26:5-9; and Micah 6:5 (=Jos 3:1--5:15): The experience begins with the call of the founding fathers (Ps 105:6-11; Deut 26:5; Isa 51:2) and includes the Egyptian sojourn (Ps 105:23-24; Deut 26:5), the escape from Egyptian bondage (Ps 105:37-38; Deut 26:8; 7:6-8; Jer 7:22-23), and the wilderness period (Ps 105:39-41; Jer 2:2-6; Hos 2:14-15; Amos 2:10). It is the gift of the Promised Land and its settlement which end the exodus events (Ps 105:44; Deut 26:9). Conclusion: the exodus experience is not to be confined simply to the escape from Egypt.

Micah 6:4 speaks of God redeeming Israel from Egypt, the house of bondage. In verse 5 Israel is called upon to remember not only the incident of Balaam (Num 22-24), but the exodus experience as it was given in miniature "from Shittīm unto Gilgal"; events which are called God's "ṣidqōth", translated in the RSV as "saving acts." "Yahweh who works ṣidqōth [from the root ṣedeq] and justice for all the oppressed" (Ps 103:6), does so in the context of making His ways known to Moses (Ps 103:7). The events from Shittīm unto Gilgal (Micah 6:5) are found in Jos 3:1--5:15:

(1) The people sanctify themselves for the holy war at Shittim (Jos 3:1, 5).
(2) Led by the Ark of the Covenant, Israel is arrayed for battle (Jos 3:6).
(3) In the symbolism of the processional, the exodus from Egypt is played out: the Jordan, playing the role of the Red Sea, parts open for the Ark of the Covenant and the redeemed to pass through (Jos 3:8; 4:23; see the "Bethany/Bethabara" of John 1:28).
(4) At Gilgal, the battle-camp of the Conquest, the final act of purification takes place: the rite of circumcision (Jos 5:2-8; 4:19).
(5) The Covenant is renewed. Twelve stones, a memorial to the twelve tribes, are set up at Gilgal (Jos 4:2, 20).
(6) Israel's wanderings end with a Passover celebration and the suspension of the manna (Jos 5:10-12).
(7) There is then the appearance of the Archangel of the Covenant, the general of the host of Yahweh (Jos 5:13-15; compare I Sam 11:14-15)

Note how the exodus experience is here defined: a way is made through the "sea" by the Ark, which leads. The experience ends when not only the manna is suspended, but with the appearance of the Lord's Anointed. The start of the seizure of the Holy Land corresponds to the appearance of the Commander of the host of Yahweh.

3. The exodus experience also is defined by waymarkers--, markers which mark-off the movement:

a. The Hebrew religious festivals commemorate the exodus events. Examples: the Passover season (which included the Feast of Unleaven Bread) pointed back to the deliverance from Egypt (Dt 16:1); the Feast of Weeks (Dt 16:10) commemorated the Sinai experience (Jer 2:2-3 [Israel's reception of the marriage Covenant, see Jer 2:2, is combined with the "first fruits of His harvest", Jer 2:3, which is linked with the Feast of Weeks in Ex 23:16]; Ex 19:1 as interpreted by Jub 6:1-22); and the Feast of Booths (Dt 16:13) recalled Israel's wilderness pilgrimage (Lev 23:43). Note that the observance of the Day of Atonement is in association with the final autumn festival: the Feast of Booths (Lev 23:27-28, 33-36). The Feast of Booths was celebrated at the "end of the year" (Ex 23:16; 34:22). Eze 40:1 speaks of the tenth day of the month [Tishri; the Day of Atonement], as "the beginning of the year." The two observances: (1) Rosh ha-Shanah ("the head of the year"), and (2) **Yom Kippur** (the Day of Atonement), are to be properly understood only in connection with the Feast of Booths, indicating the end of the yearly religious cycle and the beginning of the new year (compare Lev 25:9-10; Ex 23:10-11; I Sam 1:21).

b. The exodus experience continues, so long as the Ark is in movement and has no permanent home. When David became king his most strategic move was the removal of the Ark from "temporary storage" to install it in a permanent home,--a new Sanctuary in Jerusalem. In David's eighth regnal year the king, in the context of religious ritual, brought the Ark to the new capital, its final resting place (II Sam 5-6; Ps 24; 29; 132). See especially: Ps 24:6-10; Ps 132:8; Ps 47:6.

c. The exodus is not over until there is Victory, Kingship, and Temple. Israel was to have a king--who foreshadowed her true King, Christ,--but only after the Amalekites, the first fruit of the nations (Num 24:20), are exterminated (Dt 25:17-19; Ex 17:15-16; I Sam 15), bringing total victory over the Promised Land [full possession] (Dt 17:14-15). God did not build His "Booth" (Lam 2:6) to be dedicated at the Feast of Booths (I Ki 8:2; II Chr 7:8-11) until victory had been achieved (I Ki 5:3; Ex 15:17-18). With victory comes the end of "creation" in redemptive history (Ps 89:9-14). And it is David

who completes the Temple plans by establishing the twenty-four priestly courses (II Chr 8:14). [Jewish tradition relates that Moses originally laid down eight courses; Samuel increased the courses to sixteen; David then further increased it to twenty-four].

David prepared materials for the Temple and enthroned the son who would build it (I Chr 23:1-2; 28:11; I Ki 1:32-35). Then he gathered Israel, the living temple, to a great assembly, in the persons of the princes, priests, and Levites (I Chr 28:1-2). It is the son of David who builds the Temple--only, however, after king David had made his enemies into a footstool for his son's throne (I Ki 5:3; Ps 110:1). Only victory can bring kingship (Rev 3:21).

The safe passage which God provides Israel through the Red Sea (Ex 15:3-12) leads to God's "holy abode" (Ex 15:13); to His "own mountain, the place, O LORD, which thou hast made for thy abode, the Sanctuary, O LORD, which thy hands have established" (Ex 15:17). Victory over the "Sea" brings to view the establishment of the Temple. "You built a Fortress [=Temple] for Your habitation, having silenced Your adversaries, the foe and the avenger" (The Anchor Bible; Ps 8:2). "Praise God in His Sanctuary, praise Him in His vaulted Fortress" (Ps 150:1).

B. The Temple is a living entity, composed of living stones quarried out by truth by the great Master-Builder. The building process takes place during the exodus experience. God lays the foundation (Isa 28:16); Abraham is the rock and his descendants are stones hewn out of the rock (Isa 51:1-2). The Israel of God, in its mystical exodus, grows from a foundation of apostles and prophets to a head, who is Christ (Eph 2:20-22; 4:16; I Pe 2:4-10). The Stone both begins (I Cor 10:4) and ends Salvation History (Dan 2:35). Jesus is the Foundation Stone and the Key Stone of the True Temple (Mark 12:10; Luke 20:18; compare Ps 118:22). The Jews had been building a living Temple, all that was needed for completion was the Stone which crowns the building, that is the key stone which is set above the Temple porch. Christ is the final stone who would come as exalted Lord. But the Jewish nation considered the Messiah a Stone of Offence (Matt 21:42-44; I Pe 2:7; Acts 4:11) which they rejected. On the rejected Foundation Stone, see DA 596-598. On the Key Stone, see Eph 2:20-22; Rev 21:22-23. "...upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around Him are the subjects of His kingdom" (GC 665). "And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb" (Rev 21:14).

C. Conclusion: (1) The figures and types found in the Sanctuary and its services point backward in order to point forward. The Sanctuary ritual is a commemoration of the past, but with a cosmic significance. The exodus experience of the past serves as a paradigm for deliniating great cosmic events: the true exodus of Christ, as found in His ministry. (2) The exodus experience in Hebrew history is defined as beginning with the founding fathers (Abraham, Isaac, Jacob and his twelve sons), and ending with the full possession of the Promised Land. The Feast of Booths, which celebrates the end of the wilderness wanderings (Lev 23:43; Deut 31:10-11; Ex 34:22) cannot truely be celebrated until God builds His Booth (I Ki 8:2,6, 13) and the Amalekites are exterminated (Deut 25:17-19 in the context of the passage which follows: Deut 26:1-11). Hence the exodus experience does not end until the reigns of David and Solomon. Only then does the Ark come to a "rest" (I Ki 8:6, 13); the victory resulting in Kingship (I Ki 5:3; Ps 110:1; Ex 15:17; Deut 17:14-15).

II. Understanding the Sanctuary in terms of the Exodus Experience. "Christ was the foundation of the Jewish economy. He planned the arrangements of the first earthly tabernacle. He gave every specification in regard to the building of Solomon's temple....The things of heaven and earth are more directly under Christ's supervision than many realize" (MS 34, 1899; SDA Bible Comm 3:1129). "....such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell" (EW 63).

A. The Guarding of the East Gate: the Woman's Court, also known as "the Treasury." The Encampment (the congregation/church) is symbolized as the personification of "Dawn",--a Woman clothed "with the sun, with the moon under her feet, and on her head a crown of twelve stars" (Rev 12:1; compare Song of Songs 6:10). It is this mystical Woman who gives birth to the Sanctuary; the Church gives birth to Christ (Rev 12:2, 5; "And the Word became flesh and tabernacled among us..." John 1:14).

1. "...the women who served at the entrance of the tent of the meeting" (I Sam 2:22) provided for the building of the Sanctuary. "And he [Bezalel] made the laver of bronze and its base of bronze, from the mirrors of the ministering women who ministered at the door of the tent of the meeting" (Ex 38:8). "And all the women whose heart stirred them up in wisdom, spun the goats' hair" (Ex 35:26).

2. The Sanctuary's treasury was placed in the keeping of these ministering women. "But all silver and gold, and vessels of bronze and iron [from Jericho], are sacred to the Lord; they shall go into the treasury of the Lord" (Jos 6:19). Jesus often seated himself in the Woman's Court so He could watch the contributions to the treasury (Mark 12:41-44; Luke 21:1-4; John 8:20). In Herod's temple tithes and taxes were paid at the treasury. Josephus (War V.v.2) mentions thirteen boxes for the receipt of the temple tax. The Mishnah describes the treasure chests as trumpet-shaped [the cornucopia; symbol of plenty; horn-shaped receptacle] receptacles in the Court of the Women. Judas returned the pieces of silver, but the priests would not put it into the treasury (Matt 27:6). For the ancient Hebrews, the symbol of two crossed cornucopiae represented the time-honored symbol of money. It is a symbol found on Maccabean coins (BA 26 [1963]:46-47). Archaeological work at the temple site in Jerusalem has turned up a first century A.D. relief of the two crossed cornucopiae which shows a pomegranate between the two horns (Y. Yadin, Jerusalem Revealed [Jerusalem, 1975], pp. 48-49).

3. National songs, the heritage of Israel, were in the keeping of this Court, where both singing men and singing women were to be found (compare II Chr 35:25; Judges 11:40). And it was here in the Woman's Court that the Feast of Booths was celebrated. Here "the book of the Law" (Deuteronomy) was read "before all Israel, in their hearing" on the Year of Release (Deut 31:10-11). In Herod's temple, Boaz and Jachin, the two lamp-standards, were placed in the center of the Court of the Women, for the celebration of the Feast of Booths (DA 463; A. Edersheim, The Temple: its Ministry and Services, p. 286).

B. The East Gate: where the living offering is brought as the sinner's substitute; where the contrite penitant lays his hand on the substitute (compare Lev 1:4; 4:24). It is at the Gate, where looms to view the Altar, that the sinner must slay the sacrifice (Lev 1:5). "The Lord had positively commanded that no sacrifice should be offered except at the door of the tabernacle" (ST, May 12, 1881). "The bullock standing between the altar for sacrifice and the plow in the furrow,--ready for either,--fitly represents the position which God's people should occupy" (ST July 21, 1881).

The East Gate was the only gate which led into the Outer Court; the Court of the Priest (II Chr 4:9; Joel 2:17) faced the congregation here. Through this gate the congregation could enter to approach the Altar, bringing the living offering. God also made His entrance from here (Eze 43:1-2).

1. Event in exodus history: Isaac, the living offering (Gn 22:7-8), is taken by Abraham to the land of Moriah (Gn 22:2). An emblem of the offering of the Son of God, Isaac bears the wood for his own sacrifice (22:6); an unresisting victim, bound without a struggle upon the altar (22:9). Isaac is the "Seed" of Abraham through which all nations are to be blessed (22:18); the "Beloved One" (22:2). Isaac is the lamb to be sacrificed (22:7-8). Here, at Moriah (compare II Chr 3:1), the founder of the Hebrew people said: "On the Mount of Yahweh, He will provide [the living offering]" (Gn 22:14).

   "There was Mount Moriah....There, the covenant of blessing, the glorious Messianic promise, had been confirmed to the father of the faithful (Gn 22:9, 16-18). There, the flames of the sacrifice ascending to heaven from the threshing-floor of Ornan [Araunah] had turned aside the sword of the destroying angel [II Sam 24:1, 16-18] --fitting symbol of the Saviour's sacrifice and mediation for guilty men" (GC 18-19). Compare Heb 11:17-19; Gal 3:13-14.

2. Fulfillment: The dedication and consecration of the True Offering before the foundation of the world (I Pe 1:19-20; Col 1:26-27; DA 799). "The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant" [Gn 17:13; Heb 13:20] (E.G. White in SDA Comm 7:934). "...according to the revelation of the mystery which was kept secret for long ages" (Rom 16:25).

3. Comment: It was on Mount Moriah, the very place where Isaac was taken as an offering, that David directed that the Altar of Burnt Offering be built (I Chr 21:26, 28). "Then David said, 'Here shall be the house [Temple] of Yahweh God and here the altar of burnt offering for Israel" (I Chr 22:1; compare 28:11). "Then Solomon began to build the house of Yahweh in Jerusalem on Mount Moriah, where Yahweh had appeared to David his father, at the place where David had appointed, on the threshing floor of Ornan the Jebusite" (II Chr 3:1).

   It should be noted that while Isaac was offered at the same spot where the Temple Altar was later to be built, as an emblem for sacrifice, the place of Christ's crucifixion was to the north (Lev 1:11); north of the Sheep Gate [Neh 3:1; Isa 53:7] (GC 18),--where the ram (substitute for Isaac) was found caught in the thicket; entangled in a bush (Gn 22:13). The Ramp to the Altar faced north.

   It was the Altar at Jerusalem, upon Mount Moriah, that was the chosen place of worship (II Ki 18:22; Deut 26:2; Lev 17:3-4).

C. The Altar of Burnt Offering: where the sacrifice takes place. The sacrifice was at times associated with a covenant meal (Lev 3:1-17; 22:21-25). See "continual/daily" offerings texts: Num 28:3-8; Lev 4:17-18.

The altar of the Tabernacle is described in Ex 27:1-8 and 38:1-7 as transportable 5 by 5 by 3 cubits [3 cubits give a hight of about 63 inches]. The altar was of acacia wood overlaid with bronze. Israeli archaeologist recently (1973) uncovered a horned altar at Beersheba having the same measurements as the Tabernacle altar. The horns are of one piece with the altar; that is, each horn is an integral part of an ashlar which forms part of the body of the altar. It measures 63 inches to the top of the horns (see BA 37:2-6, 106-107; IEJ 23:255, 1973; BAR 1:8-9, March 1975).

"To the south of the Altar was an incline"[the Ramp] (Middoth 3.3; Ex 20:26). Ezekiel speaks of the Altar of his time as mounted by steps from the east (43:17

Solomon's Altar was made of bronze: 20 by 20 by 10 cubits (II Chr 4:1; Eze 43:13-17). The Ezekiel description of the Altar indicates that it was like a ziqqurat (the staged temple tower, commonly found in ancient Assyria, Babylonia). The Altar was built in three square stages, each with a side two cubits shorter than the stage below it; the sides of the three stages were, respectively, twelve, fourteen and sixteen cubits long. The lowest stage was set on a foundation-platform called the "bosom of the earth" (heq ha-'ares: Eze 43:14). Then follows the three socles (stages), which become smaller toward the top. The uppermost socle is called "Ariel" or "Har'el" (Eze 43:15, 16) which means "mountain of God" (frequently mistranslated as "altar hearth"). In Isa 29:1-2, 7, Ariel, where festal sacrifices were offered, would indeed become a place of fire and slaughter. Ariel, a cryptic name for Jerusalem (Isa 29:1) would be made by God into an upside down mountain of the underworld,--so that its voice would come from "deep" in the earth; from "low in the dust...like the voice of a ghost..." (29:4). Significantly, the Sumerian word "ziqqurat" means "mountain peak", and was thought of as representing a cosmic mountain--reaching up to the dome of heaven. The base of the Sumerian ziqqurat also was termed "bosom of the earth," while its top was called Arallu ("mountain of the gods",--a reference to both the mountain sky-dome and the underworld mountain!). See W.F. Albright, Archaeology and the Religion of Israel (Baltimore, 1956), pp. 150-152.

Har-el
Eze 43:15

Ariel
Eze 43:16

Facing the entrance, ever accessible to the congregation, the Altar's fire constantly burned. The origin of this fire came from "the face of Yahweh" (Lev 9:24; cf. II Chr 7:1). The "strange fire" of Nadab and and Abihu, sons of Aaron, had been kindled by ordinary, human means (Lev 10:1). The coals used for the Altar of Incense was taken from the perpetual fire which burned on the Altar of Burnt Offering (Num 16:46; Lev 6:12-13; 16:12). The fire represented communication with God through Christ.

Upon this Altar were consumed all the sacrifice made by fire unto the Lord, the blood being placed on the four horns of the Altar (Eze 43:20; Lev 4:30, 34). Every morning and evening a lamb of a year old was burned upon the Altar, with its appropriate meal-offering, "thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ" (PP 352). The daily offering, evening and morning, was called the "continual" (tamīdh); referring to the daily ministration of the Sanctuary. The lamb (Ex 29:38-39; Eze 46:13-15) was flayed and dismembered and the blood dashed on all sides of the Altar. The liturgy of the Altar then is suspended while blood is carried into the First Apartment for the incense-offering. The reappearance of the priest into the Outer Court is the sign for the burnt-offering to be made. The dismembered lamb is thrown into the altar-fire, and consumed to the accompaniment of trumpet-blasts on the shophar (ram's horn). After the first trumpet is blown, a libation of wine is poured (cf. Ps 75:8) upon the lamb in the fire (compare Ex 29:15-16; Eze 43:18-19; Num 28:3-8).

The blood is central to the sacrifice, it ransomes the life of the penitant (Lev 17:11). The blood brought into the Inner Court, and by the High Priest into the Most Holy Place, provides access to God (Heb 9:7, 12, 25; 10:19-20). The blood sanctifies, or consecrates (Heb 9:13), and cleanses (Heb 9:14, 22). The blood inaugurates the marriage-covenant (Heb 9:20; 10:29). The blood perfects (Heb 9:9, 14; 10:14). There is no expiation without blood: the shed blood brought to the Most Holy Place brings forgiveness of sins (Heb 9:22). The blood is the purchase price of Christ's Kingdom. The blood testifies; a witness to the value and the loyalty of the Covenant Oath. The blood identifies the Owner and protects those who accept it. The wrath of the Lamb awaits those who do not accept (Rev 6:16; 6:6). During the daily ministration, the blood of Israel's sin-offering was carried by the priest into the holy place and sprinkled before the veil (Deut 33:10; Pss 66:15;141:2) on the altar of incense (Ex 40:26), behind which was the law that the sinner had broken.

That "sure and steadfast anchor of the soul" is the "hope that enters into the inner shrine behind the curtain" (Heb 6:19; see GC 421). Ankura (anchor) is here employed as a pun on en kurio, "in the Lord."

"...the greatest, most powerful truths may be held, and yet kept in the outer court, exerting little influence to make the daily life wholesome and fragrant. The soul is not sanctified through the truth that is not practised" (Letter 16, 1892). "Earnest prayers of heart-rendering anguish would go up to heaven. You would weep between the porch and the altar, confessing your spiritual blindness and backsliding" (6T 408). The prayer for sparing Israel from the wrath of the Law (which demands death to the sinner) is to be made between the Altar of Burnt Offering and the Porch (the entrance into the Inner Court), see Joel 2:17. Here is where the blood, which pays the penalty for sin, is transfered by the ministering priests from the Outer Court to the Inner Court. Faith must reach out beyond the Outer Court to the Inner Court.

The four horns of the Altar represented the power manifested by the Altar's ministry. Just as the shafts of light (called "horns" by the ancients [Semitic qeren; Latin: corona = crown] issue forth from the sun, indicating the sun's power (compare Hab 3:4; Ex 34:29, 35), so too, the Altar issues forth its horns, touched by the blood. To sieze hold of the Altar-horns is to obtain mercy and pardon (I Ki 1:50; 2:28). If the horns drop-off the Altar, the sacrifice would lose its forgiving power (Amos 3:14). For those who reject what the Altar offers, the horns then become symbols of retribution (Rev 9:13-14; 16:7).

Salt, a symbol of purification (see Judges 9:45), was added to every sacrifice (Lev 2:13; Ex 30:35; Ezra 6:9; Eze 43:24). This signified the righteousness (which purifies) of Christ (Mark 9:49-50; II Ki 2:20-22),--which made the Altar service acceptable to God. "Referring to this practice, Jesus said, 'Every sacrifice shall be salted with salt.' 'Have salt in yourselves, and have peace one with another'." (DA 439)

1. Event in exodus history: Passover and the Feast of Unleaven Bread (Ex 12:2-20). The paschal lamb is slain and the bread is broken. The covenant-ratification ceremony, in which the blood is placed on the two door-posts and the lintel of each house (Ex 12:7, 13), brings release from the hand of the enemy. "When God was about to smite the first-born of Egypt, He commanded the Israelites to gather their children from among the Egyptians into their own dwellings and strike [with the hyssop: Ex 12:22] their door-posts with blood, that the destroying angel might see it and pass over their homes. It was the work of parents to gather in their children. This is your work, and the work of every mother who believes the truth. The angel is to place a mark upon the forehead of all who are separated from sin and sinners, and the destroying angel will follow, to slay utterly both old and young" (5T 505). The Altar lamb recalls Passover: Ex 29:38, 46.

   In the agricultural year, Passover marks the end of winter and the arrival of the first signs of spring. It was the time of the first fruit of the ground,--the barley grain was the first to ripen at the start of the grain harvest (note the "wave sheaf" offering: Lev 23:9-11). The "first fruit" of the Passover season was an emblem of the rich harvest to come (compare Rev 14:14-16). Bitter herbs were eaten to commemorate the bitterness of bondage (Ex 12:8; Lam 3:15).

2. Fulfillment: The broken flesh and bread represented the death of Christ, which took place on Passover-day in A.D. 31 (Dan 9:24, 26; John 13:1; 19:31). Forgiveness and justification came by faith in the Substitute. "...we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which He opened for us through the curtain, that is, through His flesh" (Heb 10:19-20).

"Let your consecration be complete; bind property and friends on the altar of God, and when the heart is prepared to receive the heavenly influence, bright beams from the throne of God will flash into your soul, quickening all its dormant energies" (5T 296-97). "He sitteth between the cherubim; and amid the strife and tumult of nations He guards His people still....He watches the furnace fire that must test every soul" (5T 754). Observe the sanctuary imagery in the above quotations! The Altar of Burnt Offering is not only a symbol of the Cross where Christ died, but also represents the place where self is laid upon the altar of sacrifice so that "the flames of the furnace...will bring...forth as gold tried in the fire" (5T 474). "...take time to read...Bibles, to pray in secret, and to keep the offering of praise and thanksgiving burning on the altar of sacrifice morning and evening" (5T 426-27). Compare Dan 9:21; 6:10.

3. Comment: It is on Passover that Christ identifies Himself as the Passover bread that is broken to be assimulated by the believer (John 6:1-71). Significantly, it is at this time that the crowd attempted to coronate Christ (John 6:15)[At Passover Christ wins earth's crown; Psalm 2, a "Coronation Psalm", is fulfilled at the Cross (Acts 4:25-27); Satan's position as ruler is cast down (Luke 10:18; John 12:31; Rev 12:10-11)]. "Behold the Lamb of God, who takes away the sin of the world!" (John 1:29). "Christ, our paschal lamb, has been sacrificed" (I Cor 5:7). "I saw a Lamb standing, as though it had been slain" (Rev 5:6). On Coronation theme, see DA 378-379.

   The sacrifice-system and the Altar of Burnt Offering services comes to an end at the Cross. "When the loud cry, 'It is finished,' [a quote from Ps 22:31] came from the lips of Christ [John 19:30; Matt 27:50], the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son....With a rending noise the inner veil of the temple is torn [Matt 27:51]....the lamb escapes. Type has met antitype in the death of God's Son" (DA 756-757).

4. Appendum: The Altar of Burnt Offering not only is associated with Passover, which falls in the first month (Nisan 14th) of spring, but also with the Feast of Booths, marking the end of the months of harvests in the autumn (Tishri). While Passover looks forward to spring rains (Day of Pentecost; Acts 2), the Feast of Booths heralded the coming of autumn rains (Zech 14:16-17; John 7:37-39), time of the vintage and oil [both grapes and olive-oil ripen in the autumn]. While Passover marks the start of the harvest season (the "first fruits" of Lev 23:10), the Feast of Booths is associated with the "first fruits"--the tithes of the various harvests--which represent a completed harvest (Deut 26:10; Rev 14:4) at the Second Advent.

   "This feast [of Booths] was not only the harvest thanksgiving, but the memorial of God's protecting care over Israel in the wilderness ....the priest dipped from the flowing waters of the Kedron a flagon of water...while trumpets were sounding....He bore the flagon to the altar, which occupied a central position in the court of the priests. Here were two silver basins, with a priest standing at each one. The flagon of water was poured into one, and a flagon of wine into the other ....This display of the consecrated water [at the Altar] represented the fountain that at the command of God had gushed from the rock to quench the thirst of the children of Israel.... That rock was a symbol of Him who by His death would cause living streams of salvation to flow to all who are athirst. Christ's words were the water of life." (DA 448-449, 454). While the Altar basin of wine flowed toward the West (from the South-side of the Altar); the basin of water (on the North-end) flowed toward the East. [Cf. Zech 14:8; Eze 47:1; Mishnah]

When the Sanctuary ministration is completed, and the High Priest goes forth from the Most Holy Place to the awaiting congregation, then it is that the living streams of salvation will flow from the Altar; coming as the "latter rain;" the sealing rain (eschatology). "The fountain is open for all. The weary and exhausted ones are offered the refreshing draught of eternal life" (DA 454). (Rev 7:2)

For the ancients, the Rock was the primordial hill which served as the threshold for the rising sun. With the rising of the sun, the Rock would split open, releasing streams of life-giving waters. The Rock represented the dragon of pre-creation chaos. The Semitic word for "threshold," miptan, is derived from peten, "serpent." See Mary K. Wakeman. God's Battle with the Monster (Leiden, 1973) pp. 119, 135. At the Altar, Christ became the sin-bearer, and took the form of the dragon/serpent (John 3:14; Num 21:9). The slaying of the sin-monster releases the living streams. The true dragon-serpent is Satan (Rev 12:9; 20:2; Ps 104:26)--who will finally be slain (Rev 20:10). Then there will be a new heaven and a new earth (Rev 21:1). On the Rock/Mountain which is split open, see: Zech 4:7; 14:4; Micah 1:4; Isa 40:3-5. "You were unmindful of the Rock that begot you, and you forgot the God who gave you birth" (Deut 32:18). "He split the Rock in the wilderness, and gave them drink abundantly as from the Deep. He made streams come out of the Rock, and caused waters to run down like rivers" (Ps 78:15-16). "I say to God, my Rock: 'Why hast thou forgotten me?...' As with a deadly wound in my body, my adversaries taunt me..." (Ps 42:9-10). "And he who falls on this Stone will be broken to pieces; but when it falls on any one, it will crush him" (Matt 21:44; also Luke 20:18). Within the Muslim shrine, "the Dome of the Rock," a great rock is prominently featured, giving the structure its name. This was the rock where Araunah threshed, and where the Altar of Burnt Offering was later built (I Chr 21:26; 22:1; II Chr 3:1). The stone is huge; 58 by 44 feet, and occupies the highest point on Mount Moriah. Josephus' testimony is that the Altar of Burnt Offering was on the "topmost plateau" (Wars Bk V.v.1; cf. Ant. VII.xiii.4).* Through this stone is a passage which leads to the Kedron valley. By means of sluices of water, all the refuse of the burnt offerings and daily sacrifices, together with the blood was carried off through this subterranean "blood passage." The channel began at the southern base of the Altar (Lev 4:7; Eze 47:1), emptying out "into the brook Kedron. And it was sold to gardeners as manure..." (Yoma 5.6; see DA 449; James King, Recent Discoveries on the Temple Hill [1884], 170). Hence, the smiting of the Temple Rock literally brought forth fertility!

D. The Laver: called the "Sea" (I Ki 7:24; II Ki 16:17). It was located halfway between the Altar and the entrance Porch to the Inner Court. The Laver was a basin of bronze, round and deep, standing on a pedestal (Ex 30: 17-21). The Laver consisted of three parts: (1) the bronze exterior served as a polished mirror (Ex 38:8); (2) the "fountain of living waters" (Jer 2: 13; Ps 68:26) [The Laver was shaped like a "big samovar, the water coming out of spouts"]; (3) receptacles of small basins at the foot of the pedestal [for the priests to wash their feet and hands]. "...the priests were not to enter the sanctuary with shoes upon their feet. Particles of dust cleaving to them would desecrate the holy place" (PP 350).

In the Solomonic Temple, the large "Sea" (I Ki 7:24) rested on a pedestal consisting of twelve bulls (I Ki 7:25). (Compare Solomon's throne which was associated with twelve lions [I Ki 10:20]; the back of the throne having a bull's head [I Ki 10:19]). The Molten Sea (II Chr 4:2; I Chr 18:8) was a round basin with a diameter of 10 cubits, its hight was 5 cubits and its circumference 30.

*Another view is given by David M. Jacobson in PEQ 112 (Jan-June 1980):39-40. He believes that the Dome of the Chain was erected over the Altar, to the east of the Rock.

The bull figures (each bull representing a tribe in Israel), holding up the "Sea," are spring emblems. During one month, from the middle of March to the middle of April (in the first month of Nisan), the oxen --having been released from their winter stables--grazed on the grassy meadows. After that they were put to work in the fields and on the threshing floor. The next month of Taurus was the time the oxen mated; the calves being born at the time of the winter solstice. The fertility season of the bull, marked-off in the celestial night sky by the rising of the constellation of Taurus, also was the season for the spring rains which brought rejuvination and fertility to the world of nature. The identity of the bull with spring may be seen, too, in the sacrificial system. The Sin-Offering (the hatṭāʾth: which atoned for specific transgressions where no restitution was possible [Lev 4:2]) for both priest (Lev 4:3-12) and congregation (Lev 4:13-21) was the offering-up of a bullock (4:3,14; cf. 16:6). The death of the Bull on the Altar/Rock was thought of as a cosmic event; the flow of blood being conceived of as life-giving streams of heavenly water (rain) which ripened the spring wheat fields for harvest. Since the spring rain clouds, heavy with life-imparting moisture, came from the west, from over the Mediterranean Sea (I Ki 18:43-44), it is not surprising that the banner of Ephraim, representing the western quadrant of the Sanctuary Encampment, bore the the emblem of a Bull (Ps 80:2; Rev 4:7; Hos 10:11). [The Canaanites pictured Baal, the rain-maker, as riding in the midst of a spring storm-cloud (coming from the western quarter of the sky), and standing on a bull. This ancient concept is differently depicted in the Mithraic representations of Roman times. Mithra (the deified Light) is shown slaying the celestial Taurus. The blood copiously pours forth, causing the spring rains of April-May.] Israel is the life-dispensing bull for mankind (Mic 4:13).

Besides the Molten/Brazen Sea (cast, or poured, metal sea), the Solomonic Temple also included ten smaller but sizable, portable bronze lavers. These ten bronze lavers were not called "lavers," rather, each was called a kîyôr [from the Sumerian word ki-ùr, meaning "foundation-platform"] (I Ki 7:27). In addition to these ten kîyôrs, another kîyôr was constructed (II Chr 6:13), length and width 5 cubits and 3 cubits high. On top of this bronze kîyôr Solomon stood before the Altar to pray (II Chr 6:12-13). Here the kîyôr represents not only the Laver of the Sanctuary (I Ki 7:30), but also a place to stand in order to worship God. Most interestingly, in the last days the clans of Judah would be identified with a kîyôr which contains protective fire! (Zech 12:6). The significance of all of this is found in the book of Revelation where John writes that he saw "a sea of glass mingled with fire, and those who had conquered the beast and its image and the number of its name, standing beside the sea of glass" (Rev 15:2). In the Babylonian temple the image of the god Marduk was placed so that it stood on a cultic "sea." The sea, upon which the god stood, was presented as a deluge-monster. In Akkadian texts, the kiur is a copper caldron, made to contain liquid; the water "platform" being identified with cosmic sources of water,--either below the earth or high in the heavens. See Albright, Archaeology and the Religion of Israel, pp. 153-4, 217; cf. E. A. Speiser, The Anchor Bible Genesis (Garden City, 1964), p. 75 (where the word apsu, "watery abyss" is seen to apply to the top of the sky as well as the abyss below). For the righteous believer, the kîyôr brought life-giving sweet water from the burning Altar. For the wicked, who had divorced himself from the benefits of the Altar, the kîyôr conveyed the destroying Underworld waters of death,--a lake of fire where the dragon is found (Rev 20:10).

Altogether, in the priestly court of the Solomonic Temple, there were twelve lavers: the Molten Sea, the ten portable lavers, and the kîyôr employed to worship at the Altar.

The ten portable lavers (I Ki 7:27-37) possessed a length and width of four cubits and a hight of three cubits. The lower part of each kîyôr consisted of panels decorated with a lion, a bull, and a cherub (face of a Man; compare Eze 1:10; Rev 4:7), framed in beveled borders (flower-shaped pattern). The supports for the upper round-bowl of water were made to resemble wreaths; the bowl itself being held in a "crown." Beneath the decorated panels were four wheels, making the whole portable. II Chr 4:6 states that the sacrificial offerings were purified by water from the ten bowls. Here, again, one sees a connection between the Altar and the water of the Sanctuary Laver.

1. Event in exodus history: Israel's baptism in the Red Sea. Titus 3:5 reads: "Laver of regeneration and the renewal in the Holy Spirit." "Christ loved the church....having cleansed her by the laver (loutron) of water with the word" (Eph 5:26). Having established that the Laver symbolizes "baptism," it then becomes possible to add the imagery of I Cor 10:2: "and all were baptized into Moses in the cloud and in the sea." [Note that loutron is the LXX word for "laver"]

   Baptism owes its imagery to the exodus from Egypt. Proselyte baptism was part of an ancient Hebrew ceremony of dedication by which a Gentile was made a member of Israel. He did so by recapitulating in baptism the historic crossing of the Red Sea whereby Israel was created in redemptive history into a Theocratic nation. Thus the Gentile convert was able to come out of Egypt and pass through the Red Sea into the Promised Land. In this manner the convert to Judaism was brought under the wings of the Shekinah (cf. Ruth 2:12); the protective cloud of the Divine Presence. See the discussion by W. D. Davies, The Setting of the Sermon on the Mount (Cambridge, 1966), pp. 34-46; and Zeph Stewart (ed.), Arthur Darby Nock: Essays on Religion and the Ancient World (Cambridge, 1972), vol. II, p. 803 and note 51. The originality of John is to be found in his insistence that the rite of baptism be applied, not only to proselytes, but to persons who were of the seed of Abraham. See: W. H. Brownless, "John the Baptist in the New Light of Ancient Scrolls," Interpretation 9 (1955): 74-75.

   Discussion of Is 51:9-10:

   "Was it not Thou [God] that didst cut [the deluge-monster] Rahab in pieces, that didst pierce the Dragon? Was it not Thou that didst dry up the Sea [giving the Sea-dragon a deadly wound]; the waters of the great Tehom; that didst make the depths of the Sea a way for the redeemed to pass over?" Here, the conquest of the Sea-enemy (compare Rev 21:1; 20:13) expresses the creative import of Israel's founding as a nation. Moses, the earthly representative of Christ (Ex 7:1), is like the sun which sinks into the great Tehom of Underworld waters, only to re-emerge victoriously. As the victor comes forth the Dragon forces are defeated. The watery monster is made animate with the bodies of the Egyptian host. Pharaoh, the symbol of the Dragon, finds himself at home at the bottom of the Sea (Ex 15:4; Eze 29:3-4). Compare Rev 17:1, where the harlot Babylon (17:5) sits on many waters. In 17:3, the harlot is presented as seated on a monster (a river-dragon). While in 17:15 it is learned that the waters (representing a beast) are a symbol for peoples and multitudes. Significantly Rev 16:12 speaks of the dragon-river, upon which Babylon sits, as being pierced, so that the river depths dry-up! See, too, Isa 8:7-8.

   One thinks of the "sign of the prophet Jonah" (Matt 12:39). Jonah is swallowed alive by a great fish (Jonah 1:17), who represents Sheol, the Underworld (2:2),--which in turn is identified as "the Tehom... the heart of the seas, and the flood" (2:3). At first Jonah partakes of the world of the dead; but at the end it is the monster of the sea who is struck ill, as Jonah gains life.

"He reached from on high, He took me, He drew me out of many waters. He delivered me from my strong enemy, and from those who hated me; for they were too mighty for me" (Ps 18:16-17). "Thou wilt cast all our sins into the depths of the Sea" (Micah 7:19). "When Satan comes in like a flood, we must meet his temptations with the sword of the Spirit, and Jesus will be our helper..." (5T 426). Interestingly, the water from the Kedron valley, from the Gihon Spring--at the base of Mount Zion--, which was used in the Temple service, issued forth from what was called the "Dragon Spring" [ʿAyin Tannīn] (Neh 2:13).

2. Fulfillment: the sign of the prophet Jonah (Matt 12:39); the death and resurrection of Christ. "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Rom 6:3-4). The old self is crucified with Christ (Rom 6:6), nailed to the cross at our Passovers, so that we might escape our Egypts (Rom 8:11). "If any one is in Christ, he is a new creation; the old has passed away, behold, the new has come" (II Cor 5:17).

   A deadly wound was administered to the Lamb (Rev 5:6); as He was laid in the tomb, the sepulchre was secured by a "seal" (Matt 27:66). But then the deadly wound became healed; Christ came forth the Victor from the Abyss. As He came up from the Tehom, He brought with Him His healed Body: the raised saints (Isa 26:19; Matt 27:52-53). At the same moment, Satan received a foretaste of the deadly wound that would come to the Dragon; when the Dragon would be placed and sealed in the Abyss (Rev 20:1-3). "When he [Satan] saw Christ come forth in triumph, he knew that his kingdom would have an end, and that he must finally die" (DA 782). "At the Saviour's resurrection a few graves were opened, but at His second coming all the precious dead shall hear His voice and shall come forth to glorious immortal life" (DA 787). It is at the end of the Sanctuary ministration that Satan is "sealed" (Rev 20:3) in the Abyss of the Laver. After a thousand years (Rev 20:7) the deadly wound will be healed (a healing which includes the body of the Dragon: all the raised wicked) and Satan then will be taken to the Altar/Perdition (Rev 17:8; 20:10). In contrast/conversely, Christ moves from the Abyss of the Laver in order to ascend to the Inner Court--where He is exalted (Rev 3:21; 12:10-11; John 12:31; Luke 10:18).

3. Comment: In Hebrew liturgy, the prayers for dew was given on the ceremonial sabbath (the first day of the Feast of Unleaven Bread); for the congregation's attention was directed toward the ceremony which followed the "sabbath": the waving of the first fruits of barley (the "wave sheaf" offering of Lev 23:9-11). The Passover fell on Friday when type met antitype; and Christ died on the Cross. The next day, when Christ was in the tomb, a real Sabbath and a ceremonial sabbath coalesced; that day was a "high day" (John 19:31). And on that "high day" the prayers for dew liturgically were read in the synagogues: "The dead shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for the dew is as the dew of herbs, and the earth shall cast out the dead" (Isa 26:19). The Isaiah passage then continues to speak of the Dragon's end (Isa 26:21--27:1) and the celebration of the saints in the Promised Land (Isa 27:2, 6-13). The "wave sheaf" represented the raised saints (Matt 27:52-53). Jesus "presents to God the wave sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming" (DA 834). [On Isa 26:19, see E.G. White in SM II 271; on traditional Jewish liturgy, see Hugh J. Schonfield. The Passover Plot (1967), p. 105]

Following Christ's identification of Himself with the Passover Bread which needs to be assimulated by the congregation (John 6:9-12, 35, 50; Mark 6:30-44) came the Red Sea experience: Jesus' walking on the water (Mark 6:45-52). The sequence of breaking the Passover bread and then overcoming the forces of evil, represented by the Sea, is again repeated when Christ fed the four thousand (Mark 8:1-9). Then follows the crossing of the Sea (Mark 8:10), after which Jesus spoke of the "sign of the prophet Jonah" (Mark 8:11-12; Matt 12:38-40; DA 406-407). The Jonah-pattern again is emphasized when Christ, crossing the Sea, fell asleep. A violent storm almost sinks the boat, but when Jesus is awakened there follows a divine calming (Mark 4:35-41; Matt 8:23-27). When Christ confronted the demons at Gergesa who called themselves "Legion" (Mark 5:9),-a whole host of demons in the land of the Gentiles,-Jesus sent the host into a herd of swine; all hurling themselves into the Sea! (Mark 5:11-13). Significantly, Mark attached this event to the miracle of the stilling of the storm (Mark 4:35-41)!

While the Laver may represent the Dragon-waters of Death,--which surge up from the Underworld,--the Laver also is a fountain of living Waters which flow from Above. The Laver-Sea is borne by life-dispensing bulls. The symbol of life-giving waters from the Temple are mentioned in several places in Scripture (examples: Ps 36:8-9; Eze 47:1, 9). Note especially how the running, cleansing water of the Sanctuary was used to mark healing in the leper (Lev 14:1-7). "The wonderful symbol of the living bird dipped in the blood of the bird slain and then set free to its joyous life, is to us the symbol of the atonement. There were death and life blended...the union of pardoning blood with the resurrection and life of our Redeemer. The bird slain was over living water; that flowing stream was a symbol of the ever flowing, ever cleansing efficacy of the blood of Christ, the Lamb slain from the foundation of the world, the fountain that was open for Judah and Jerusalem, wherein they may wash and be clean from every stain of sin. We are to have free access to the atoning blood of Christ..." (E.G. White in SDA Comm 1:1111).

The Altar of Burnt Offering (the Cross) and the Laver (the tomb) remove from the believer the penalty of sin (justification); the experience brings forgiveness. The experience of the Passover (the Cross) and the Red Sea (the burial in baptism of the old man of sin) also brings deliverance from Egyptian bondage; that the new man in Christ might not be enslaved to sin (Rom 6:4-6; Col 3:1-5). After deliverance from the penalty of sin, the penitent possesses the freedom to gain the Sinai relationship with God (Rom 8)--the removal of sin's power; though not sin's essence (Job 1:1, 10). Justification transfers the penitent from the "family of the first Adam" to that of the "family of the second Adam;" from a citizen of Egypt to that of a member of God's Covenant Community at the base of Mount Sinai. The Hebrew at Sinai possessed the same worldly nature as he had in Egypt. But now he is away from bondage and hears God's voice. And he is accounted righteous! Justification is the work of a moment. God sees the converted sinner through Jesus,--as the sinner will be in the world made new. Christ imputes His own righteousness to the convert, who is ever dependent of the forgiving grace of Jesus. "Repentance is a daily continuous exercise, and must be so until mortality is swallowed up in immortality. Repentance and humiliation, humiliation and sorrow of soul must be our daily meat and drink, till we cease to carry with us so many imperfections and failures" (E.G. White, R&H, Aug 19, 1971). "Entire justice was done in the atonement. In the place of the sinner, the spotless Son of God received the penalty, and the sinner goes free as long as he receives and holds Christ as his personal Saviour. Though guilty, he is looked upon as innocent" (Youth's Instructor, April 25, 1901).

E. Jachin and Boaz: two free-standing pillars which constitute the guardians into the Inner Court; guarding the way into the First Apartment (Holy Place).

POMEGRANATE TREES

GUARDIANS

(1) Solomon set up two bronze pillars "at the vestibule of the Temple; he set up the pillar on the south and called its name Jachin ('He [God] establishes'); and he set up a pillar on the north and called its name Boaz ('In [God's] strength')" (I Ki 7:15-21). On the tops of these twin, free-standing pillars were bowl-shaped lamps (I Ki 7:41; Isa 4:5; Rev 10:1). The bowls were decorated with lily petals and wreathed with strings of pomegranates. Each bowl had two hundred pomegranates in two strands of one hundred each (I Ki 7:22, 41-42). The shafts of the free standing columns were twenty-seven feet high and about four feet in diameter. The two lofty pillars, conceived as tree-lamps, stood as sentinels, guarding the Gate to the two apartments of the Inner Court.

KING

PILLAR OF CLOUD

THRONE

(2) The pillar Boaz, on the congregation's right-hand, as they faced the Temple, represented the King. It was customary for the king of Israel to be identified with the lamp-pillar at his coronation. At his coronation he would stand by the pillar; only then would be receive both the crown and the testimony (the ʿēdūth). Upon receiving these two emblems, the newly proclaimed king would renew the Covenant with the people (II Ki 11:12, 14; 23:3). The elders of Shechem "went and made Abimelek king by the terebinth of the sacred pillar which is at Shechem" (Judges 9:6);--a text which gives an indication of the antiquity of identifying the king with a pillar having cosmic significance. Ps 96:6 identifies the function of "Majesty" (Kingship) with Boaz ("Strength").

WORD FROM HEAVEN

(3) The pillar of Kingship was identified with the pillar of the Word. When the king stood at the pillar he not only received the crown, but most importantly he received the ʿēdūth; a word frequently rendered "testimony" (Septuagint, Vulgate, andTargum), but actually employed as a synonym of both "Covenant" (Berith) and "Law" (Torah); see Ps 78:5; I Chr 29:19. With the ʿēdūth in his hand, the newly coronated king would renew the Covenant with the people (II Ki 23:2-3). Just as crown is associated with "testimony" in II Ki 11:12, in like manner crown is paralleled with Covenant in Ps 89:39. Deut 17:18-20 speaks of the new monarch as being given the Book of the Torah at the time that he took the throne; a Scroll the king continually was to consult. Indeed, it served as the state constitution which the king was to uphold. It was the Torah which spoke of what was right and wrong,--not the king! Hence, Psalm 2, a coronation Psalm, speaks of the newly anointed ruler as telling the Ḥoq ("Stipulation of the Covenant") of Yahweh (Ps 2:7). Mediaeval Jewish commentators point out that the "Book of the Torah" (Deut 17:18) was the ʿēdūth (see S. Yeivin, "ʿĒdūth," Israel Exploration Journal 24 [1974]:17). The Book of the Torah/ʿēdūth also is to be identified with the Book of the Covenant (Deut 31:9-11)[the Ark contained the "covenant" (I Ki 8:21), also known as the "testimony" (Ex 25:16, 21)]. This important scroll of the king is the same covenant-scroll which was rediscovered within the Most Holy Place of the Temple in 621 B.C. (I Ki 22:8). Today this scroll,--the Book of the Torah,--is spoken of as the book of Deuteronomy (Deut 31:9-11) which was kept by the side of the Ark (Deut 31:24-26). Note that the king's scroll, which he continually was to consult, was a "copy" of the Torah kept in the Most Holy Place (Deut 17:18). "...the book of the law.... was the observance of the statutes recorded by Moses [Ex 24:7], especially those given in the book of the covenant, which forms a part of Deuteronomy ..." (PK 392).* Observe: the true King of Israel is "the Word of God;" the Sentinel who guards the Gate into the Inner Court. "...the name by which He is called is the Word of God...He has a name inscribed, King of kings and Lord of lords" (Rev 19:13, 16).

*I Sam 10:25--laws of kingship placed by the Ark; Deut 31:26--Scroll of Torah also there.

LAMP
SUN

(4) The Lamp-Pillar is identified with the Sun. Since the king is identified with Boaz, the guardian lamp-pillar, it is not surprising that the king is spoken of as a "lamp in Jerusalem" (I Ki 15:4; Ps 132: 17-18; cf. II Sam 21:17). "They need no light of lamp or sun, for the Lord God will be their light..." (Rev 22:5; cf. Rev 21:23). King Josiah of Judah "destroyed the horses that the kings of Judah had set up in honor of the sun at the entrance to the House of the Lord" (II Ki 23:11). In order to capture the imagery, it needs be kept in mind that the actual Ruler in Israel was not the respective local king, but the Word. The Word was King-Lamp (John 1:9, 14; Prov 6:23; Ps 119:105; Rev 19:13). Ancient folk societies sought to understand their local familiar world by seeing themselves as a mirror reflection of what they conceived was the greater macrocosm. In the macrocosm, it is the sun which marks the boundary between light and darkness; separating the distant and threatening chaotic-sea of darkness (personified as a dragon) from the observable "ordered-sphere," the earth. Such a macrocosm served as a blueprint for their own microcosm,--a figurative universe. In the microcosm, the king plays the role of the sun. As the figurative light in the firmament, he marks-off his kingdom of "light" and "order" from that of the outlying enemy forces of darkness and chaos (the threatening dragon). This figurative imagery is tellingly employed in the Hebrew religious economy. The Word plays the role of the sun. To be a member of God's Covenant-community is to live in the "ordered-realm" of "light." Outside of this Light is the howling wilderness, the natural habitat of noxious demons and jinns (Isa 8:19-20); a land of thick darkness (Jer 2:31) where satyrs [se'irim] dance (Isa 13:21). "For there is no augury in Jacob or soothsaying in Israel" (Num 23:23; cf. Lev 19:31). Ps 19 is of particular interest. The first part (vss 1-6) is a hymn to the sun; God's revelation declared in the heavens. The second part (vss 7-14) speaks of God's revelation found in His Torah; but in terms descriptive of the sun. "He [God] has inscribed a Hoq ["Covenant-stipulation"] upon the face of the waters at the boundary between light and darkness" (Job 26:10).

PRIEST
BRANCH
FRUIT
OLIVE TREES

(5) The pillar Jachin, on the king's right-hand, was identified with the office of High Priest. Just as the Temple pillar is laden down with an abundance of pomegranates (I Ki 7:20), so too the High Priest is weighted down with pomegranates, attached around the bottom hem of his priestly garment (Ex 28:33-35). In I Chr 29:22 both the King and the High Priest are anointed to their respective offices on the same occassion; both invested together before the congregation (compare Rev 11:3-4). In Zech 6, the High Priest Joshua is given a name: "Lo, a man, Branch (semah) by name (Zech 6:12; cf. 3:8). "Branch of the Lord" in Isa 4:2 is used in parallelism with "the fruit of the land." It is a highly figurative section which associates the fruitful Branch with the glory of a shining-cloud canopy-pavilion (Isa 4:5). In Zech 4:12, two Branches (Joshua the High Priest and Zerubbabel, heir to the crown), each from a separate olive tree are identified with "sons of oil" [two anointed ones] who stand as attendants in the presence of the Lord of the whole earth (Zech 4:14). Note especially Zech 6:13 where the High Priestly Branch is invested with royal splendour, "and shall sit and rule upon his throne." [Seemingly, the lamp-pillars, filled with olive oil, could be thought of as olive trees. The two kingly and priestly figures are anointed with oil; and are presented as two branches from the two Temple trees (see Ps 52:8)]. The installation of Aaron as Israel's first High Priest took place at the entrance to the First Apartment (Lev 8:4, 33); from which position he commenced his Sanctuary ministry.

PLACE OF
JUDGMENT
SENTENCE

(6) The Gate is the place of judgment and justice (Ruth 4:1-2). It is the Gate Guardians, Jachin and Boaz, which serve as emblems of the priestly and kingly duties of carrying out legal functions at the Gate. "Lift up your heads, O gates! and be lifted up, O ancient doors! that the King of Glory may come in" (Ps 24:7; DA 833). The Pillar is darkness for the wicked (Exod 14:20); Death and Hades (Rev 1:18; 20:13).

(7) The Pillars Jachin and Boaz as Sun (Boaz) and Moon (Jachin).

MOON

"His glory covered the heavens, and the earth was full of His praise ....The Sun and the Moon stood still in their habitation at the light of thine arrows....Thou didst trample the Sea with Thy horses, the surging of mighty waters" (Hab 3:3, 11, 15). The most important ceremonies of the Feast of Booths was the pouring out of water on the Altar (the smitten Rock) and the illumination of the Temple in memory of the flaming pillar that guided the Israelites through the darkness of night (Ex 13:21; Wis 18:3-4). "And there shall be continous day...for at evening time there shall be light [the illumination of the Temple by the two pillars]. On that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea..." (Zech 14:7-8). "It was you [God] who shattered the Sea with your Boaz, who smashed the heads of Tannin....It was you who released springs and brooks [the water ceremony]...Yours is the day [the illumination of Boaz] yours the night [the illumination of Jachin], it was you who caused the moon and sun to be" (Ps 74:13-14, 16; Anchor Bible). "The Lord is your Keeper [represented by Jachin and Boaz]; the Lord is your shade [Temple porch] on your right hand. The Sun [Boaz] shall not smite you by day, nor the Moon [Jachin] by night....The Lord will keep your going out and your coming in..." (Ps 121:5-6, 8). [The double doors as an architectural feature in ancient temples were thought of as an analogue to the heavenly gate, where the Sun and Moon came forth from their habitation as sentinels]. "Yahweh Himself made the heavens; Splendor [Jachin] and Majesty [Boaz] are before Him, [B]oaz and Beauty [Jachin] at His side" (Ps 96:6). "Every morning Yahweh dispenses His justice" (Zeph 3:5). The ancients believed that dew on the morning grass and shrubs was the efflux of the moon. The moon gives moisture to the arid land; the moon presides over the monthly harvests of the agricultural year. "Output of the moons" stands in parallel to "choicest fruits of the sun" (Deut 33:14). While the Word is the Light ("Sun") of the world (John 8:12; 9:5; Rev 19:13), it is a priesthood function to bring the living water of the gospel to water the harvest (a Moon function) which belongs to Christ (Rev 14:14-15). "And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars" (Rev 12:1). The Moon is a companion of the stars--the saints of the Sanctuary Encampment (Dan 8:10; 12:3; Enoch 82:9-15). In Psalm 74 it is Boaz that is used by God to give a deadly wound to the Sea-dragon (vs 13), after which there is the "creation in redemptive history" of the Sun, Moon, and stars (vs 16).

WEAPON

PLACE OF RAIN AND FERTILITY

PLACE OF RE-CREATION

1. Event in exodus history: (1) the Archangel of the pillar leads and ministers. (2) The Sanctuary ministration began at Sinai; an event commemorated by the Feast of Weeks. (3) Creation in redemptive history of the luminaries: sun, moon, and starry host, took place at Sinai.

"When Moses entered the tent,* the pillar of cloud would descend and stand at the door of the tent, and the Lord would speak with Moses. And when all the people saw the pillar of cloud standing at the door of the tent, all the people would rise up and worship, every man at his tent door" (Ex 33:9-10). "And the Lord appeared in the tent in a pillar of cloud; and the pillar of cloud stood by the door of the tent" (Deut 31:15). Compare: Eze 9:3; 10:4, 18; Lev 8:4, 33.

"...two lofty standards, supporting lampstands of great size. After the evening sacrifice [connected with the services of the Feast of Booths], all the lamps were kindled, shedding their light over Jerusalem. This ceremony was in commemoration of the pillar of light that guided Israel in the desert, and was also regarded as pointing to the coming of the Messiah" (DA 463).

During the exodus experience, the Israelites perceived the Word of God as their Leader. For it was the Ark of God; "Ark of the ʿēdūth" (Ex 25:16; 26:34); even "the Ark of the berīth [Covenant]" (Num 10:33) which led

*[The "tent" of Ex 33 represented the tabernacle; see PP 327]

Israel (Jos 3:3-6, 14-16) toward the Promised Land.

Also perceived was the celestial counterpart (above) of the terrestrial Ark (below),--for it was also "the Messenger of God who went before the host of Israel [above]...and the pillar of cloud moved before them" (Ex 14:19). "Behold, I send an Angel/Messenger before you, to guard you on the way and to bring you to the place which I have prepared" (Ex 23:20). The Angel/Messenger associated with the Pillar (above) and the Word (below), was spoken of as "the Face of God" (Ex 33:2, 10-11; Rev 10:1). When Joshua met the Messenger in the Pillar, the Archangel-of-the-Covenant (=Christ) called Himself: "Commander of the army of Yahweh;" and Joshua saw a drawn sword in His hand (Jos 5:13-14). [In Scripture the "sword" represents the Word of God (Heb 4:12; Rev 1:16; Isa 49:2; Eph 6:17; Wis 18:15-16)].

"...Thou didst provide a flaming Pillar of fire as a guide for Thy people's unknown journey, and a harmless Sun for their glorious wandering...Thy sons...through whom the imperishable light of the Law was to be given to the world....Thy all powerful Word leaped from heaven, from the royal throne...a stern warrior carrying the sharp sword of Thy authentic command..." (Wisdom of Solomon 18:3-4). "Then [when the Messiah appears] Yahweh will create over the whole site of Mount Zion and over her assemblies a cloud by day, and smoke and the shining of a flaming fire by night; for over all the glory there will be a canopy and a pavilion" (Isa 4:5) [In the Temple the "flaming Pillar/Sun" was represented by Boaz. The canopy/pavilion which the Pillar provided was represented by the Temple's "porch"].

"God led his people from Egypt into the wilderness, where they could keep his Law and obey his voice. The Egyptians, who had no regard for the Lord, were encamped close by them; yet what was to the Israelites a great flood of light, illuminating the whole camp, and shedding brightness upon the path before them, was to the hosts of Pharaoh a wall of clouds, making blacker the darkness of night [Ex 14:19-20]. So, at this time, there is a people whom God has made the depositaries of his law. To those who obey them, the commandments of God are as a pillar of fire, lighting and leading the way to eternal salvation" (4T 27). Compare Num 10:33-36--the Ark leads Israel.

The establishment of a "Temple-Gate" for the Word of God to make Its royal-priestly arrival occurred at Mount Sinai (Ex 20): "Sinai in the Sanctuary" (Ps 68:17). The Sinai experience included the following:

(1) God's Word is given to the congregation. "Thy word is a lamp to my feet and a light to my path" (Ps 119:105).
(2) The Covenant is considered a marriage (Jer 2:2; Eze 16:8; Hos 2:14-20; Lev 17:7; Num 14:33). The Covenant dispenses "life" (Hos 6:1-3). Israel is the Bride and the marriage guests are called upon to participate (compare Rev 19:7-9).
(3) The Covenant not only formed Israel into a nation--a Church and a Theocracy--, but more importantly constituted Israel as a royal priesthood for the world (Ex 19:6; Deut 14:1-2; Hos 4:6).
(4) Through the Covenant experience, God is seen on His throne as Suzerain and King of kings. Each head of household in Israel is recognized as vassal king in a Suzerainty Covenant with the King of kings (Rev 19:16). [See: F.A.F. MacKenzie, "The Formal Aspect of Ancient Near Eastern Law," The Seed of Wisdown: Essays in Honour of T. J. Meek, edited by W.S. McCullough (Toronto, 1964), pp. 31-44].
(5) The Sanctuary and its services were established at the Sinai Encampment (Ex 25:40). Israel's priestly ministery begins.
(6) The Glory and the Name is revealed. Moses beheld the Glory of

God (Ex 33:11) and God revealed to Moses His Name [character manifestation] (Ex 33:19; 34:6-7).

(7) In the Hebrew religious economy, the Sinai event was commemorated by the agricultural Feast of Weeks [Pentecost] (Deut 16:10; Ex 23:16; Jer 2:2-3; Ex 19:1 as interpreted by Jub 6:1-22). Hence, what happened at Sinai is connected with the spring grain (wheat) harvest, and the spring rains which hasten the ripening of the wheat.

2. Fulfillment: Pentecost (Feast of Weeks): the priestly and kingly ministry of Christ begins in the heavenly Sanctuary (in the First Apartment).

"When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents [day of Pentecost; Acts 2], and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished....He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people" (AA 38-39).

Just as the priestly ministry of the earthly Sanctuary had begun at Mt. Sinai, on the original Feast of Weeks/Pentecost, so the priestly ministry of the heavenly Sanctuary began when type had met antitype. Just as the observance of the Day of Atonement marks a significant movement of the ministry of Christ, from the Holy Place to the Most Holy Place (Dan 8:14; Rev 11:19; SR 379), so in like manner, The Feast of Weeks marks the opening of the ministry in the Holy Place. "To those who by faith beheld the Saviour in His work of intercession, God's majesty and power were revealed" (SR 379). [Israel encamped at the foot of Mount Sinai for a year; that year's experience (the seven events listed above on pages 17-18) was highlighted on the day in which all Israel heard God's voice: the annunciation of the Ten Commandments. "Pentecost is the day on which Torah was given" (Pesahim 68b in the Talmud)]. Pentecost opens the Gate which leads into the Inner Court; and God's voice is heard from the priestly and Kingly Pillars (Jachin and Boaz). It is the voice of the Messenger of the Covenant. "Behold, I send My Messenger to prepare the way before me [Elijah], and the Lord [Moses] whom you seek will suddenly come to His Temple; the Messenger of the Covenant in whom you delight..." (Mal 3:1; see 4:4-5; Ex 23:20). The Pentecostal/Sinai appearance of the Priestly Messenger and Kingly Messenger is in the form of the "Word" (Mal 2:7; compare Rev 11:3-6).

The sound from heaven (Ex 19:16, 19), the tongues of fire (Ex 19:18; 24:17), the "Glory" [which Moses saw hidden in the cleft of rock (Ex 33:17-23)], and the mighty wind [which Elijah heard in the cave of the Mount of God (I Ki 19:11)] are signs associated with the advent of God at Mt. Sinai/Horeb; compare Acts 2:2-3 [the experience in the upper room on the day of Pentecost]. At the Pentecost of the upper room, the giving of the Law is replaced with the giving of the Spirit (the spring rain)--"not on tablets of stone but on the tablets of human hearts" (II Cor 3:3). "And we all, with unveiled face [unlike the veiled face of Moses, Ex 34:33-35] reflecting the glory of the Lord, are being changed into His likeness from one degree of glory to another..." (II Cor 3:18).

"To the humble, believing soul, the house of God on earth is the gate of heaven....Christ's representatives, are God's appointed agencies to prepare a people for the church above....From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets His people" (5T 491).

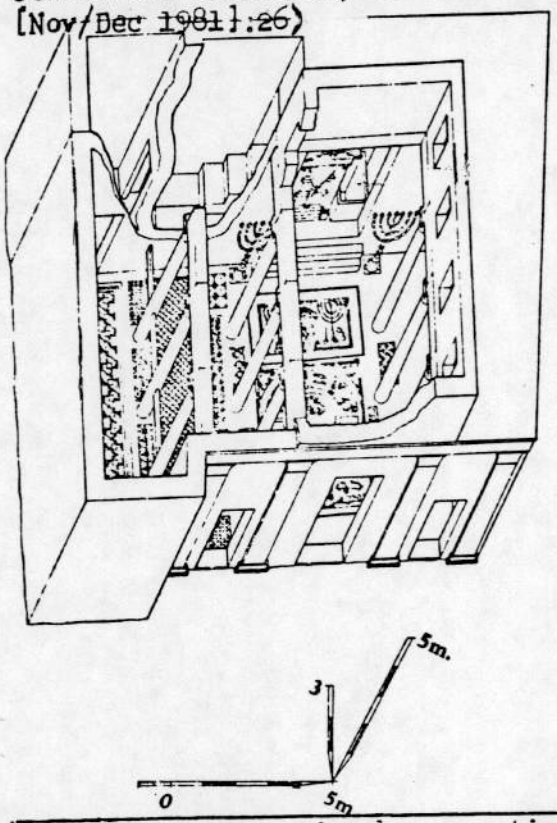
3. Comment. The blood of Passover brought Israel to Sinai and the tables of the Law, and that was Pentecost. The blood-offering brought the "Sinai Experience" which formed Israel into a nation with an enthroned King (Yahweh). [Since Israel was not a nation prior to the Sinai-event, she had to await "nationhood" and "Covenant" in order to legally have a King]. Altar offerings (with their blood) opened-up the Temple-Porch where the Hebrew king, at his accession to the throne, stood (next to the pillar Boaz, 2 Ki 11:14). The king, at his installation at the Porch, was given a copy of the essence of the national Sinai Covenant (2 Ki 11:12; Ps 2:7; Deut 17:18-20), which permanently was kept in the Most Holy Place (Deut 31:26). This recapitulation of the Sinai experience was further emphasized during the installation ceremony when the Covenant was renewed between "Yahweh and the king and people" (2 Ki 11:17). The revelation from Mount Sinai (remembered at Pentecost) was figuratively recreated at the Porch.

   These national events were reduced to a personal-level at the Synagogue. The entrant to the Synagogue would constitute the "living sacrifice, holy and acceptable to God" (Rom 12:1). The ancient rabbis stressed the importance of immersion in preparation for Shavuot (Feast of Weeks) in commemoration of the immersion of the Jews in the Red Sea prior to the Sinaitic revelation (Baer Hetev, Orach Chaim 494:7; Abraham P. Bloch. The Biblical and Historical Background of Jewish Customs and Ceremonies [New York, 1980], p. 247). In imitation of the king's installation ceremony, when God's Word was brought forth and the covenant was renewed at the Temple-Porch, the Synagogue's "Ark" was opened and Scripture was brought forth and the congregation would renew the Covenant during the sabbath-liturgy. The synagogal king and priest were identified with the crowned scrolls of Scripture. ("There are three crowns: the crown of Torah, the crown of Priesthood and the crown of Kingdom" [Avoth 4.7]) The Synagogue represented the Temple-Porch by two menorah lamps (symbols of Jachin and Boaz) which flanked the central apse (symbol of the Most Holy Place) which housed the Torah ark. Above the ark a decorative conch-shell was associated with a hanging ner tamid ("eternal light"), symbol of the Shekinah-glory.

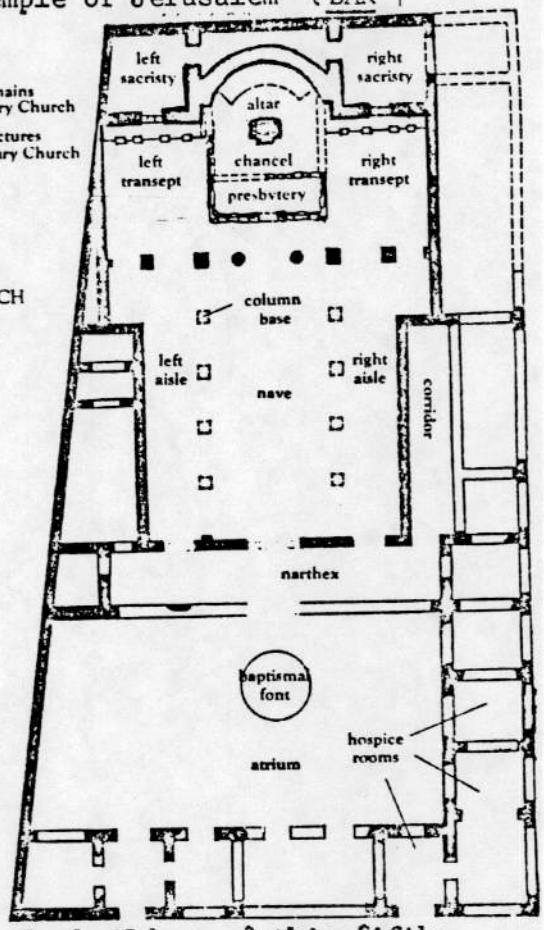
   Next to each of the two flanking "Sanctuary-Lamps" were placed small "thrones" which held the Scriptural scrolls to be read during the sabbath service. The kingly throne on the congregation's right was called "the seat of Moses"; the priestly throne on the other side was named "the seat of Elijah." It was Moses hidden in the cleft of the rock, who saw the back of the Glory after Yahweh passed by (Exod 33:17-23); and it was Elijah who in the same cave on Mount Sinai had a similar revelation (I Ki 19:9-13). While the words of Moses (from the Pentateuch) was read from his reading desk, a parallel passage (with the homily or sermon) from Elijah's lecturn was presented. The early Christians followed the same worship practices, but for them the Old Testament was associated with the seat of Moses and the New with the seat of Elijah (Rev 11:3-6).

4. Appendum. The Cloud-Pillar which led Israel from bondage to the Promised Land was featured in the light-ceremony of the Feast of Tabernacles. This Autumn feastival, which celebrated the results of the Day of Atonement, when all Israel came into harmony and peace with their God, represented the coming-out of the Shekinah to the congregation by the lighting-up of the two free-standing pillars of Jachin and Boaz. Jesus gave significance to this "light-ceremony" when He said that He was the world's Light (John 8:12; 9:5) and then healed the blind man; the symbol of blind Israel (John 9:1-11).

"It is now clear that our forebearers regarded their houses of worship... Jewish and Christian, as the successors to the Temple of Jerusalem" (BAR 7 [Nov/Dec 1981]:26)



Above: Reconstruction by an artist of the Jewish Hammath-Tiberias synagogue. Dates from the third, or early fourth century A.D. BAR 10/3 (May/June 1984):34.

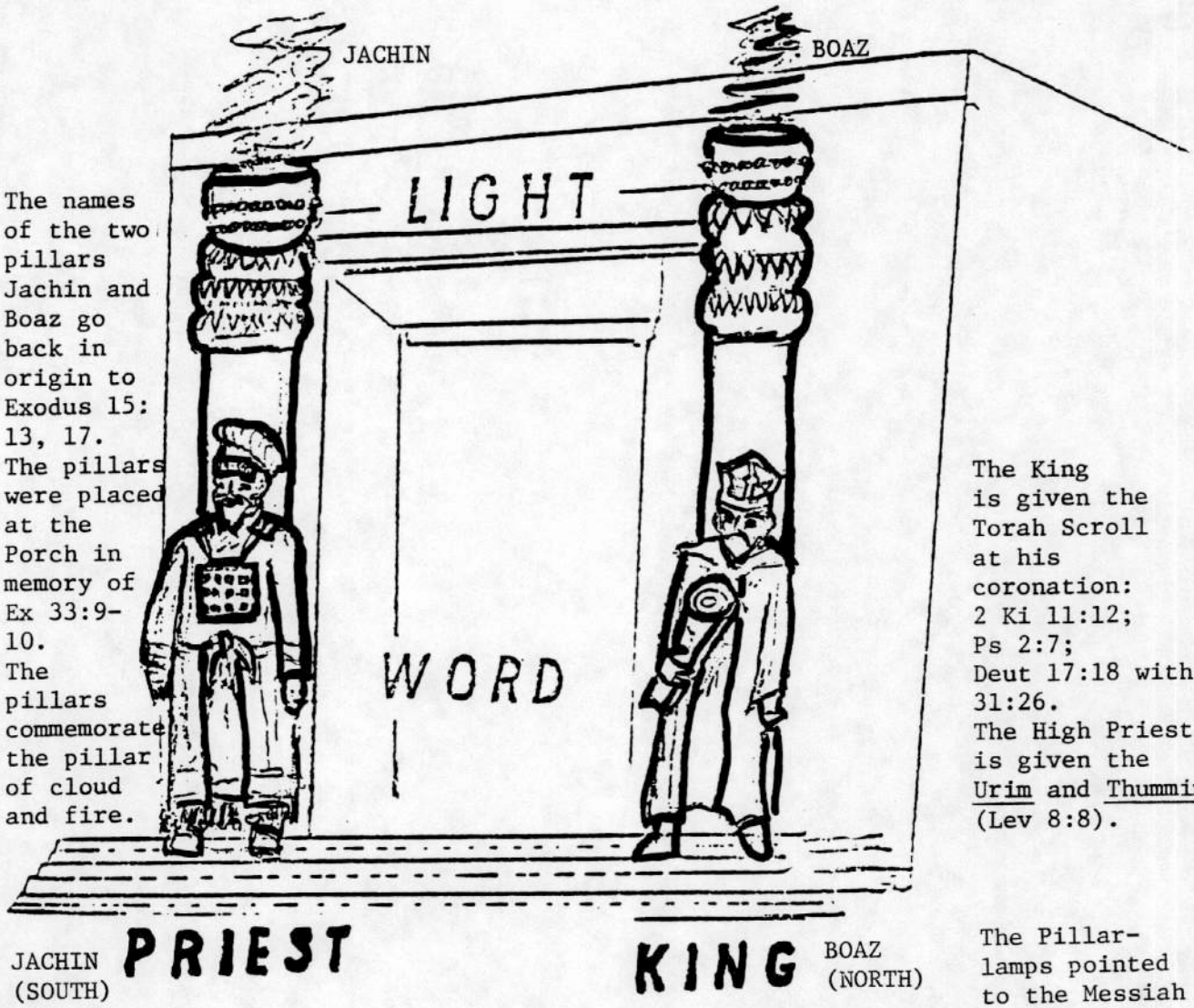


The builders of this fifth-century Christian Church built their altar on a stone where Jesus allegedly sat when He broke bread and fish to feed the multitudes near the shore of the Sea of Galilee (BAR 10/3 [May/June 1984]:24).

The daughter of the Jewish synagogue, the early Christian Church originally retained the synagogue's architectural symbolism; a symbolism which made a threefold linkage between the sanctuary of the Church, the Temple upon Mount Zion, and the heavenly Temple where Christ serves as the true High Priest.

The facade of Zion's Temple (with its free-standing lamp-pillars of Jachin and Boaz) recapitulated (by its symbols) Israel's Sinai "experience," when the Hebrew tribes were formed into a theocratic nation. Possessing the status of Mount Sinai, the Temple required, for admission, a three-day purification (compare Ex 19:10-15; 1QSa 1:25-26; BA 41 [Sept 1978]:117; JBL 97 [Dec 1978]:513). Every coronation day the new Hebrew monarch would bring forth at the Temple Porch the WORD (scroll of the Torah) of Yahweh, and the congregation would recaptitulate the event at Sinai when Israel first recognized by Covenant her Lord and "King" (cf. 2 Ki 11:12, 14, 17). It was a ceremony also imitated in the synagogue's interior facade where every Sabbath God's voice would be heard speaking (through Scripture) to each listening soul. And the congregation would renew her Covenant commitment to her Lord.

The early Christian Church presented the WORD in the apse, in front of the "nave" (ship). There behind the curtain was the mooring ankura (anchor, Heb 6:19). Architecturally the Church was conceived as representing the Body of Christ. The "Head" (Christ) was in the apse (Col 1:18); the transept represented outstretched arms in prayer (Ps. 141:2). The cross-shape formed by the nave and transept also represented Christ upon the Cross.



The names of the two pillars Jachin and Boaz go back in origin to Exodus 15: 13, 17. The pillars were placed at the Porch in memory of Ex 33:9-10. The pillars commemorate the pillar of cloud and fire.

The King is given the Torah Scroll at his coronation: 2 Ki 11:12; Ps 2:7; Deut 17:18 with 31:26. The High Priest is given the Urim and Thummim (Lev 8:8).

The Pillar-lamps pointed to the Messiah

THE PLACE WHERE THE KING WAS CORONATED (AT THE TEMPLE PORCH, NEXT TO BOAZ)

2 Ki 11:11.....During the coronation ceremony the king remains "standing near the pillar, as the custom was."

2 Chr 23:13....."the king standing by his pillar" at the entrance to the Temple [at Boaz, one of the entry pillars; 1 Ki 7:15-22].

2 Ki 23:3....."And the king stood by the pillar and made a covenant before Yahweh."

2 Chr 34:31.....The king stands "at his place;" the place reserved for royalty. This is a parallel passage to 2 Ki 23:3.

Ezek 46:2.....The prince's station is at the "doorpost of the gate;" at the entry Porch to the Temple. Compare Ezek 40:49.

Pss 89:36; 61:7....The Hebrew king's throne is located before God (who dwells within the Most Holy Place of the Temple).

THE PLACE WHERE THE HIGH PRIEST WAS INSTALLED IN HIS OFFICE (NEXT TO JACHIN)

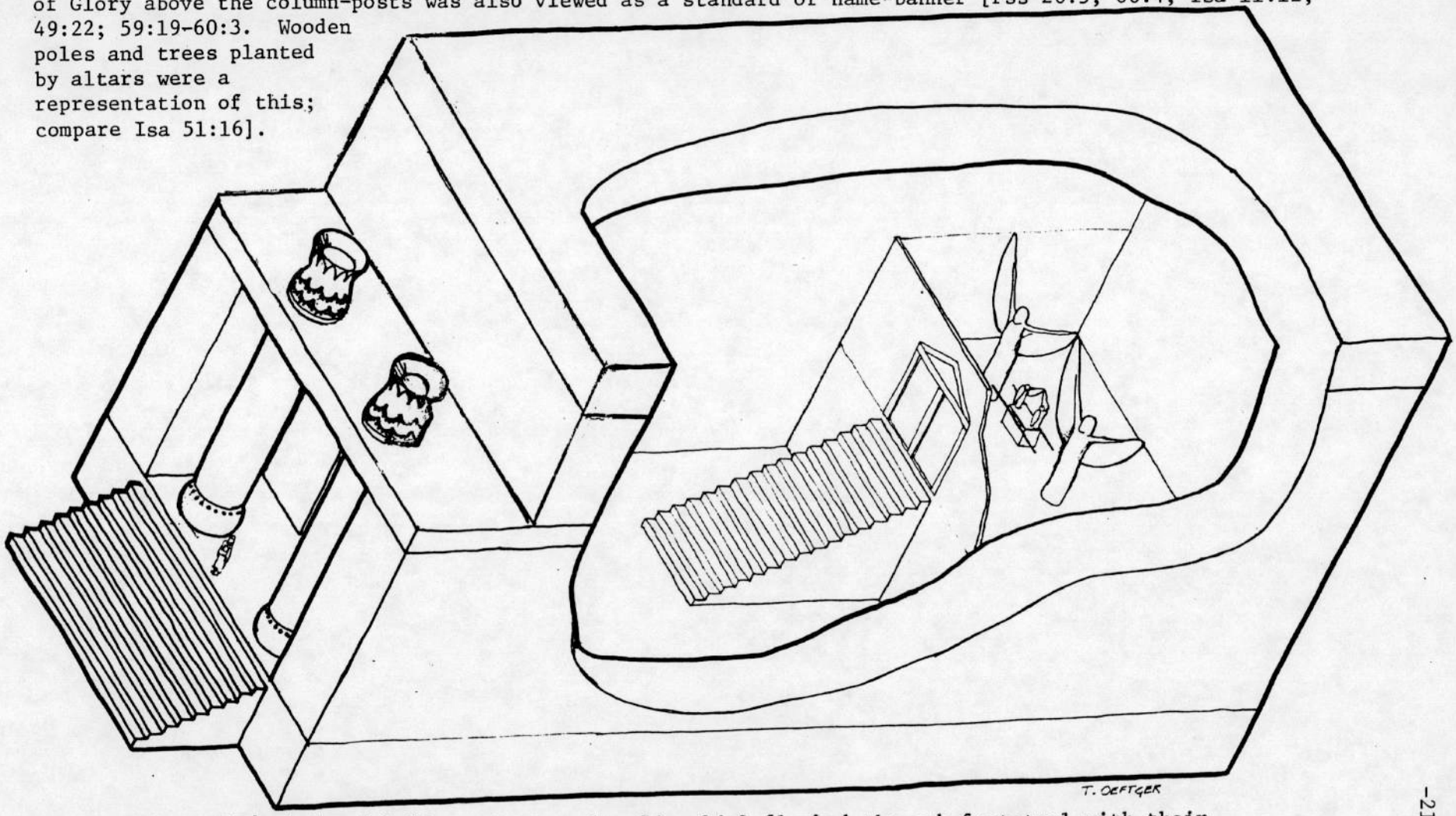
Lev 8:4, 33.....The investiture of Aaron as High Priest is at the entrance door of the Tabernacle.

I Chr 29:22.....Both the King and the High Priest are anointed together.

Zech 6:13.....The reserved place for the High Priest is by the King's throne. The text of the Old Greek places the priest at the right hand of the king (at the pillar Jachin).

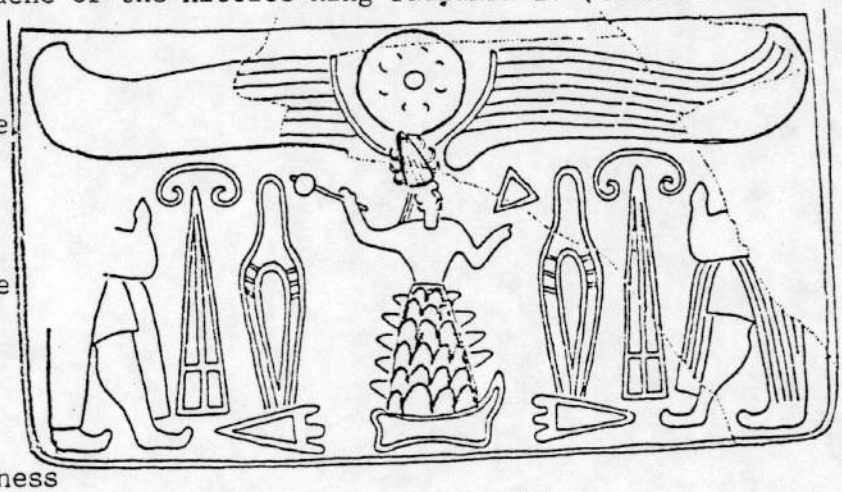
AN OVER-VIEW OF THE ARCHITECTURE OF THE SOLOMONIC TEMPLE

The Meaning of the Jachin and Boaz Porch Pillars: "Tabernacle-temple architecture...reflected the conceptualization of the Glory formation as the gate of heaven. The cloudy canopy of Glory with its two earthward projecting columns, the pillar of fire and pillar of cloud, formed an entry frame with lintel over two side posts--an entry to heaven. Since the Glory is identified as the Name of Yahweh [Deut 12:5, 11, 21; 14:23-24; 16:2, 6, 11; 26:2. I Ki 8:29; II Ki 23:27; Psalm 89:12-14], the canopy of Glory above the column-posts was also viewed as a standard or name-banner [Pss 20:5; 60:4; Isa 11:12; 49:22; 59:19-60:3. Wooden poles and trees planted by altars were a representation of this; compare Isa 51:16].



In the tabernacle's holy of holies, the two cherubim which flanked the ark-footstool with their outspread wings touching above as a firmament-lintel, a banner bearing the Name-Glory of the Spirit enthroned above, formed an entry-frame to heaven. This symbolism was duplicated at the entry to the sanctuary. Thus, the two bronze pillars standing at the temple entrance must be related to this pattern..." Meredith G. Kline. Images of the Spirit (Grand Rapids: Baker Book House, 1980), page 40.

The hieroglyphic royal cartouche of the Hittite king Tudḫalia IV (thirteenth century B.C.) set over his palace gate.



Gate inscription of Tuthaliya IV.

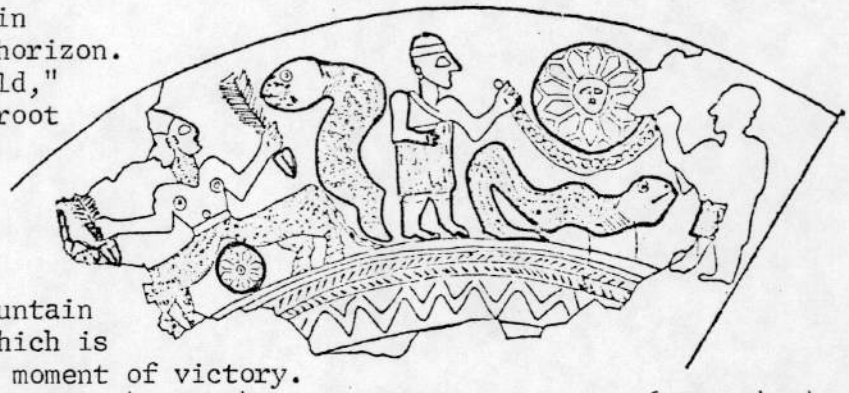
The entrance gate to a temple or palace in antiquity was assumed to have its analogue in the heavenly gate of the Sun-god. The place of the Sun's arrival, at dawn on the eastern horizon, was assumed to be a heavenly gate. Just as the Sun makes its appearance at the threshold of the gate of the universe, at the moment of victory, when darkness is defeated, so too, the earthly king, in mirror reflection of the celestial event, appears at his gate. The king's moment of victory usually is associated with his coronation,--in imitation of the Sun-god's coronation at the first sunrise on the day of creation. (Each morning the Sun defeats darkness and chaos, as he did on the day of creation and does, every year, on New Year's Day. These three moments coalesce; the ancients felt them to be essentially the same).

On either side of the Hittite king, pictured above, are two pillars, resembling Ionian columns (the two outermost flanking columns). While they indeed are presented as pillars, holding up the wings of the sun, they are also hieroglyphic characters. The "capitals" on the top mean "great;" the columns holding up the "capitals" mean "king." The columns were regarded as emblems of the king's headdress--a pointed cap/crown. The crown itself is a symbol of the "mooring post" upon which the sun finds support. If the "mooring post" is removed, the whole universe would be thrown into chaos! Immediately flanking the king are emblems that look like large "daggers." The flanking "daggers" are pictured as driven into signs meaning "la." They are hieroglyphic characters that represent the royal title "Labarna,"--the name of the first Hittite king, and the title of all succeeding kings. The whole picture reads: "My Sun, Great King Labarna Tudḫaliya." The monarch frequently was referred to as "My Sun" by his contemporaries.

Literature: Thomas M. Güterbock, Guide to the Ruins of Boğazkale (Boğazköy), privately published, 1966, pp. 36, 40-41. Kurt Bittel. Hattusha the Capital of the Hittites (New York, 1970), p. 89.

The winged sun-disk , supported by hieroglyphic characters which form a gate and also spell out the name and title of the earthly ruler, illustrate how the ancients viewed the gateway to the house of the god. The entrance gate into the Temple in Israel was thought of as representing the portal into heaven. The ruler in Israel also represented the heavenly King. "I have set My king on Zion, My holy hill" (Ps 2:6). (Notice in the above picture how the Hittite king is shown in close relation to the cosmic mountain). "The God of Israel, under whose wings you have come to take refuge" (Ruth 2:12).

Top picture: The Sun-god as commonly pictured on Akkadian seals at the moment of his rising at Spring time. He is characterized by rays ("horns") of light which issue forth from his shoulders and hands. As supreme judge, he "cuts decisions" with his saw-knife. Beneath the Sun-god is the mountain threshold on the eastern horizon. The word miptan, "threshold," is derived from the same root as peten, "serpent;" the evil serpent-dragon who not only guards the Underworld, but is the symbol of the power of darkness. The eastern mountain is split open (the rock which is smitten) at the Sun-god's moment of victory.



Compare: Zech 4:7; 14:4; Micah 1:4; Isa 40:3-5; II Ki 23:13; Rev 6:13; 14:14.

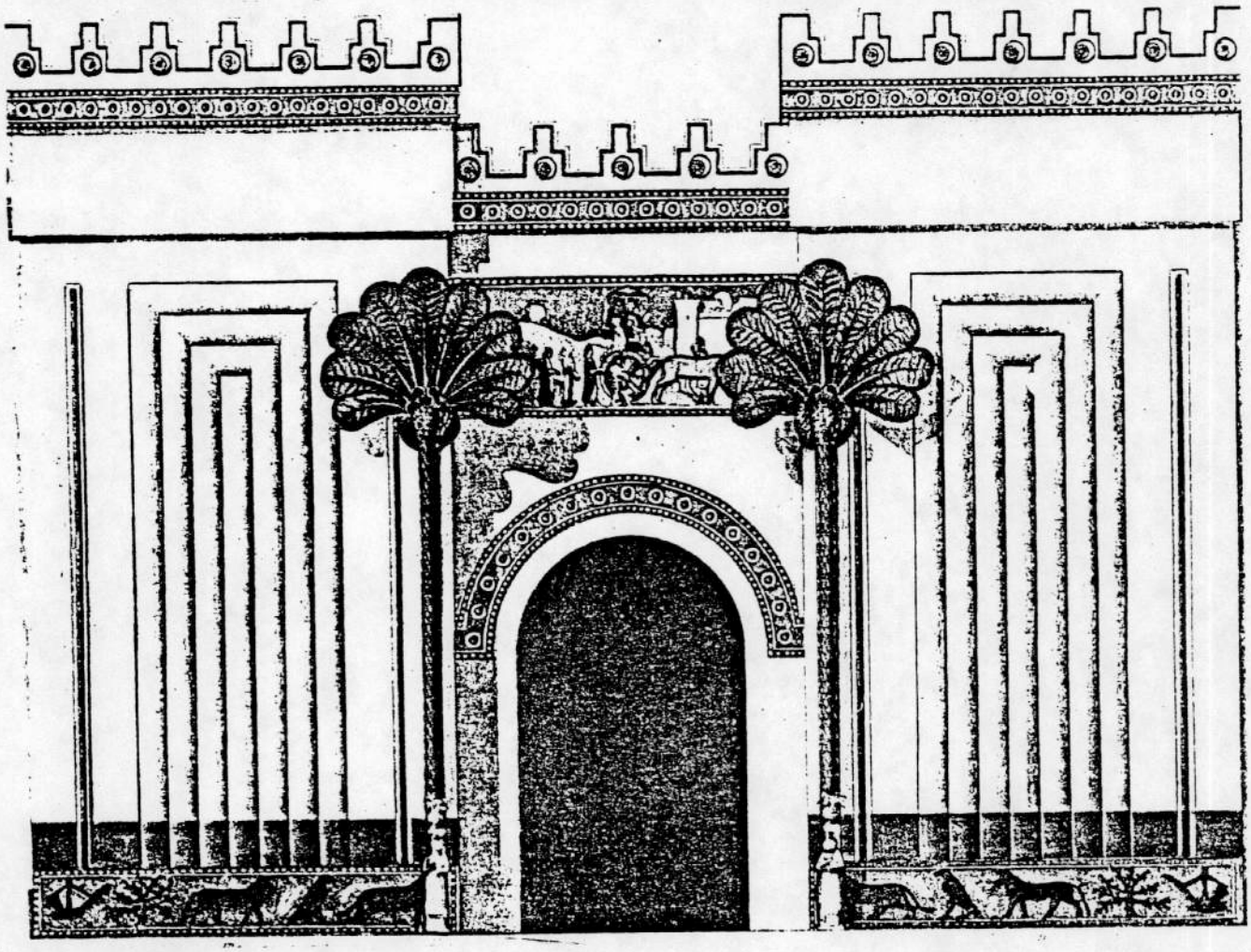
The lower picture: (from the ʿAin-Samiya silver cup dating from 2250-1850 B.C.) provides another view of the same event,--the conquest of the Sun-god over the serpent. Two succesive scenes survive. In the first scene (left) the weather-god guards himself by the use of two plants in his outstretched hands (plants to heal the venom poison from the serpent). By this means the horned dragon and the serpent are pushed aside for the Spring Sun which rises within the gates of the constellation of Taurus the Bull (April/May). The second scene (right) indicates that the two plants have become transformed into two heavenly beings; guards who hold the "bar" which contains the upper sky waters. The weather-god (Baʿal) now has the face of the victorious Spring sun. Below the ascending victor, the dragon-serpent lies defeated; forming a threshold (miptan) for the entrance of the heavenly king.

Note how the ancients viewed the above event. The famous hymn to Indra (India's Baʿal), Rig Veda I, 32, states: "...Indra....He slew the serpent, then discharged the waters...He slew the serpent lying on the mountain." Vritra (Vṛtra) is the "serpent lying on the mountain," or the mountain itself when it is split open. In the Odyssey, Athene says to Odysseus as she reveals to him the landscape of Ithaka, "And there Mount Neion with his forest on his back" (Homer, Odyssey xiii. 330). The Mountain withholds the waters, but is finally split open by a thunderbolt, allowing the waters to flow down his sides. A Ugaritic text speaks of the Canaanite goddess ʿAnat binding the dragon to the heights of Lebanon! (PRU, II.3.3-11). The Underworld was conceived of as a "Mountain" holding back the life-giving waters. The Mountain, in turn, is identified as the Netherworld Serpent of darkness and evil.

Ellen G. White on this symbolism as used in Scripture: "...the ceremony [of pouring water on the temple altar] which commemorated the smiting of the rock in the wilderness [Ps 78:15-16; Num 20:11]. That rock was a symbol of Him who by His death would cause living streams of salvation to flow to all who are athirst. Christ's words were the water of life. There in the presence of the assembled multitude [John 7:37-39] He set Himself apart to be smitten, that the water of life might flow to the world" (DA 454).

THE GATE AND ITS TWO GUARDIANS: THE DOORWAY OF THE TEMPLE OF SIN

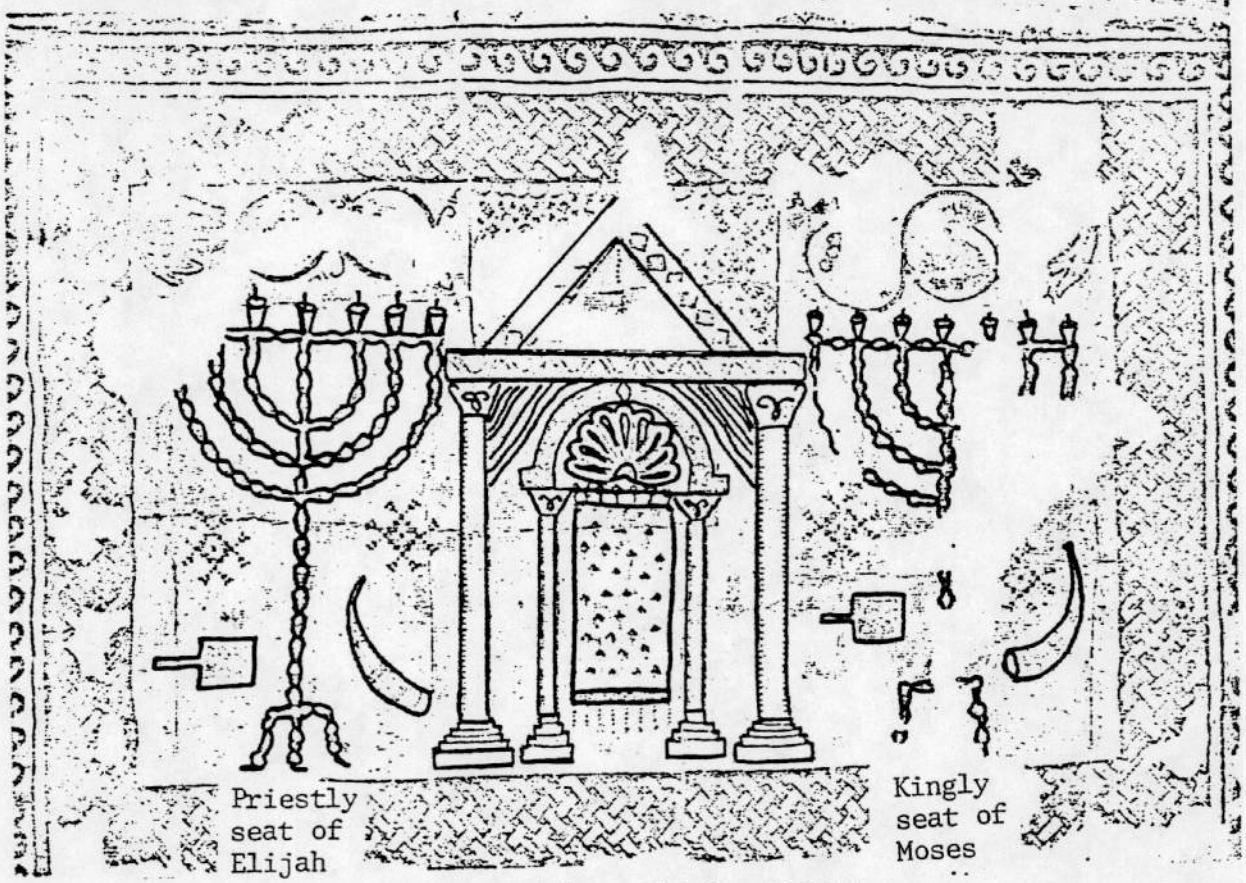
Reconstruction of the gate to the temple of Sin (Sumerian Nanna; firstborn son of Enlil the weather god; Sin is the full moon), at Dur Sharrukin (Khorsabad).



The temple to Sin, the Moon-god, was built by the Assyrian king Sargon II (722-705 B.C.) at his new capital Dur-Sharrukin (modern Khorsabad). Above the gate the king is pictured in his chariot, leading a procession. Below, on either side of the entrance, the royal procession is seen to include a number of "spiritual forces," who meekly follow their ruler. Leading the way into the temple is a lion, followed by an eagle, a bull, a fig-tree, and a plough at the end. These are symbols of the forces found in the world of nature; forces which effect the agricultural year. Sin's cosmic functions were essentially to light up the night, to measure time (the agricultural months), and to provide fertility. Moving slowly over the night sky, Father Moon was addressed as : "...lamp appearing in the clear skies, Sin, ever renewing himself, illuminating darkness....bringing forth day and night, establishing the month, bringing the year to completion..." The monthly lunar festivals were connected with the king and his house. The constellation of Leo the lion rules the summer night skies; the eagle, the constellation Aquila, is associated with the hunter Sagittarius of the rainy season of Autumn. Taurus the Bull, who rules the Spring months, evokes the fecundity of the flocks, the fig-tree the fertility of the orchards; and the plough the produce of the soil.

The portrayal of the two guardians of the gate conforms to the traditional iconography. They possess the attributes of two palm trees; symbols of the dawn goddess. The Dawn-goddess Ishtar is called "the Lady of the Date Clusters;" the gateway leads to the storehouse of dates, wool, meat, and dairy products.

Source: Andre Parrot. The Arts of Assyria (New York: Golden Press, 1961), p. 98.

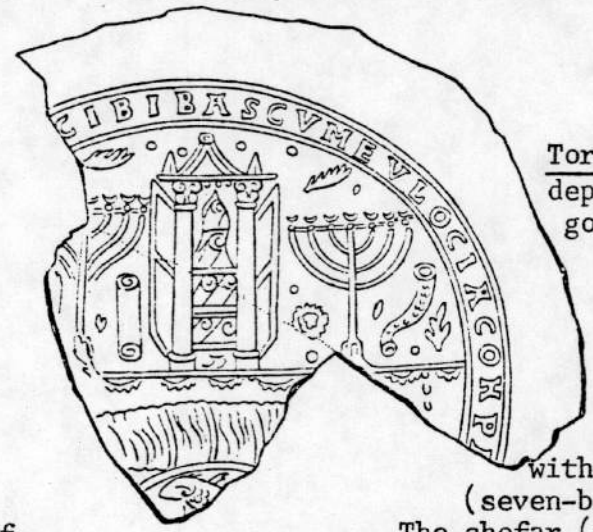


A mosaic from the Beth-shean synagogue.

"And I will grant my two witnesses [Old and New Testaments] power to prophesy for one thousand two hundred and sixty days, clothed in sackcloth. These are two olive trees [compare Ps 52:8] and two lampstands [where parallel Scriptures were read] which stand before the Lord of the earth [compare John 1:14; Rev 19:13]...They have power to shut the sky, that no rain may fall during the days of their prophesying [I Ki 17:1; the power of Elijah], and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they desire [Ex 4:9; 7:1; the power of Moses]." (Rev 11:3-4, 6). "After the reading of the Law and the Prophets....which are read [in the Hebrew synagogue] every Sabbath" (Acts 13:15, 17). "The scribes and Pharisees sit on Moses' seat [where the Torah was read from the right-hand lampstand]" (Matt 23:2). "Moses has had in every city those who preach him, for he is read every Sabbath in the synagogues" (Acts 15:21). "...and He went to the synagogue, as His custom was, on the Sabbath day. And he stood up to read [from the chair of Elijah at the left-hand lampstand]; and there was given to Him the book of the prophet Isaiah....And He said, 'Truly,...no prophet is acceptable in his own country. But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months...and Elijah was sent to none of them but only to Zarephath..." (Luke 4:16-17, 24-26). "For the lips of a priest should guard knowledge, and men should seek Torah from his mouth, for he is the messenger of the Lord of hosts" (Mal 2:7). "Remember the Torah of my servant Moses....Behold, I will send you Elijah..." (Mal 4:4-5). "For a Lamp is a Commandment, even the Torah is a Light" (Prov 6:23). "Thy Word is a Lamp to my feet and a Light to my path" (Ps 119:105). "...in the midst of the lampstands One like the Son of Man" (Rev 1:13). "...and the name by which He is called is the Word of God" (Rev 19:13).

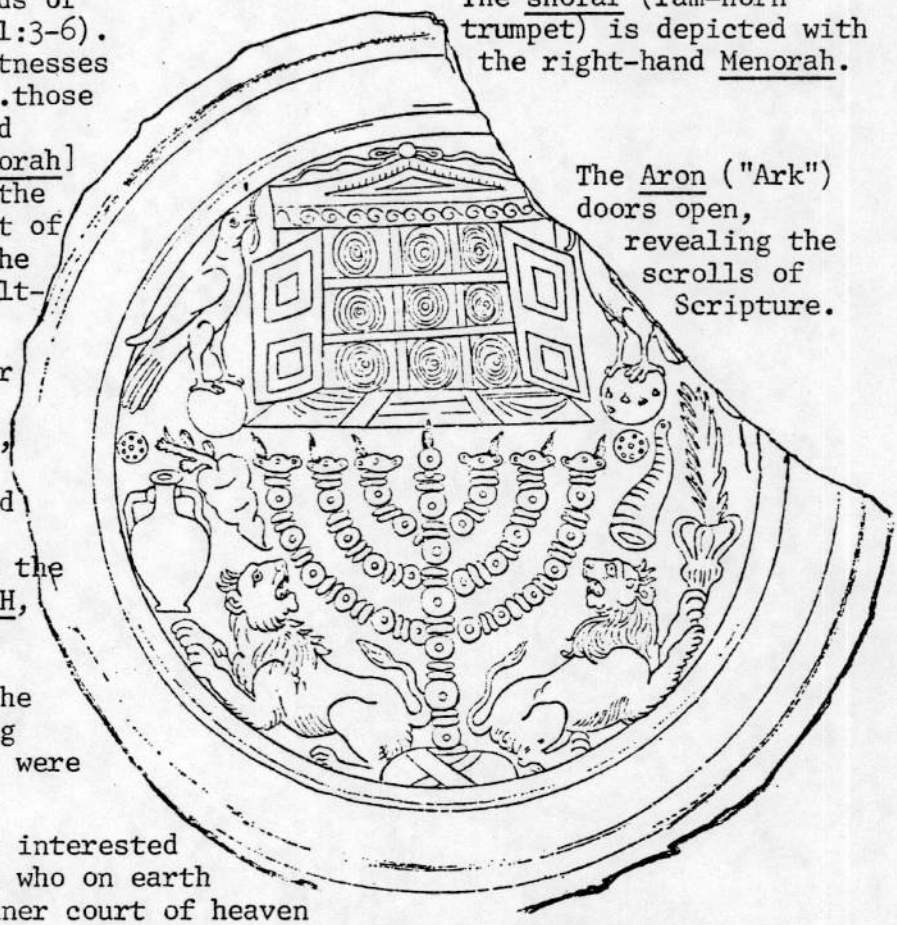
"Those who have assumed the ornaments of the sanctuary, but are not clothed with Christ's righteousness will then appear in the shame of their own nakedness" (PK 188). "The mission of the two anointed ones [Zech 4:14] is to communicate to God's people that heavenly grace which alone can make His word a lamp to the feet and light to the path" (COL 408). "The two witnesses [Rev 11:4] represent the Scriptures of the Old and the New Testament" (GC 267).

The Hebrew synagogue, whose architectural symbolism also was employed in the early Christian church (James 2:2; Rev 11:3-6), transfers the national ceremonies of the Temple services down to the individual level. While the Temple would present the king in the position of upholding the scroll of the Torah (II Ki 11:12-17; II Ki 23:2; Ps 2:7; Dt 17:18-20) kept in the Most Holy Place (Dt 31:24-26), the synagogue would present the crowned Word (compare Rev 19:13, 16) kept in the Ark within the qodesh (the central sacred niche). While the Temple would present the high priest as the king's advisor, possessing the Urim and Thummim, the synagogue provided, as a companion to the Torah, the words of the prophets (Acts 13:15; Rev 11:3-6). Note how these two synagogue Witnesses are spoken of in Rev 12:17: "...those who keep the commandments of God [the kingship function of the Torah] and bear testimony to Jesus....the testimony of Jesus is the spirit of prophecy" (Rev 12:17; 19:10) [the high priestly function of consulting the Urim and Thummim].



Torah scrolls depicted on gold-glass.

Notice the standing Scripture scroll which is identified with the Menorah (seven-branched lamp). The shofar (ram-horn trumpet) is depicted with the right-hand Menorah.



The Aron ("Ark") doors open, revealing the scrolls of Scripture.

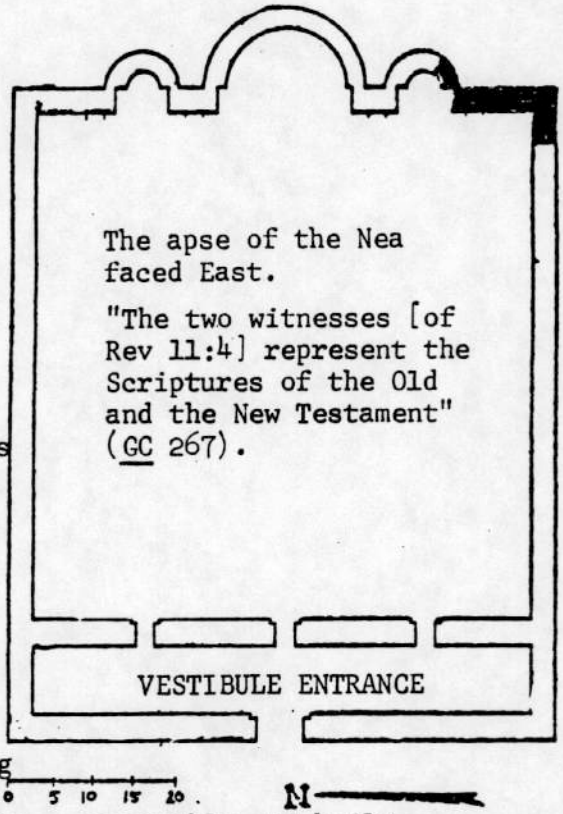
"Are you a prophet? I have ever responded, I am the Lord's messenger" (Selected Messages I, pp. 31-32). "Little heed is given to the Bible, and the Lord has given a lesser light [Mrs. White] to lead men and women to the greater light [Scriptures]" (R&H, Jan 20, 1903). The central Ark with scrolls of Scripture was associated with the Shekinah, the greater light. The two flanking "Messengers" (Mal 2:7; Rev 1:2) were lesser, derivative lamps.

"Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God. In the inner court of heaven they listen to the testimony of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving from the worshipers below is taken up in the heavenly anthem, and praise and rejoicing sound through the heavenly courts because Christ has not died in vain for the fallen sons of Adam" (6 T 366).

"(Ps 105:26), 'He sent Moses his servant and Aaron whom he had chosen.' And also to this generation he sendeth two, corresponding to those other two. 'Send out thy light and thy truth' (Ps 43:3). 'Thy light', that is the Prophet Elijah of the house of Aaron, of whom it is written (Num 8:2), 'the seven lamps shall throw their light in front of the lampstand'. And 'thy truth', that is Messiah ben David [who bears the Torah scroll of Moses]..." (Midrash Tehill. xliii).

"Behold My Servant....a bruised qanah ["canon"--the stem of the Menorah] He will not break/ And a dimly burning wick [Sanctuary lamp] He will not quench" (Is 42:1, 3).

When the Scroll-Witness (Scripture) became unfit for its sacred duties in the synagogue, then the Word was laid to rest in the geniza, beneath the bema. In the Christian Church (synagogue), this burial place for God's Witness was below the high altar, in front of the apse, at the eastern end of the Church. The church of St. Peter was built at the traditional place of the Apostle's martyrdom, the high altar marking the spot. The altar of the church at Pergamum presumably was built over the place where Antipas was the faithful Witness (Rev 2:13). "I saw under the altar the souls of those who had been slain..." (Rev 6:9). The actual Witness under the altar is the Word.

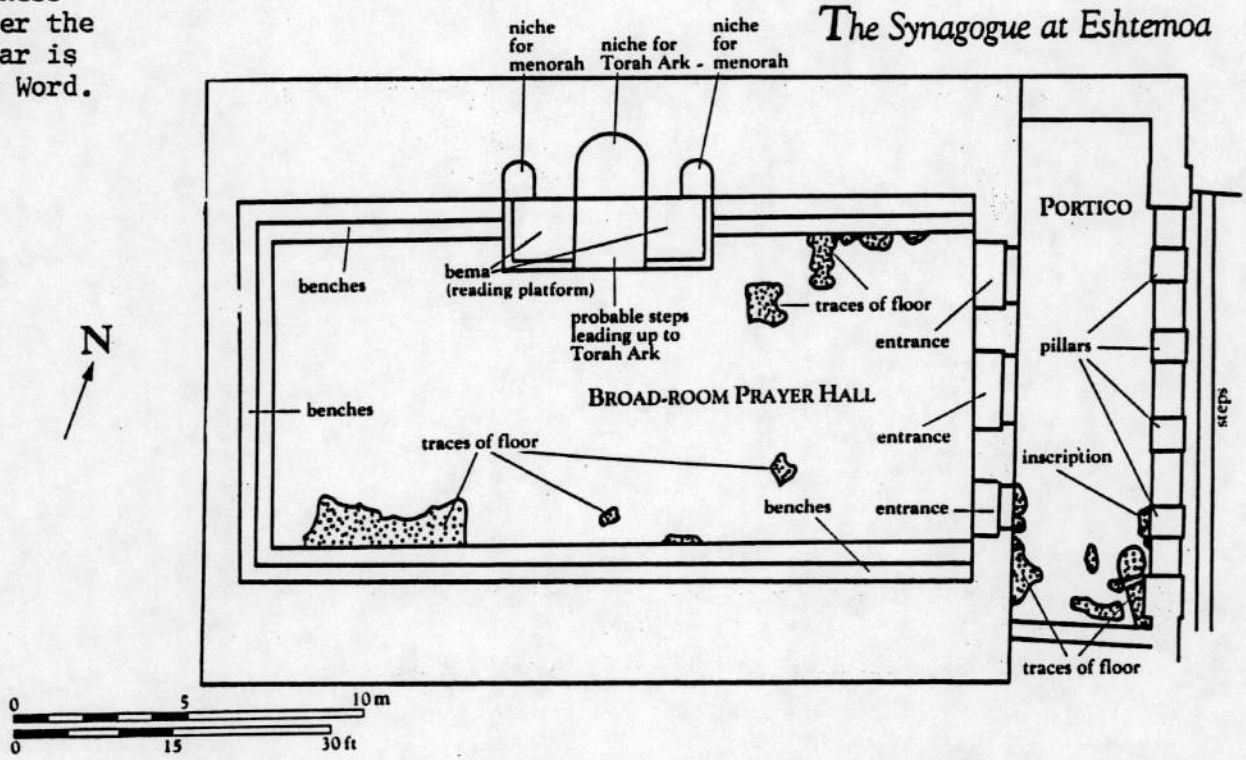


The apse of the Nea faced East.

"The two witnesses [of Rev 11:4] represent the Scriptures of the Old and the New Testament" (GC 267).

Of the three niches, the central (and largest) one served as the sacred niche (the Qodesh or apse) for the ark (containing Scripture scrolls). The two smaller flanking niches contained menorahs. These flanking side niches, with their lights, served as symbolic backdrops for the two witnesses of the central Word. From these flanking positions, the Law and the Prophets were read (Acts 13:15; Rev 11:3-6). The mediaeval Christian Church referred to these two pulpits as the "double chancel." "For the lips of a priest should guard knowledge, and men should seek Torah [Scripture] from his mouth, for he is the Messenger of the Lord of Hosts" (Mal 2:7)

The Synagogue at Eshtemoa



Top: Plan of the Christian Nea ("New" Church), Byzantine structure at Jerusalem. This church was consecrated on November 20, A.D. 543. Biblical Archaeology Review 4/1 (March 1978):48.
Bottom: the Eshtemoa Synagogue dates from the third or fourth century A.D. BAR 13/6 (Nov/Dec 1987):41. Compare Hachlili, BASOR 223 (1976):43.

The Hebrew synagogue's sacred niche, with recessed scallop-shell (symbol of the Shekinah glory), represented the Most Holy Place of the Temple. Crowned scrolls of Scripture were "enthroned" in the Holy Ark within the niche. The symbolism of this sacred focal point of worship was transmitted to Christianity in the form of the apse. Within this throne room sat the visible presence of Christ: the enthroned Word. Jesus "is called Faithful and True [Witness]....the name by which He is called is The Word of God....He has a name inscribed, King of kings and Lord of lords" (Rev 19:11, 13, 16). Compare the picture on the right which depicts (as a painting) the first Council of Nicaea (A.D. 325). Within the central Church Apse is the Lord of the earth: the enthroned Word of God. At the congregation's right is the Emperor Constantine I. To the Emperor's right is the Spanish Bishop Hosius of Cordoba. Symbolically buried beneath their feet (not shown here) is Arius, a priest in Egypt, who declared that Christ was not of identical substance (consubstantial) with God the Father.

Source: Peter Bamm, The Kingdoms of Christ (New York, 1959), pp. 169, 355.

The indwelling Glory of the Temple, which issues forth the Word, was frequently presented as feminine. She is seen as Wisdom, in Proverbs 8, which guides men, governs the Covenant Community, and is the personified power of God's creative activity (8:5-30). The scallop-shell, representing God's visible Glory, was a well-known symbol of Dawn; an emergent Light which destroys the powers of darkness.

The word "cathedral" comes from the Latin word cathedra, meaning a chair or throne, because it was the Word of God from the throne of early churches which taught the Christian way of life; illuminating the path one should follow. Paul, in 2 Thess 2:3-4, predicted that the "Man of Sin" would "take his seat in the temple of God, proclaiming himself to be God" (a paraphrase of Dan 7:25 and Eze 28:2). In A.D. 503 a Roman Synod bestowed the title "Vicar of Christ" upon the Bishop of Rome; in 533 the Emperor Justinian recognized the Bishop of Rome as the "Head of all the holy Churches;" which was militarily enforced in 538. Pope Vigilius was seated on the papal chair in 538 by Justinian, who as Emperor then amplified papal power by the Pragmatic Sanction of 554 which allowed the all powerful bishop to speak and act in the name of the Emperor. By this time the Pope had not only usurped the throne, from which the Word should have spoken, but also had received the throne of ancient Rome (see Rev 13:2). From the throne room of every cathedral came the false doctrines of the bishops; the bishop of Rome annunciating church dogma by speaking ex-cathedra!

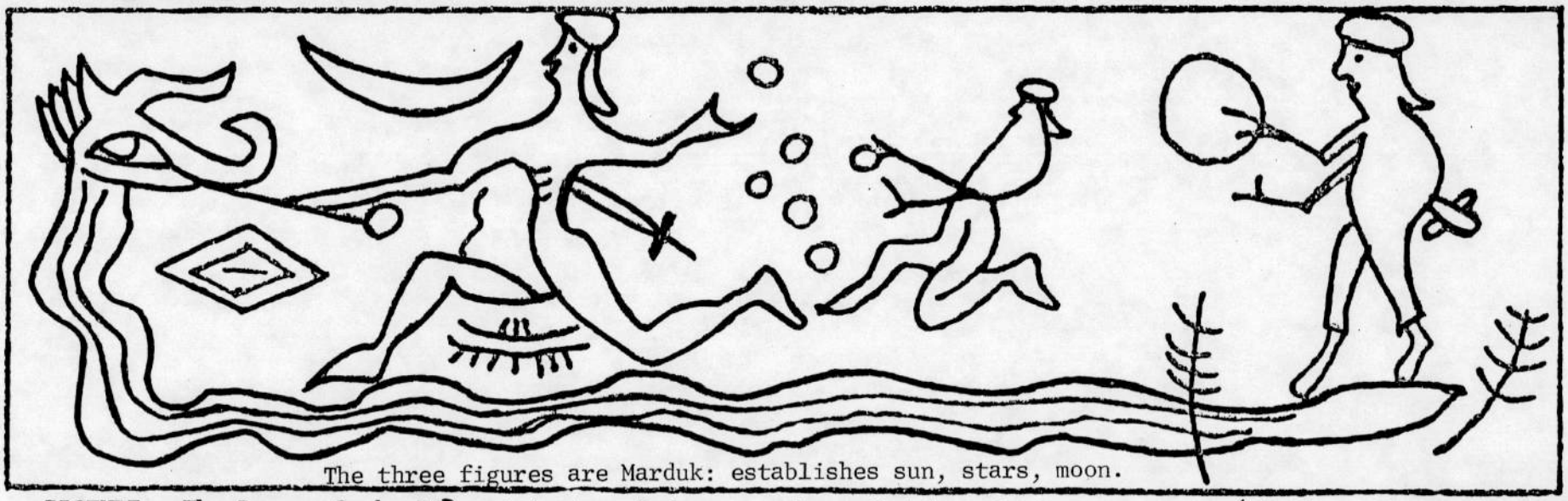
"The noontide of the Papacy was the world's moral midnight. The Holy Scriptures were almost unknown, not only to the people, but to the priests. ...the papist leaders hated the light which would reveal their sins. God's law...having been removed, they exercised power without limit, and practiced vice without restraint. Fraud, avarice, and profligacy prevailed." (E.G. White, The Story of Redemption, p. 334).

THE ANIMATED RIVER DRAGON (COMPARE ESPECIALLY PSALM 74:12-17):

Baal, the Canaanite god of rainfall and fertility, does battle against Yam (Sea), alias Nahar (River). By subduing him, Baal acquires dominion over the Winter-Sea of darkness. Baal thus is able to regulate the seasons of the rains. (ANET 129-131).

In Assyria-Babylonia, Marduk, whose face is the Spring Sun and whose chariot is the storm-cloud, fights the sea-monster Ti'amat (Sea). The victorious Marduk splits open the personified oceanic river so that he might bring forth, from the dead carcass, material for his "artful works," the building up of the structure of the cosmos. (ANET 67).

The creation myth especially is related to the "creation" (formation) of the known folk-society. Baal's defeat of Sir River, for example, was related to commemorate the founding of the city of Ugarit. Compare Psalm 74:12-17: The Flood-dragon is defeated (verses 13-14), then luminaries are established (v. 16).



The three figures are Marduk: establishes sun, stars, moon.

PICTURE: The Dragon-Snake Ti'amat is trampled upon and muzzled by a hook in the jaws (the hero-figure is Marduk
Source: F.S. Bodenheimer, Animal and Man in Bible Lands (Leiden, 1972), vol. II, Fig. 19.

Biblical analogues: In Isa 51:9-10, the sea, that is divided asunder for the escaping Israelites, so that they might flee from bondage (cf. Ex 14:21-22), is the sea that plays the role of the smitten dragon. A hook and nose-rope (Job 41:1-2) hooks the jaws (Eze 29:4; 38:4) in order to muzzle the dragon (Job 26:13; Ps 68:22 [Anchor Bible]). The back of the monster is trampled upon (Job 9:8). In Isa 8:7-8, the Assyrian army is portrayed as an overflowing flood of a river-dragon. The wing of the snake-river consists of an animated flood (Assyrian army) which sweeps over Judah. Immanuel is the Supernatural-Hero able to defeat the flood-dragon. Compare Dan 9:26-27 (where the Hero is the Messiah against the winged dragon-snake). Note the ancient illustrations in: S.N. Kramer, Sumerian Mythology (New York, 1961), p. 78

In Rev 17:3-5, the Woman Babylon sits on a dragon-beast (reminiscent of the city Babylon, located on the Euphrates river). The mystical Woman Babylon is the Apostate Church (17:5; 18:7), whose foundation-support is the mystical river-dragon: "The waters that you saw, where the harlot is seated, are peoples and multitudes and nations and tongues" (17:15). "A sword [hereb] upon the Chaldeans....a drought [horeb] upon her waters, that they may be dried up" (Jer 50:35, 38). Note the drying-up of the Euphrates in the sixth plague (Rev 16:12) and the death of the Sea (Rev 21:1).

Copied by Eric Shadle for Dr. Waterhouse

The Kassite king Agum II (cir. 1500 B.C.) states that he set up a tamtu (a cultic "sea") in the temple of Shamash, in connection with his celebration of the return of the images of Marduk and Ṣarpanit to Babylon. [H. C. Rawlinson, The Cuneiform Inscriptions of Western Asia (London, 1861-1884), Plate 33].

The depiction here is that of the god Marduk, whose image is set up on a tamtu in the temple. A cuneiform text reads: "Tiamat is the seat of Bel [lord Marduk] on which Bel sits" (JNES 28 [1969]:161). Note that Marduk is portrayed standing on his "seat" --indicating his victory over the sea-monster.

The divine conqueror stands in victory over the Deluge, personified as a crouching monster/dragon called "Abubu" and "Tiamat" (CAD vol A:79, 93).

By conquering the unruly waters of pre-creation chaos, Marduk is able to take his "seat" as world ruler.

"Yahweh is enthroned on the Flood" (Ps 29:10). "In her heart she says, 'A queen I sit ...(Rev 18:7). "...the great harlot who is seated upon many waters...a scarlet beast...and the beast will hate the harlot and make her desolate..." (Rev 17:1, 3, 16).

Above: The celestial enthronement of the god Marduk takes place only with the defeat of the unruly flood waters, symbolized by the river-dragon.

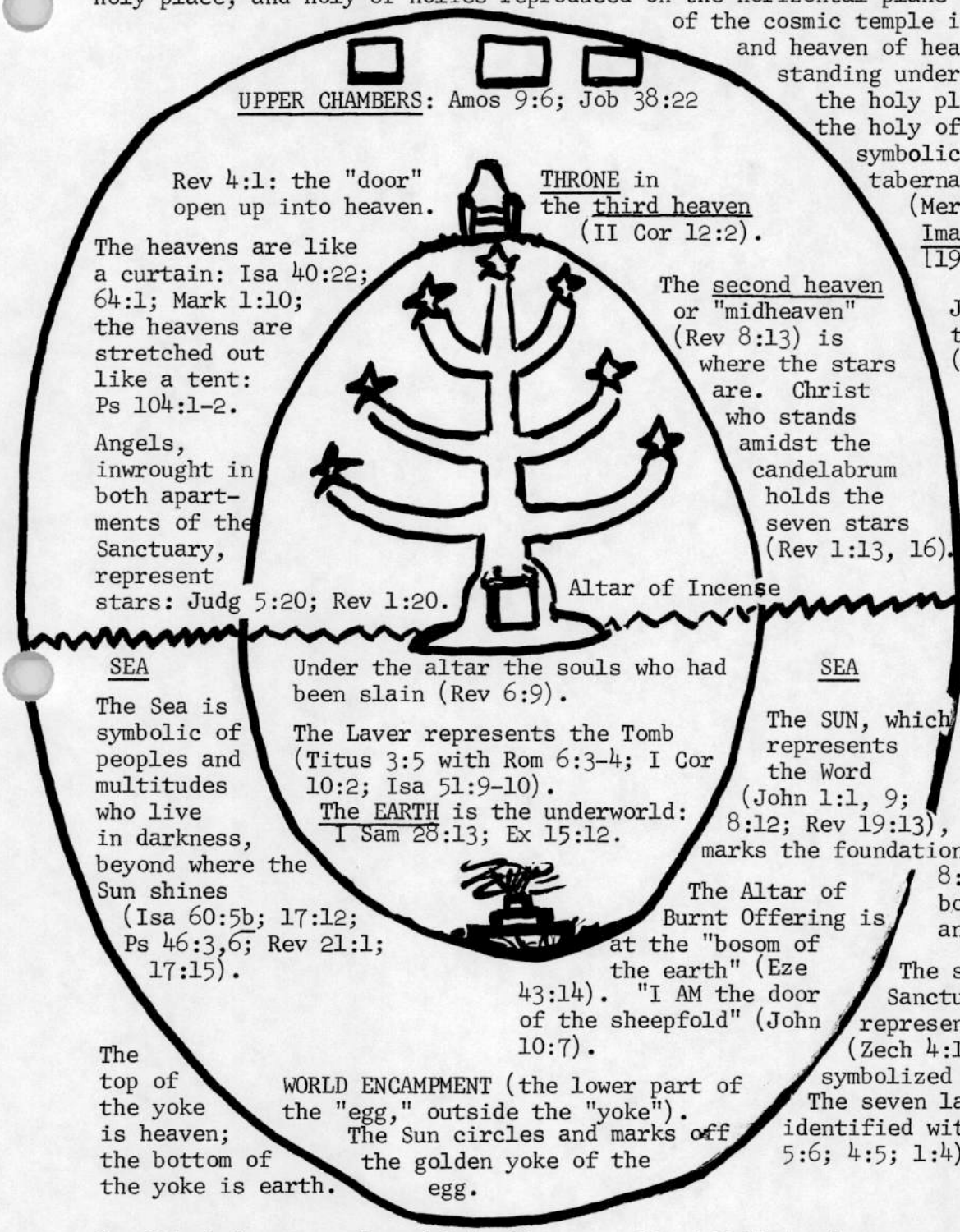
Below is the earthly reflection of the cosmic victory: the Assyrian king Sennacherib wins his throne with the defeat of the unruly elements. In the terrestrial mirror-reflection, the cosmic river dragon turns out to be a multitude of enemy foes (twelve Israelites from the Judean city of Lachish).

"The waters that you saw, where the harlot is seated, are peoples and multitudes and nations and tongues" (Rev 17:15).

God is "enthroned on the praises of Israel" (Ps 22:3).

Drawn by Ronald E. Ruskjer
for Dr. Waterhouse (July 30, 1975)

Every temple was anciently held to be an image, in miniature, of the universe. "The temple, in these speculations, becomes a microcosm of the universe" (R.J. Clifford, The Cosmic Mountain in Canaan and the Old Testament [1972], p. 27). "The overall floor plan of the tabernacle with its divisions into outer court, holy place, and holy of holies reproduced on the horizontal plane the sectioning of the cosmic temple into earth, heaven, and heaven of heavens....the court standing under the open sky and the holy place, along with the holy of holies, under the symbolic heavens of the tabernacle coverings" (Meredith G. Kline, Images of the Spirit [1980], p. 41).



Jesus is the Bread of the Sanctuary which (like the manna) came down from heaven (John 6:41, 50-51; Ps 105:40).

"I will go to the mountain of myrrh" (Altar of Incense) (Song of Songs 4:6); "myrrh" in Hebrew also may refer to Mt. Moriah.

The Laver is called the "Sea" (I Ki 7:24; II Ki 16:17); a fresh water basin marked off by the "Sun."

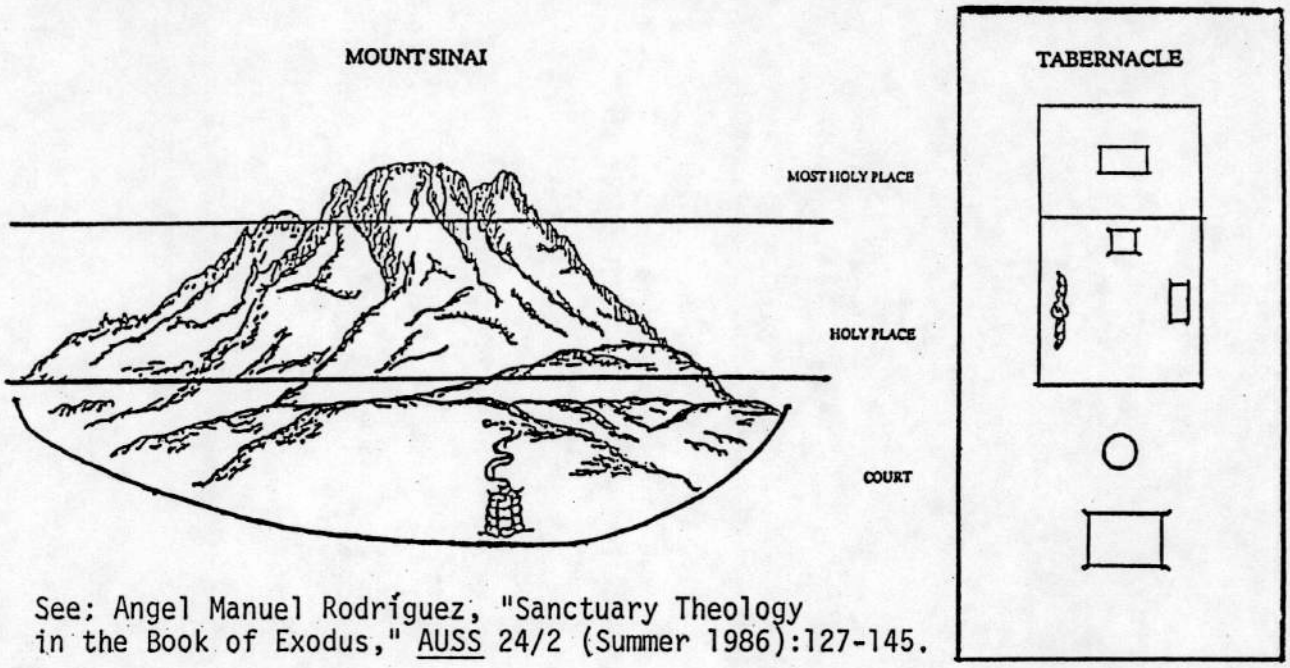
The seven lamps of the Sanctuary candelabrum represent the eyes of the Lord (Zech 4:10); they are angels symbolized as stars (Rev 1:16, 20). The seven lamps of fire are further identified with the Holy Spirit (Rev 5:6; 4:5; 1:4).

1. First Heaven...where birds fly.....First Hell is where men are buried (Rev 6:9).
2. Second Heaven where the stars are....Second Hell is where the fallen stars are.
3. Third Heaven is God's abode.....Third Hell is the place of final destruction.

On the fallen stars, see: Isa 14:12, 15 (Lucifer is cast down to Sheol/the Pit); Rev 9:1 (the fallen star opens the shaft to the Abyss); see Enoch 21:1-7 (seven bound stars. Josephus states that the inner curtain of the Temple represented the heavens; that the seven lamps signified the seven planets; and that the twelve loaves represented the circle of the zodiac and the year (Wars of the Jews V.5.4-5).

See Appendix IV (bottom of page 8) on how the ancient Jews viewed the Sanctuary.

"Sinai in the Sanctuary" (Ps 68:17). The coronation ceremony at the Temple-Porch recapitulated the "Sinai experience" (2 Ki 11:12-14, 17).



See: Angel Manuel Rodríguez, "Sanctuary Theology in the Book of Exodus," AUSS 24/2 (Summer 1986):127-145.

MOUNT SINAI AND THE TABERNACLE
(Sketch by Angel Manuel Rodríguez)

1. While Yahweh enters into a Covenant (a "Suzerainty Covenant") with Israel at Sinai, the people themselves were not to have access to the mountain. "Take heed that you do not go up into the mountain or touch the border of it" (Ex 19:12). The meeting place of the Encampment is at the mountain,--where later the appointed meeting place between God and His people is at the Sanctuary (Ex 29:43).

2. The fence around the mountain (19:12), with an altar at the lower slope, obviously represented the priestly "Outer Court;" for only certain young men especially selected by Moses could go beyond the fence to offer sacrifices upon the representation of the Altar of Burnt Offering (Ex 24:4-5). Access to the mountain itself was limited to Moses, Aaron, Nadab, Abihu, and the seventy elders of Israel (Ex 24:1). The limited group who could climb the slope would symbolize the priests of the Sanctuary.

3. The First Apartment (Holy Place) corresponds to the upper, mid-slopes of Sinai where Aaron, his priestly sons, and the seventy elders could ascend to see where Yahweh was standing upon "a pavement of sapphire stone, like the very heaven for clearness" (Ex 24:9-10). Significantly, there in the presence of God this "priestly group" participated in a covenant meal; they "ate and drank" (24:11). ["In the offering of incense the priest was brought...directly into the presence of God....As the inner vail of the sanctuary did not extend to the top of the building, the glory of God, was manifested above the mercy-seat, was partially visible from the first apartment" (PP 353)]

4. The Most Holy Place was represented by the top of Sinai where only Moses alone could ascend to obtain the tables of stone containing God's Law (Ex 24:2, 12). Upon Sinai's summit was God's glory (24:16).

Note Ex 30:26-27. Moses goes first into the Most Holy Place and next into the Holy Place at the inauguration-anointing of the Sanctuary. A type of the Pentecostal inauguration event.

UNDERSTANDING HEBREWS CHAPTER 9

INTO WHICH APARTMENT OF THE SANCTUARY DID CHRIST ENTER AT HIS ASCENSION?

"...Christ's mission was not for judgment, but for salvation. 'God sent not His Son into the world to condemn the world; but that the world through Him might be saved' John 3:17" (DA 210-211). This is the theme of Hebrews 9!

That Hebrews 9 and 10 deal with Christ's inauguration as the Church's high priest (Heb 9:11-12; 23-24; 6:19-20) and His heavenly ministry through the two apartments of the Sanctuary (Heb 4:14; 10:20; 9:28) is born out by the following texts: [Compare E.G. White remarks in GC, pp. 413, 417-418, 420-421]

Acts 2.....The New Testament associates Christ's Ascension with Pentecost, not the Day of Atonement. John sees the heavenly Jesus in the First Apartment in A.D. 95 (Rev 1:13). Note that the seven lamps of fire, of the First Apartment, are before the Throne (Rev 4:5).

Lev 9:8, 15, 22.....The situation which called for the blood of goats and calves occurred at the inauguration or commencement of Aaron's high-priestly ministry in the earthly sanctuary. Heb 9:12 takes up the inaugural theme and applies it to Christ's ministry in the heavenly Sanctuary.

Num 19:1-10.....The red-heifer ritual was performed to obtain ceremonial cleanliness and has no reference to the Day of Atonement; it is this ritual that is spoken of in Heb 9:13.

Psalm 110.....A coronation psalm in which the Son of David (Matt 22:43-44) is invested as both king and high priest after the order of Melchizedek. Psalm 110 serves as the primary text for the entire exposition of the first twelve chapters of Hebrews.

II Ki 11:12-17.....According to the Hebrew coronation custom, the newly installed ruler receives the crown as he stands next to the pillar [Boaz], at the porch-entrance of the Temple. (Compare II Ki 23:2-3; I Ki 15:4; Ps 110:5).

Lev 8:4, 33.....The investiture of Aaron, which installed him as Israel's first high priest, took place at the entrance door of the tabernacle. Jesus, our great Antitype, became our true High Priest at the entrance to the First Apartment. Note the theme of Christ's exaltation in Heb 1:4; 2:7; 5:5.

Heb 9:11-12.....With His becoming High Priest, Christ entered "once for all" into ta hagia, "the holy places" (plural). In this context it would be incorrect to limit ta hagia to the Most Holy Place which is called hagia hagion in Heb 9:3. Note the mem...dé ("on the one hand...on the other hand") construction of Heb 9:1, 11; Christ fulfills the earthly pattern as provided in Heb 9:1-7.

Num 18:7.....The phrase "within the veil" (Heb 6:19), as used in the Old Testament, designates the first veil at the entrance of the holy place. That curtain veil is spoken of as Christ's "flesh" (Heb 10:20). For it is at this side of the veil that Jesus offered His fleshly body, which opens heaven to earthly believers.

Isa 66:1.....Heaven is God's throne and the earth is His footstool (also Matt 5:34-35). The "tent of meeting" was the Lord's dwelling place among His people (Lev 16:16). To enter heaven is to be at God's throne. God is enthroned on the praises of Israel (Ps 22:3).

Gn 48:13-14; 13:9....The person at the "right" hand was regarded as extending obliquely in front of the main figure, and not perpendicularly to the sides. Jacob was able to place his right hand on Ephraim--though Ephraim was at Jacob's left hand! Thus it is with Jesus--at the right hand of God (Heb 1:3)=before God. (Compare: Ps 61:7; Ps 89:36).

THE USE OF TA HAGIA, "THE HOLY PLACES" IN HEBREWS

The chart below is taken from A.P. Salom, "Ta Hagia in the Epistle to Hebrews," Andrews University Seminary Studies 5 (January 1967):59-70 [page 61]

Reference	Greek	
8:2	τῶν ἁγίων	...8:2 "He is the minister of the holies"
9:1	Τό τε ἅγιον	...9:1 "an earthly holy..." [Sanctuary of the world]
9:2	Ἅγια	...9:2 "the first...is called Holies." [No definite artic.]
9:3	Ἅγια Ἁγίων	...9:3 "beyond the second veil...called Holy of Holies."
9:8	τῶν ἁγίων	...9:8 "the way of the holies is not yet visible..."
9:12	τὰ ἅγια	...9:12 "entered once for all into the holies..."
9:24	ἅγια	...9:24 "enter into holies made with hands..."
9:25	τὰ ἅγια	...9:25 "the high priest going into the holies..."
10:19	τῶν ἁγίων	...10:19 "entering the holies by means of the blood"
13:11	τὰ ἅγια	...13:11 "blood is brought into the holies for sin"

The plural form ta hagia ("holies," or "holy places") in Hebrews refers to the whole two-partite sanctuary. In the Septuagint of Leviticus 16, the Day of Atonement chapter, the plural ta hagia is not used. It is consistently the singular form which is employed. (Only in Hebrews 9:1 is there the singular form) The plural ta hagia as used to mean the whole sanctuary is found in the Septuagint, Philo, and Josephus.

*Agia without the definite article refers to the holy objects in the First Apartment

A number of significant observations may be pointed out:

1. It is of more than passing interest that the first use of ta hagia in Hebrews (see 8:2) defines the term, by apposition, to "the true tent." Heb 8:5 points out that the "tent" (skene) is the whole two-partite sanctuary which Moses was admonished by God to make according to the pattern. Both Scripture and Jewish tradition indicate that both the First Apartment and the Second Apartment of the Sanctuary-Tent served as a "blueprint" of God's heavenly abode. This may be noticed, for example, in I Ki 6:29 where it states that Solomon carved figures of cherubs [angels] "all around the Temple walls;" compare Eze 41:18-19; and Ex 26:1, 31. God's heavenly abode is portrayed as filled with celestial beings.

2. The dé (the adversative particle meaning "on the other hand") of Hebrews 9:11 refers back to the corresponding men (the particle answered by dé) in 9:1, indicating that the following material (9:11-14) contrasts the heavenly "holy places" where Christ now ministers with the typical earthly ministry of the two-partite tabernacle (9:1-10). The terrestrial blueprint pattern (9:1-10) is described as possessing two apartments and two veils. The name of the First Apartment was "Holies" (9:2) and the name of the Second Apartment was "Holy of Holies" (9:3). Hence, the daily and yearly ministrations of the two compartments on earth (9:1-10) serve as the pattern for comprehending the antitypical ministry of the true High Priest who "entered once for all into the holies" of heaven (9:11-14).

3. Heb 9:11-12 describes an event: Christ's installation as High Priest and exaltation; which is His entry into the heavenly sanctuary (compare 6:19-20; 9:24-25). The significance of this event for salvation is pointed out in 9:13-14; through Christ's blood the penitent believer now has access to God in the heavenly sanctuary. Christ's entry into "the holies" is defined in 9:24 as an entry "into heaven itself." The plural form "the holies" (9:12) is significant in light of the two-partite sanctuary (9:2-3) which serves as the pattern for the heavenly tabernacle.

THE "VEIL" IN THE BOOK OF HEBREWS

The chiastic arrangement of 6:19 to 10:39 which features the "veil":

C	6:20b JESUS MADE HIGH PRIEST AFTER THE ORDER OF MELCHI-ZEDEK	7:1-17 JESUS MADE HIGH PRIEST AFTER THE ORDER OF MELCHI-ZEDEK C'
B	6:20a JESUS FORERUNNER ON OUR BEHALF ENTERED...	7:18—10:18 JESUS PRIEST ON OUR BEHALF ENTERED THE HOLY PLACES (ta hagia) B'
A	6:19 HOPE THAT ENTERS INTO THE INNER SIDE OF THE VEIL AS AN ANCHOR	10:19-39 OUR CONFIDENCE ENTERS INTO THE INNER SIDE OF THE VEIL BY THE BLOOD A'

Conclusion: Beyond the veil (of 6:19 and 10:20) are the "holy places" (ta hagia). Since Jesus has been inaugurated as our High Priest (after the order of Melchizedek), our "hope" and "confidence" may also enter "into the inner [side] of the veil" (eis esoteron tou katapetasmatos). In contrast to ta hagia beyond the curtain of 6:19 and 10:20 is the "holy of holies" (hagia hagion) "behind the second veil" (9:3).

The chiastic structure of 10:19-20 indicates that the "way" (hodon) of 20a is the "entrance" of 19a. Hence, just as the "entrance" is "by blood," so the "way" is of His flesh.

A	For entrance into (eis tēn eisodon) 19a	A way newly made and living (hodon prosphaton kai zōsan) 20a A'
B	The holies (tōn hagiōn) 19b	Through the veil (dia tou katapetas-matos) 20b B'
C	By the blood of Jesus (en tō haimati Iēsou) 19c	That is of His flesh (tout estin tēs sarkos autou) 20c C'

Notice the NEB translation (10:19-20):"So now, my friends, the blood of Jesus makes us free to enter boldly into the sanctuary by the new, living way which he has opened for us through the curtain, the way of his flesh"

The above chiastic arrangement associates "blood" with "flesh," similarly it indicates that on the other side of the "veil" are to be found the "holy places" that is, the two apartments of the heavenly Sanctuary.

Sources: George E. Rice, "The Chiastic Structure of the Central Section of the Epistle to the Hebrews," AUSS 19/3 (Autumn 1981):243-246.
William G. Johnsson in The Sanctuary and the Atonement (Washington, 1981), page 373.

9:1-10 EARTHLY MODEL

9:1 mén (on the one hand)

2 - First apt.

3-5 - Second apt.

6 - Daily

7 - Yearly

8-9 - Transition

9:11-14 HEAVENLY FULFILLMENT

9:11 dé (on the other hand)

Christ having become High Priest (installation) through (dia) the more perfect tent by (dia) His blood, entered the holy places (ta agia).

...the motif of comparison is suggested by the mén. . .dé construction of 9:1, 11. The points of comparison, as 9:1 indicates, are the "regulations for...an earthly sanctuary"...The description of the sacrifical ministry of the earthly sanctuary appears to supply the foil for the author's description of the superior work of Christ in 9:11-14. James W. Thompson, "Hebrews 9 and Hellenistic Concepts of Sacrifice," Journal of Biblical Literature, 98/4 (Dec. 1979):567-578. (Page 568).

Does Hebrews chapter 9 teach that there is a two apartment Sanctuary in heaven? Yes; verses 2-5 speak of the two partite tabernacle of the earthly sanctuary as a pattern/blueprint for understanding the true Tabernacle in heaven (verses 11-12, 28; compare 8:2, 5).

THE TYPE OF ANIMALS IN HEBREWS 9:12

In Hebrews 9:12 reference is made to the "blood of goats and calves," while in verse 13 mention is made of the "blood of goats and bulls." A calf is a younger animal than a bull. A linguistic distinction is being made here, which is reflected in both the Hebrew and the Greek. The situation that called for the blood of goats and calves occurred at the inauguration or commencement of Aaron's high-priestly ministry in the earthly sanctuary, which also was the beginning of the sanctuary services. In Leviticus 9:8, 15, 22, the high priest sacrificed a calf as a sin offering for himself and a goat as a sin offering for the congregation. Upon completion of these offerings, the high priest entered for the first time into his sanctuary ministration; a type of Christ's inauguration of the heavenly Sanctuary. In Hebrews 9:12, this inaugural theme is applied to Christ's ministry that began in the heavenly Sanctuary. Except that the new and better covenant was inaugurated not by the blood of goats and calves but by that which was vastly superior,--Christ's own blood.

The phrase "goats and bulls" in Heb 9:13 covers comprehensively the sacrificial system. During the "daily" (Lev 4:13-21; Num 15:22-26); "the monthly" (Num 28:11-14); and "yearly" offerings (Lev 16 and the New Year's Day sacrifice in Num 29:1-6), a bull was slain at the altar. Likewise, during the "daily" (Lev 4:27-35; Num 15:27-28); the "monthly new-moon offerings" (Num 28:15) and the Day of Atonement (Lev 16:15); a goat offering was required. Both goats and bulls also were offered at the religious Hebrew festivals (Lev 23:19; Num 29:12-34; Num 28:17-25; Lev 23:15-21). To link "goats and bulls" exclusively to the Day of Atonment ritual, as some commentators do, is a distortion of their role in the sacrificial system. Further, the mention of "goats and bulls" in Heb 9:13 is linked with the red heifer offering, indicating that the subject matter of Hebrews chapter 9 is not the Day of Atonement ritual!

A number of commentators like to suggest that the reference to "the blood of goats and calves" and "goats and bulls" reflect the Day of Atonement practices, when goats and bulls were sacrificed (Lev 16:11, 15). But a "calf" is not slain during the Day of Atonement; the theme of goats and calves is only found in Leviticus 9, when the high priest is inaugurated.

THE INAUGURAL ANOINTING OF THE SANCTUARY EXODUS 30:25-31

Prior to the beginning of the regular daily services in the Sanctuary, Moses first went into the Holy of Holies where he anointed the Ark; then he returned to the Holy Place , where he anointed its furniture, finally he proceeded to the Outer Court (Ex 30:25-31). The anointing and consecration of the Sanctuary took place over a period of seven days (Lev 8:10, 35).

Likewise, at Jesus' ascension in A.D. 31 the heavenly Sanctuary was set apart in a dedicatory celebration. Our Lord was "to anoint the Holy of Holies" (Dan 9:24). The association of atonement, anointing, and holy of holies goes back to Ex 29:36-37 which deals with the consecration of the Aaronic house to the office of "high priest." These are the only two passages in the OT which link together "atonement," "anointing," and "holy of holies" (Dan 9:24 and Ex 29:36-37).

Hence the statement by E.G. White: "Still bearing humanity, He ascended to heaven, triumphant and victorious, He has taken the blood of the atonement into the Holiest of all, sprinkled it upon the mercy-seat and His own garments, and blessed the people" (Signs of the Times, April 19, 1905). At the time of Christ's ascension, he antitypically fulfilled the ceremony of Exodus 30:25-31. In another, sense, Ellen White's statement encompasses, as does Hebrews 9:12, 28, the entire heavenly ministry of Jesus as our High Priest.

THE MARRIAGE MOTIF AS SEEN IN THE SANCTUARY:
The re-occuring theme of our Saviour's union with His people as illustrated by marriage. For the Lord clearly declares to His people, "I am married to you" (Jer 3:14, KJV); "For thy Maker is thine Husband" (Isa 54:5, KJV). Paul tells us that the Church is the equivalent of Israel (Gal 6:16), who is betrothed as a pure virgin (2 Cor 11:2; compare Rev 14:4) to her Husband Christ (Eph 5:29-32). The "husband is the head of the wife as Christ is the head of the church, his body" (Eph 5:23, RSV).

GATE.....Courtship. "The body is not meant for immorality, but for the Lord, and the Lord for the body" (I Cor 6:15-17).

ALTAR PASSOVER..... The weighing of the bride-price (compensation gift). The meeting of the Groom and Bride (Song of Songs 3:11). The Bride is now escorted by the Groom to the Wedding.

PORCH FEAST OF WEEKS.....Wedding vows. The heavenly garment (the Groom's mantle) covers the Bride. The threshold that opens up to the Groom's heavenly abode (Jer 2:2; Eze 16:8; Jer 34:13; Deut 22:30).

MOST HOLY PLACE .....The Wedding Chamber. Christ receives
DAY OF ATONEMENT from God the Father the Bride, the heavenly New Jerusalem (Dan 7:14). The Wedding guests are checked by the Host to see if they are adorned with the proper garments (Matt 22:11; Rev 19:7-9). The marriage of Christ to His Kingdom.

PORCH FEAST OF TABERNACLES....The five faithful virgins await to be escorts of Christ and His Bride the New Jerusalem on their way to the marriage feast and celebration (Matt 25; Luke 12:36).

ENCAMPMENT SABBATICAL.....Wedding Feast (Matt 25:10; 26:29; Rev 3:20).
JUBILEE New Jerusalem descends from heaven, "prepared as a bride adorned for her husband" (Rev 21:2, 9-10).

THE BIRTH MOTIF: In Christ Jesus Paul begot converts through the gospel (2 Cor 4:15); he suffers birth pangs until Christ is formed in them (Gal 4:19). Both Paul and his "children" owe their existence as a "new creation" to being in Christ (2 Cor 5:17) who lives in the convert (Gal 2:20).

GATE.....Conception; gestation begins. In the abyss before birth. Job wanted to rouse Leviathan to return Job to this realm of chaos (Job 3:8). Flesh held in bondage.

ALTAR PASSOVER.....Death to man of sin (Rom 12:1). The birth-event (Hos 11:1-3; Acts 13:33-34).

PORCH FEAST OF WEEKS.....12 years old; child of the Law (Rom 8:15). Put on Jesus (Rom 13:14).

MOST HOLY PLACE.....The peacemakers become sons of God (Matt 5:9).

PORCH FEAST OF TABERNACLES....Inheritance is celebrated.

ENCAMPMENT SABBATICAL.....Inheritance received: new earth as an adult. Within the heavenly "tent" (2 Cor 5:1-4).

THE ANCIENT CONCEPT OF THE CROWN HEIR APPARENT AS A SMALL FIGURE AT THE RIGHT AND BEFORE THE THRONE

On the right is a black granite statue of Ramses II (1304-1237 B.C.); to the front and right of the Pharaoh the tiny crown heir apparent clings to the accordion-pleated kilts of his father. The small figure is spoken of as "the fan-bearer on the right hand of the king, real king's scribe, his beloved, hereditary prince, first king's son, of his body, Amenhirunamef, triumphant, revered." The granite carving is now in Turin, Italy. The inscription is from J.H. Breasted, Ancient Records of Egypt III, page 204.

In ancient Egypt, the ruler designate, especially on his coronation day, is presented as a newly born infant. The place of coronation, at the entrance to the colonnade at Luxor Temple is pharaoh's "place of maʿat, in which he becomes young again, the palace from which he goes forth in joy at the (coronation) time of his appearance (as king), his transformations being in every face (i.e., visible to everyone), the lord of the Two Lands." JNES 44/4 (October 1985):254.

Likewise, the Hebrew king upon being coronated, is born by his corporate mother, the Hebrew nation (Micah 5:2-3; Ps 2:7). A small boy who will at times need correction by God, his Father (2 Sam 7:14).

The position of the Hebrew king is described as one who "sits before God" (Ps 61:7); whose throne stands before God (Ps 89:36). God's right hand is filled with ṣedeq (Ps 48:10); the Hebrew equivalent of Egyptian maʿat. The Old Greek text of Zech 6:13 describes the High Priest at the right hand of the Ruler, but the MT merely says he is situated beside the King's throne.

"I saw Yahweh setting upon a throne, high and uplifted, with His extremities (the lower limbs below the trunk; skirt and feet) filling the (heavenly) Temple" (Isa 6:1).

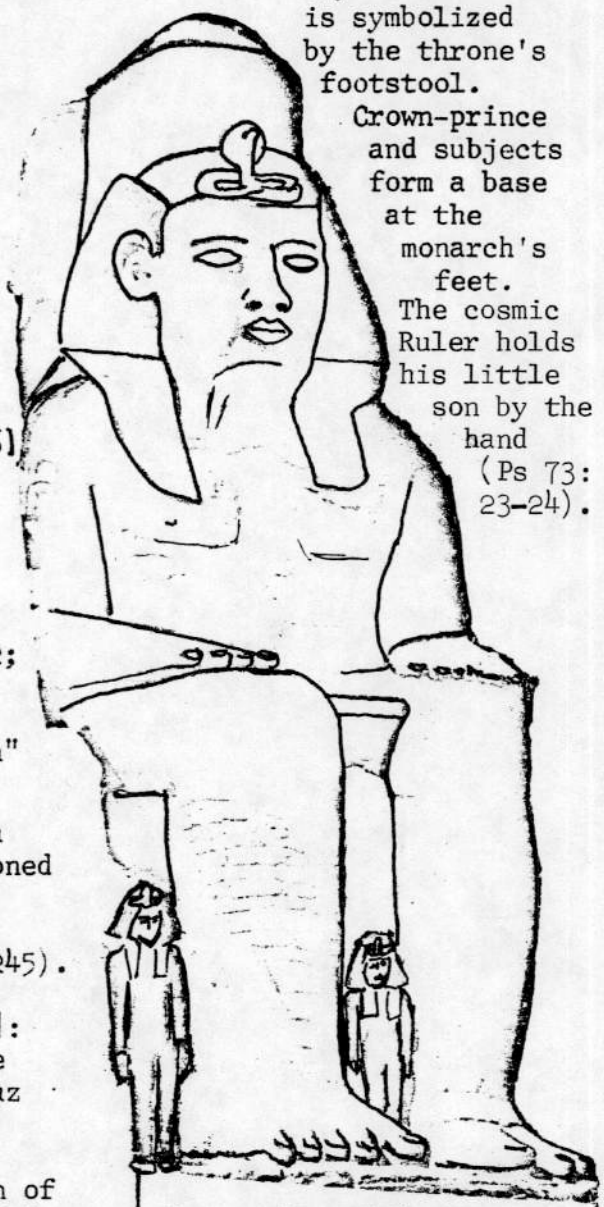
"...Kadesh-and-Amurr [twin throne guardians]... of a truth do you set (your) face toward Egypt (Ḫkpt)...(for) Crete (Kptr) is the throne on which he sits, Egypt the land of his heritage." (ʿAnat, VI, 14-16; ANET 138).

"Judah became His Sanctuary, Israel His dominion" (Ps 114:2). "Heaven is My throne [as represented in the Inner Court] and the earth [represented by the Outer Court] is My footstool" (Is 66:1; see also Matt 5:34-35).

"...His face was like the sun, and his legs like pillars of fire [Jachin and Boaz]" (Rev 10:1). "Son of God...whose feet are like burnished bronze" (Rev 2:18). [See I Ki 7:16]

The God of Israel is "enthroned above the cherubim" (Is 37:16) within the Most Holy Place. Yet He also is "enthroned on the praises of Israel" (Ps 22:3). "Let us go to His dwelling place; let us worship at His footstool" (Ps 132:7; compare Ps 99:5; I Chr 28:2; Is 60:13). "He [God] has flung the glory of Israel from heaven to the ground, no more remembering His footstool on the day of His wrath" (Lam 2:1).

"Sit at My right hand until I make your enemies a footstool for you" (Ps 110:1). "Yahweh is enthroned on the Flood" (Ps 29:10). Compare: "Baal is enthroned, yea (his) seat is the mountain; Hadad shepherds, yea (his seat is) the ocean" (RS 24.245). "Tiamat [the Flood-dragon] is the seat of Bel on which Bel [Lord Marduk] sits" (see JNES 28 [1969]: 161). Conclusion: God's feet reach down into the Outer Court and are represented by Jachin and Boaz (Rev 10:1). It is from the Outer Court that the praises of Israel uphold God's throne (Ps 22:3). The footstool for the throne is the Laver, spoken of as the "Sea" (I Ki 7:24) and a Dragon (Is 51:9-10 in light of I Cor 10:2 and Titus 3:5; Rom 6:3-4). King Solomon would stand on the Laver (kiyōr) to pray (II Chr 6:12-13). The footstool only becomes significant at the end of the Sanctuary services.



Royal dominion is symbolized by the throne's footstool. Crown-prince and subjects form a base at the monarch's feet. The cosmic Ruler holds his little son by the hand (Ps 73: 23-24).

Ramses II and family. The Abu Simbel Temple.

The crowned heir-apparent is presented in ancient iconography as a small infant at the ruler's feet (as at the great sanctuary of Abu Simbel in Egypt; see above). "Then when my father (Seti I) appeared in glory before the people, I being a babe in his lap [Ramses II who was at least fifteen years old at the time], he said concerning me: 'Crown him as king...'" (Alan Gardiner, Egypt of the Pharaohs, p. 257). The king is like the newborn sun whose mother is the Dawn-goddess.

It is on coronation day that the King of Israel is born. Note what is said in the coronation psalms: "You are My Son, today I have begotten you" (Ps 2:7; Acts 13:33); "Sit at My right hand....From the womb of the Morning like dew your youth will come to you" (Ps 110:1, 3). "Upon Thee was I cast from My birth" (Ps 22:10). The Son of David is God's infant Son (II Sam 7:12-14). "...out of Egypt I [God] called my Son...it was I who taught Ephraim to walk..." (Hos 11:1-3). Cf. I Ki 3:7.

The ruler of Israel is not anointed as melek ("king"), but as nāgid ("crown heir-apparent"); see I Sam 9:16; 10:1; 13:14; 25:30. ********** Israel's earthly ruler is presented as an infant-figure in comparison with the great cosmic Ruler whose throne is in heaven and whose feet reach down to earth (Is 66:1). Ugaritic mythology speaks of the Morning Star who fails to fit on Baal's cosmic throne!

PREFACE: "If any man would come after me, let him deny himself and take up his cross and follow me" (Mark 8:34). The believer follows the experience of his Master. "Do you not know that you are God's temple and that God's Spirit dwells in you?" (I Cor 3:16). The believer, like Jesus (John 1:14), constitutes a Sanctuary. "Send forth your Light (ʾOr) and your Truth (ʾEmeth); let them lead me, let them bring me to your holy mountain even to your [temple] dwelling" (Ps 43:3). "It is because of what the LORD did for me when I came out of Egypt" (Ex 13:8). By dying and rising with Christ we may undergo a New Exodus experience in Him and thus be incorporated into a New Israel, the community of the Spirit under a Renewed Covenant.

The Seven Sacraments of the early Christian community. The best guide to the essence of any religion is its liturgy. The liturgy of the early believers is found in the sacraments which led the follower of Christ through the sanctuary experience of the Saviour. For the early Christians the word sacramentum was used as the Latin equivalent of Greek mysterion; that is an initiation rite serving as an emblem of a greater universal event in the spiritual realm. Mysterion ("mystery") in the ancient Hellenistic world meant a secret which was revealed only to the initiated. But in the New Testament mysterion is what had been secret in the Old Testament figures but which are now revealed in Christ; a higher truth to be appreciated by those who mounted the stages in spiritual ascent; see Col 1:27; Rev 1:20; 10:7; 17:7; Eph 5:32; I Tim 3:16.

A. The Mystery of Our Religion: "...one ought to behave in the household of God, which is the church of the living God, the pillar and bulwark of the truth. Great indeed, we confess, is the mystery of our religion:

[Pillar] He was manifested in the flesh, vindicated/justified in the Spirit, seen by angels, preached among the nations, believed on in the world,

[Bulwark] taken up in glory" (I Tim 3:15-16).
"The ordinances of baptism and the Lord's supper are two monumental pillars, one within and one without the church. Upon these ordinances Christ has inscribed the name of the true God" (E.G. White, Evangelism 273).

B. "Well would it be for the people of God at the present time to have a Feast of Tabernacles,--a joyous commemoration of the blessings of God to them. As the children of Israel celebrated the deliverance that God had wrought for their fathers, and his miraculous preservation of them during their journeyings from Egypt, so should we gratefully call to mind the various ways he has devised for bringing us out from the world, and from darkness of error, into the precious light of his grace and truth" (E.G. White, Patriarchs and Prophets, pp. 540-541).

1. The symbolism of the Altar and Laver as found in the sacrament of Baptism (Mark 16:16; Matt 28:19). In the second century A.D. Nag Hammadi Texts, Baptism, mentioned as the first of the sacraments, was administered by immersion (Sayings Nos. 59, 101, 109, and possibly 89).
Col 2:12.....You are buried with baptism and raised from the dead.
Rom 3:25.....All have sinned and fallen short of the glory of God.
Rom 6:3-4, 6....The old self is crucified and buried with Christ in baptism.
Rom 12:1.....Present your bodies as a living sacrifice...your spiritual worship.
Eph 5:25-26.....Cleansed by the laver of water with the Word.

2. The Door into the Inner Court of the Temple: the sacrament of Confirmation, or Chrism (anointing with olive oil),--the seal. This sacrament originally was part of the rite of baptism, until the Council of Trent in 1547. After the laver is the Entrance Porch, leading into the First Apartment.
Ex 12:7..... After the death of the Paschal Lamb is the sealing work on the door posts and lintel; compare Ex 33:10; Ps 121:5-8.
Acts 2:38..... With baptism comes the gift of the Spirit.

-X-

Eph 1:13.....After the reception of the Word, the believer is sealed with the promised Holy Spirit.
The seal of soteriology: the seal which opens up the Inner Court; the seal which provides access to God (Heb 9:22; Rom 8:11, 15, 23).

3. The Table of the Bread of the Presence containing frankincense, bread (Lev 24:7) and wine (Ex 25:29; Num 4:7): the sacrament of the Eucharist (Lord's Supper):
I Cor 10:16.....The cup and the bread represent the blood and body of Christ.
I Cor 11:24-25..Broken bread and the cup of the new covenant; the believer assimilates Christ (John 6:48-53).
II Cor 4:10-12..Jesus may be manifested in our bodies; death and life is at work.
Phil 1:20.....Christ will be honored in my body.
The symbolism of the broken body and outpoured blood speaks of the believer in communion with his crucified Lord. The Catholic Church saw in the Eucharist (Mass) the presence of Christ on the altar; a presence which could be carried about in processions of the sacred host (the consecrated bread).

4. The Sanctuary Lamp (Menorah): the sacrament of Holy Orders. The central shaft of the lampstand was called qanah in Hebrew and kalamos in Greek. The double lectern in early Christian churches were marked by flanking menorahs where the presbyter read the Word (Mal 2:7). This sacrament is connected with the doctrine of apostolic succession; the priestly ministery and authority gained from Christ and the Holy Spirit.
Eze 40:3.....A qanah (Ex 25:31) is used to measure the Temple.
Rev 11:1.....A kalamos to measure the Inner Court and altar.
Rev 11:4.....These are two olive trees (Ps 52:8) and two lampstands (Zech 4:11-1
Eze 29:6.....As a staff of a qanah Egypt made God known to the house of Israel.
I Cor 15:7-8....Christ appears to James and Paul to empower them for ministry.
Acts 13:1-2.....Apostles were commissioned for their office by the Spirit.
The qanah which becomes "canon" in English, is the Word which measures the rule of faith and practice. It is the sacrament of ordination as presbyter and bishop. "The mission of the two anointed ones [Zech 4:14] is to communicate to God's people that heavenly grace which alone can make His word a lamp to the feet and a light to the path [Ps 119:105]" (COL 408). "...the fruit of light is found in all that is good and right and true... Take no part in the unfruitful works of darkness, but instead expose them....by the light it becomes visible, for anything that becomes visible is light. Therefore it is said, 'Awake, O sleeper, and arise from the dead, and Christ shall give you light'" (Eph 5:9-14). "...before the throne burn seven lamps of fire..." (Rev 4:5).

5. The Altar of Incense: the sacrament of Penance.
Ps 141:2.....Let my prayer be counted as incense before Thee.
Rev 8:3-4.....Much incense to mingle with the prayers of the saints.
Is 6:6-7.....Coal from the altar touched lips to take away guilt.
Eze 10:2.....Coal scattered over the city Jerusalem.
Rom 12:20.....By so doing you will heap burning coals upon his head.
Rev 15:7.....seven golden bowls full of the wrath of God.
John 16:23.....If you ask anything of the Father, he will give...in my name.
Matt 16:19.....Whatever you bind on earth shall be bound in heaven.
John 20:23.....If you forgive the sins of any, they are forgiven...
The Catholic church developed a system of private confession of sins to a priest instead of Christ our true Priest. This is the sacrament of healing offered to the penitant believer who has been wounded by sin.

6. The Most Holy Place as represented by the Church Apse (the qodesh of the synagogue): the sacrament of matrimony. Matrimony would be sealed in the Apse to represent the heavenly marriage of Christ and the Church in heaven.
Eph 5:31-32.... A man shall leave his father and mother and be joined to his wife... This mystery is a profound one, and I am saying that it refers to Christ and the church.
The Nag Hammadi Gnostic Texts speak of this sacrament as "the Bridal Chamber."

7. The experience of the Shekinah in the Most Holy Place is brought out to the believer at the Porch which leads from the Inner to the Outer Court: the sacrament of extreme unction. This was called "the sacrament of Saint James": "Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has comitted sins, he will be forgiven" (James 5:14-15).
   II Cor 3:18.....We reflect the glory of the Lord with unveiled face; changed unto his likeness from one degree of glory to another...
   Heb 9:28.....Christ will appear a second time; compare Rev 10:7; 22:11-12.
   Rev 7:2.....An angel from the rising sun with the seal of God.
   Rev 18:1.....Another angel coming down making the earth bright with glory.
   Song of Songs 8:6-7: The Underworld waters cannot quench the dawning of God's love with its seal.
   Num 6:22-27.....The Lord lift up His countenance upon you with His name.
   Rev 14:1.....His Father's Name written on their foreheads (the 144,000).
   Ex 28:36-37....."Holy to the LORD" fastened on the forehead of the High Priest.
   "The news of your wife's death....she was sealed and would come up at the voice of God and stand upon the earth, and would be with the 144,000" (2SM 263). "While one class by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance [the Sabbath] to divine authority, receive the seal of God" (GC 605). "...not any seal or mark that can be seen, but a settling into truth, both intellectually and spiritually, so they cannot be moved..." (4BC 1161).

The Advancing line of Christian experience in the Beatitudes (Sermon on the Mount): "Throughout the beatitudes there is an advancing line of Christian experience. Those who have felt their need of Christ, those who have mourned because of sin, and have sat with Christ in the school of affliction, will learn meekness from the divine Teacher" (E.G. White, The Mount of Blessing, p. 29).

The following equation has been suggested by Robert Parker: See Matt 5:3-12.

1. Altar of Burnt offering.....Kingdom of heaven is for the poor in spirit.
2. Laver.....Comfort for those who mourn.
3. Gate to Inner Court.....The earth inherited by the meek.
4. Table of the Bread.....Satisfied with righteousness for those who spiritually hunger and thirst.
5. Menorah and canon measure....Mercy for those who are merciful.
6. Altar of incense.....The pure in heart shall see God.
7. Most Holy Place (Bridal Chamber): Peacemakers shall be called sons of God.
8. Gate to Outer Court.....Kingdom of heaven for the persecuted ones.
9. End of Sanctuary services....Rejoice and be glad, for your reward is great in heaven...

"...he [Satan] desired to usurp the throne of God. Failing in this, he has worked...to usurp his place in the hearts of men. He has set up his throne between God and man, to appropriate the adoration that belongs to God alone" (E.G. White, MSS 33, 1911). "He who conquers, I will grant him to sit with Me on My throne, as I myself conquered and sat down with My Father on His throne" (Rev 3:21).

"The central power of the earth is a demon. His throne is in the midst of the world, where should have been seen the throne of God. He has been patronized by the church, for the church has been conformed to the world, and is living in transgression of the holy law of God." (E.G. White, This Day with God [Review and Herald Publishing Association, 1979], p. 28).

PREFACE: "A most splendid sanctuary had been made, according to the pattern showed to Moses in the mount, and afterward presented by the Lord to David. In addition to the cherubim on the top of the ark, Solomon made two other angels of larger size, standing at each end of the ark, representing the heavenly angels guarding the law of God....the sacred ark...set in its place beneath the wings of the two stately cherubim that stood upon the floor." (Ellen G. White, Christ in His Sanctuary, p. 41; S.D.A. Bible Commentary, volume 2, page 1030).

I. The Four Guardians Around God's Throne (In the Most Holy Place)

A. Besides the two covering cherubim found above the mercy seat (Num 7:89; Ex 25:18-22) of the ark (symbol of God's throne: Is 37:16; Ps 80:1), king Solomon placed two additional cherubim within the Most Holy Place (I Ki 6:23-28; 8:6-7). "Then the priests brought the ark of the covenant of the Lord [which already possessed two cherubim] to its place, in the inner sanctuary of the house, in the most holy place, underneath the wings of the [additional two standing] cherubim. For the [additional] cherubim spread out their wings over the place of the ark, so that the cherubim made a covering above the ark and its poles" (I Ki 8:6-7). "...and the wings of the cherubim were spread out so that a wing of one touched the one wall, and a wing of the other cherub touched the other wall; their other wings touched each other in the middle of the house" (I Ki 6:27). The two additional cherubim are mentioned again in Is 6:2-6 where they are spoken of as "seraphim" who stand beside the throne of the Lord in heaven.

B. The heavenly scene: "Four heavenly angels always accompanied the ark of God in all its journeyings, to guard it from all danger, and to fulfill any mission required to them in connection with the ark" (E. G. White, Spirit of Prophecy I:399). "And round the throne, on each side of the throne, are four living creatures...the first...like a lion, the second...like an ox/bull, the third...with the face of a man, and the fourth...like a flying eagle" (Rev 4:6-7; compare Eze 1:5, 10,22, 26; 10:1, 9). The four archangels as guardians of God's throne appear also in the Apocrypha and Pseudepigraphia and in Rabbinic literature (the word "archangel" is applied only to those angels who find their abode in the Most Holy Place). "Four companies of Serving Angels give praise before God. The first company under Michael at His right, the second company under Gabriel at His left, the third company under Uriel before Him, and the fourth company under Raphael behind Him and the divine Presence in the middle" (Pirqe Rabbi Eliezer IV; see Yigael Yadin, The Scroll of the War of the Sons of Light Against the Sons of Darkness [Oxford, 1962], p. 240). On the four angels: Michael, Uriel, Raphael, and Gabriel, see Book of Enoch 9:1-4 (R.H. Charles, The Apocrypha and Pseudepigrapha [Oxford, 1913, 1969], pp. 192-193).

C. The work of the four angels: "Then your ʾOr will burst out like the dawn, and your ʾArukah will be quick, your Ṣedeq will march before you, and Kebod-Yahweh will march behind you" (Is 58:8). "Then a throne will be established in ḥesed" (Is 16:5). Ḥesed is the manner of God's foundation of the throne, not the manner of the incumbent on it. The work of the archangels is to manifest God's character. "Ṣedeq and Mišpaṭ are the foundation of your throne, Ḥesed and ʾEmeth stand before you" (Ps 89:14). When sin is pardoned and the penitant restored unto God (Ps 85:2-4), then: "Ḥesed and ʾEmeth will meet, Ṣedeq and Šalom embrace; ʾEmeth shall sprout from the earth, and Ṣedeq lean down from heaven" (Ps 85:10-11). "Surely Ṭob and Ḥesed will attend me, all the days of my life; and I shall dwell in the House [Temple] of Yahweh..." (Ps 23:6).

"Fire and Flame (are) His ministers" (Ps 104:4). "Thunder (Debir) goes in front of Him, Lightning (Resheph) follows on His heels" (Hab 3:5). "...with Ṣedeq He shall judge the poor, and decide with Miyšor for the lowly of the earth" (Is 11:4). Ṣedeq refers to a restoration of God's original pattern for man and miyšor is a royal act of equity. "And what does Yahweh require of you but to do Mišpaṭ, and to love Ḥesed; even to walk humbly with your God" (Micah 6:8).

"Justice has a twin sister that should ever stand by her side, which is Mercy and Love" (E.G. White, Letter 18e, 1890). "Were there no justice, no penalty, there would be no stability to the government of God. It is the mingling of judgment and mercy that makes salvation complete.... Mercy invites us to enter through the gates into the city of God, and justice is satisfied to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King. If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness in all who would see God. Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled." (E.G. White R&H Dec 13, 1892; Maranatha [1976], p. 326).

D. The Messages of the Three Angels and the Other Angel from the Most Holy Place: "Fear God and give Him glory, for the hour of His judgment has come..." (Rev 14:7). The Most Holy Place brings to view the Judgment Hour and the four archangels who minister round God's throne. The first angel prepares men and women to stand blameless during the judgment ministry by proclaiming the everlasting gospel. "It was to separate the church of Christ from the corrupting influence of the world that the first angel's message was given" (SR 364). As the first angel continues to sound, the second angel adds his voice, speaking of the consequences for those who do not heed the first angel's message: "Fallen, fallen is Babylon the great" (Rev 14:8). "This message was understood by Adventists to be an announcement of the moral fall of the churches in consequence of their rejection of the first message. The proclamation, 'Babylon is fallen,' was given in the summer of 1844..." (SR 364-365). The sounding of the two angels are joined by the message of the third angel. While the second angel speaks of a fall, the third angel warns of both a coming punishment (Rev 14:9-11) and a coming reward (14:12-13). "...the third angel's message...shows the way into the most holy place" (SR 387). "...the message of justification by faith...is the third angel's message in verity" (R&H of April 1, 1890). The fourth angel, who swells the third angel's message into a "loud cry" (Rev 18:2) brings with him the judgment sentence; the court verdict. "The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844" (SR 399). It is the fourth angel (Rev 18:1-5) who brightens the earth with his splendor (18:1). "These messages all blend in one, to come before the people in the closing days of this earth's history" (SM II:116).

II. The Motif of Four Throne Guardians in the Ancient World:

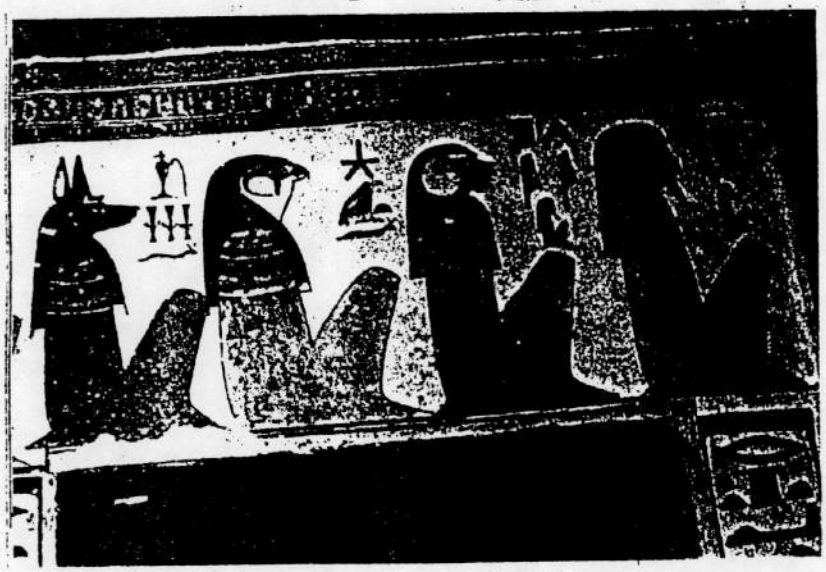
When Pharaoh was buried, porcelain figures of the four sons of Horus, divine guardians of the four cardinal points of the compass, were respectively portrayed on the lids of the four Canopic jars. The viscera of the deceased Pharaoh were placed in these four vessels. The liver was placed under Imset, the man-headed figure, who represented the south. The lungs were guarded by the ape or dog headed Hapy, who represented the north. The jar containing the stomach was guarded by the jackal-headed representative of the east. And the jar containing the intestines was ruled over by the falcon-headed Qebehsenuf of the west. The four are often found depicted in the hall of judgment before the throne.

THE FOUR THRONE GUARDIANS OF PHARAOH: (The Four Sons of Horus)

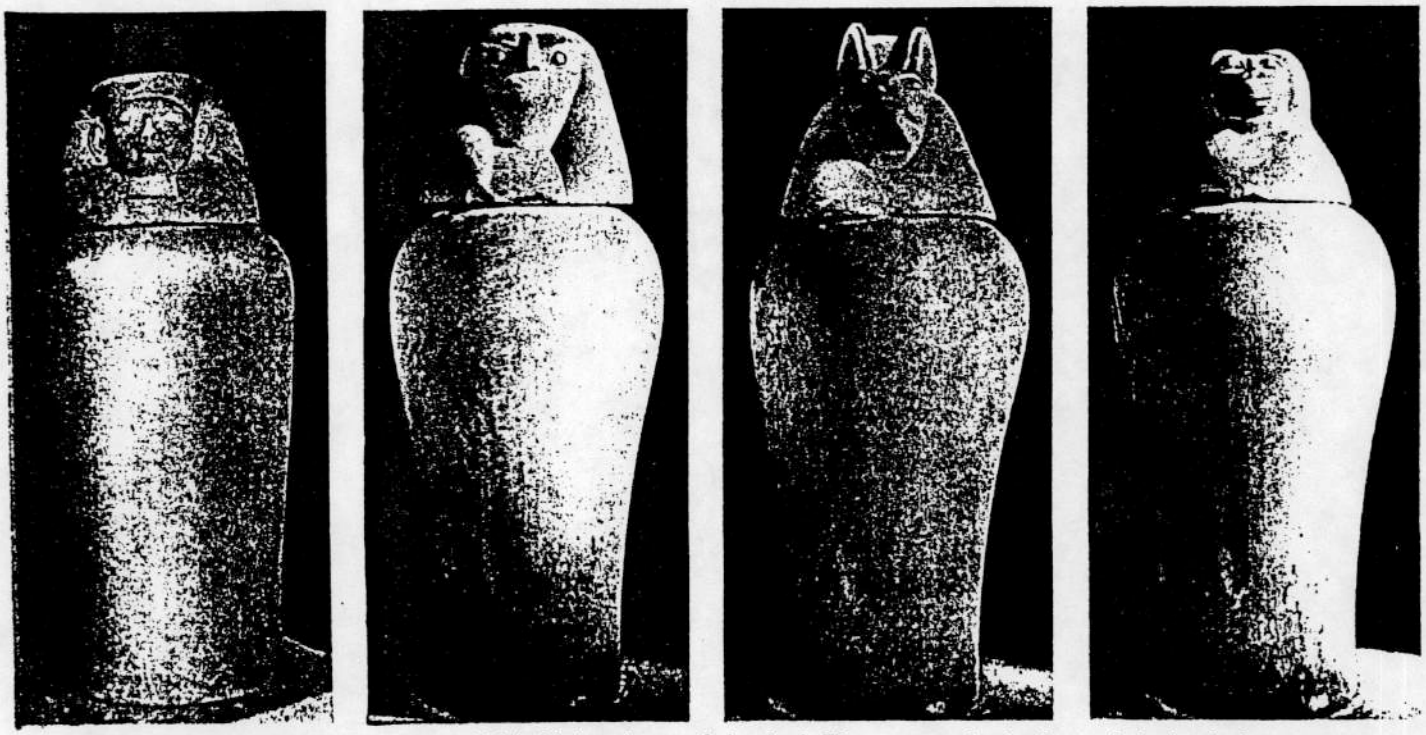
In ancient Egypt, the vessels (the four canopic jars) in which the internal organs of the deceased pharaoh were preserved represent a number of concepts:

1. Each lid represents a guardian (one of the four sons of Horus) not only of the throne, but a judgment figure in the judgment hall. They also were guardians of the four cardinal points; and guardians of the jars.

2. The four different internal organs(liver, lungs, stomach, and intestines) were emblems of the character of Horus (the pharaoh). The liver, for example, was believed to be the seat of anger. Compassion and feelings were associated with the intestines. Hence, different aspects of the Ruler's character were made manifest by one of the four throne guardians. Character also were symbolized by the cardinal directions. East is the realm of risings. Settings occur in the West. Celestial events define directions; the events in turn, have a symbolic meaning of their own. Birth, creation, and life are represented by East. West is associated with the verb "to fall" and was equated with death. We ourselves speak of "sunset years" as a metaphor for old age.



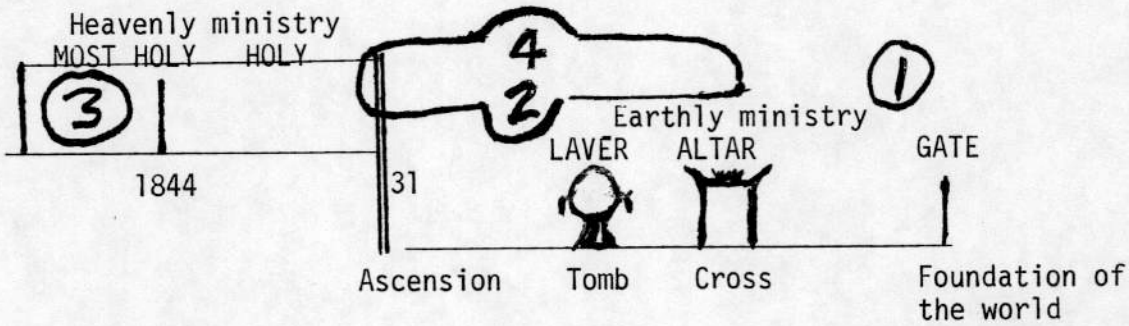
While each stopper of the canopic urns was dedicated to a male deity, the belly of each urn represented a female spirit (the four protecting goddesses: Isis, Nephthys, Neith, and Selkis). See: Christiane Desroches-Noblecourt, Tutankhamen (New York, 1963), pp. 82-83; 246-247.



THE FOUR SO-CALLED CANOPIC JARS which held the viscera of the dead. The stoppers in the form of the head of a man, a hawk, a jackal and a dog-headed ape, represent the features of Horus' four sons: Imsety, Qebhsnuf, Duamutef and Hapi. Louvre. Twenty-sixth Dynasty, 663 to 525. *Larousse.*

A SUMMARY OF THE FOUR PARTS OF THE DAY OF ATONEMENT

The chart below should be read from right to left:



Before the start of Christ's heavenly ministry, Jesus enters the presence of God the Father three times for the salvation of man.

I. FIRST PART: [East Gate, before the Altar of Burnt Offering]

Background --Foundation of the world: start of the Gospel when Christ first faced the Altar as a living sacrifice (I Pe 1:19-20; SR 42)

Fulfillment --First angel's message (Rev 14:6-7), 1840-1844. The proclamation of the Everlasting Gospel in the context of the "Hour of Judgment."

LION in the East. East, the place of dawning, points to the true dawning of the Light of this World (Isa 41:2, 25; Micah 5:2; Eze 43: 1-2; John 8:12; 9:5). Jesus is the Lion of Judah (Rev 5:5).

II. SECOND PART: [Between the Altar and the Porch]

Background --Resurrection Sunday, when Satan is cast down (Rev 12:10). Christ hears from the Father that His sacrifice is accepted and Jesus receives all power in heaven and on earth (John 20:17; SR 235-36). Shut door for unbelieving Jews while disciples are confused.

Fulfillment --Second angel's message (Rev 14:8), summer of 1844. The moral fall of Babylon; shut door for those who saw the "light" and rejected it; believers are confused in their understanding. Christ's First Apartment ministry is accepted by God.

BULL in the West. The rain from the West is associated with the bulls which uphold the Temple Laver (2 Chr 4:2-4). The Bull also is an emblem of sacrifice. The Church, as well as Christ, is represented by the Bull (Micah 4:13; Gn 49:6; Ps 92:10).

III. THIRD PART: [The Most Holy Place]

Background --A.D. 31, when the Sanctuary ministry is opened for the salvation of believers. The followers of Christ receive the blessings of His mediation. Day of Pentecost.

Fulfillment --Third angel's message (Rev 14:9-13); began on Oct. 22, 1844. The opening up of the Most Holy Place for believers, who now know that the last phase of Christ's ministry has begun. The seal of the Covenant; the Sabbath can be seen; and the relationship of Christ's blood to the Law is brought to view. The antitypical Day of Atonement.

FACE OF A MAN in the South. Christ is the Face of a Man at the right hand (south) of God. The South is the emblem of the Underworld. South of mystical Israel is mystical Egypt (Rev 11:8) where our Lord delivers us from underworld bondage (the bondage of sin).

IV. FOURTH PART: [Between the Porch and the Altar]

Background --1844 and the opening of the Most Holy Place brings benefits to the followers of Jesus. The subject of the sanctuary and the investigative judgment, including the light on the Sabbath may now be seen. An open Most Holy Place brings a special resurrection promise (Rev 14:13; Dan 12:2; GC 637).

Fulfillment --The angel of Revelation 18 arrives at the Porch, enlightening the whole world with his glory (Rev 18:1). This is the angel of Rev 7:2 who heralds the coming forth of the Shekinah "sun" and the "seal" of eternal life to God's remnant people. It is the time of the latter rain (James 5:7; Joel 2:28-29; Rev 15:8); the time of the fulfillment of Num 6:27 (compare Rev 14:1).

The Feast of Tabernacles celebrates this fourth part of the Day of Atonement when the congregation was now at peace with God and in harmony with heaven (because of the results of the atoning ministry of our High Priest during the Day of Atonement).

Note that the Sabbatical Year and the Jubilee were proclaimed in association with the fourth part of the Day of Atonement (Lev 25:9).

FLYING EAGLE in the North. The bird from the upper thermal levels of the heavens is a fit emblem of the Holy Spirit. The "North" was a standard synonymn for "the top of the dome of heaven" (Isa 14:13; Ps 48:2). Note Hos. 8:1 which speaks of a "vulture" (the word "eagle" may also be translated "vulture") over (north of) the Temple because Israel had broken the Covenant. For the wicked the emblem of the North is the Underworld Vulture rather than an Upperworld Eagle.

APPENDUM ONE. Notice the parallels in the second and fourth parts which share the same experience, as both the second and fourth parts of the Day of Atonement ritual are located at the same place; between the Porch and the Altar. Both the second angel of Revelation 14 and the angel of Revelation 18 are associated with the cry "Behold, the Bridegroom cometh" (GC 398; COL 412, 414); for these messages bracket the Wedding Chamber (the Most Holy Place experience) when Christ receives His heavenly Bride the New Jerusalem (the emblem of His Kingdom). Both the second angel and "that other angel" proclaim the "fall of Babylon;" a message associated with a "shut door" (Rev 3:7). These messages (Rev 14:8 and 18:1-5), placed at both sides of the Most Holy Place experience, both proclaim the downful of Satan and herald the victory of Christ.

APPENDUM TWO. The above summary sheets possess two "givens." The first "given" is that both "Background," and "Fulfillment," are to be understood in the context of the four parts of the Day of Atonement ritual. The first part is when the High Priest enters the Most Holy Place with sweet incense; but no blood (Lev 16:12-13). The second part is when the High Priest takes in the blood of a bull for his own atonement (Lev 16:11, 14). The third part is when blood from the Lord's goat is brought within the second veil for the atonement of the congregation (Lev 16:15-16). The fourth part is when the High Priest makes the significant exit from the Most Holy Place in order to transfer the sins of penitant Israel to the Scapegoat (Lev 16:20-22) and to save the awaiting congregation (Heb 9:28). Then it is that the contents of the Most Holy Place (the urn of manna; the budded almond rod; the tables of the Law; and the Shekinah-glory) are spiritual brought forth to the Encampment (Rev 2:17; Jer 31:33; Rev 7:2, 4-8; 2:17 with 19:10). The second "given" is that the sequence of the banners follow that of Rev 4:7.

PREFACE The heavenly Sanctuary ministry of Christ did not begin until the Day of Pentecost. "The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration [installation as High Priest] was accomplished....He had sent the Holy Spirit from heaven to His followers, as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people" (AA 39). [Acts 2 (Pentecost) goes back to Lev 8:33; 9:23-24]

"The third angel has lighted up the past, the present, and the future..." (EW 255).

I. FIRST PART OF DAY OF ATONEMENT RITUAL.

A. The High Priest takes incense [no blood] into the Most Holy Place (Lev 16:12-13).

B. East Gate of the Sanctuary featured: On the morning prior to the Day of Atonement they make him [the high priest]"to stand at the Eastern Gate and pass before him oxen, rams, and sheep, that he may gain knowledge and become versed in the [Day of Atonement] Service" (Yoma 1.3; Danby, The Mishnah, pp. 162-163).

C. Points back to the first time Christ entered into the presence of the Father for the salvation of man. "Sorrow filled heaven, as it was realized that man was lost and that the world which God had created was to be filled with mortals doomed to misery, sickness and death, and there was no way of escape for the offender. The whole family of Adam must die. I saw the lovely Jesus.... approach the exceeding bright light which enshrouded the Father....Three times He was shut in by the glorious light about the Father, and the third time He came out from the Father, His person could be seen. His countenance was calm ....He then made known to the angelic host that a way of escape had been made for lost man" (SR 42).

"As in the typical service [of the Day of Atonement] the high priest laid aside his pontifical robes, and officiated in the white linen dress of an ordinary priest [Lev 16:4]; so Christ laid aside His royal robes, and garbed Himself with humanity, and offered sacrifice, Himself the priest, Himself the victim" (AA 33).

D. Fulfillment: "The prophecy of the first angel's message [Rev 14:6-7]...found its fulfillment in the advent movement of 1840-44....Far and wide spread the message of the everlasting gospel....To William Miller and his co-laborers it was given to preach the message in America....pointing to the coming of Christ" (SR 356-357).

Comment: the sunrise message of the Eastern Gate: Banner of the Lion (Rev 4:7). [Lion is linked with "Earth" in Rev 8:7; 16:2]

II. SECOND PART OF THE DAY OF ATONEMENT RITUAL.

A. The High Priest takes the blood of the bull within the veil of the Most Holy Place for his own atonement. This is the first time blood is taken into the Mercy Seat (Lev 16:11, 14).

B. The Altar to the Porch is featured: "[The high priest] came to his bullock and his bullock was standing between the Porch and the Altar, its head to the south and its face to the west [it stood north to south, with its head twisted to the west to face the Sanctuary]" (Yoma 3.8; The Mishnah, p. 165). This offering was for the high priest, and not for the congregation; the congregation's attention would not be focused beyond the Altar and Porch.

C. Points.....to the second time Christ entered into the presence of the Father for the salvation of man. "Jesus said, 'Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God' John 20:17.... Jesus quickly ascended to His Father to hear from His lips that He accepted the sacrifice [on the Cross], and to receive all power in heaven and on earth ....The same day He returned and showed Himself to His disciples. He suffered

them then to touch Him, for He had ascended to His Father and had received power" (SR 235-236).

"Behold, the Bridegroom cometh; go ye out to meet Him" (Matt 25:6). "Thus says the Lord, the God of Israel: I made a [marriage] covenant with your fathers in the day I brought them out of the land of Egypt, out of the house of bondage..." (Jer 34:13). The time of the paschal lamb. "Arise from your sleep [bondage], the Bridegroom is at hand [Passover], and is waiting to lead His bride under the marriage canopy [the Feast of Weeks at Mount Sinai]" (Ginzberg, The Legends of the Jews [New York, 1955], III, 92).

"The casting down of Satan as an accuser of the brethren [Rev 12:10] in heaven was accomplished by the great work of Christ in giving up His life..." (7 BC 973). "There was a shut door in Christ's day. The Son of God declared to the unbelieving Jews of that generation, 'Your house is left unto you desolate' (Matt 23:38)....there was a shut door in 1844 [Rev 3:7]. All who saw the light of the first and second angels' messages and rejected that light, were left in darkness....Those who did not see the light, had not the guilt of its rejection" (1 SM 63).
"I was shown the disappointment of the disciples as they came to the sepulcher and found not the body of Jesus....Angels told the sorrowing disciples that their Lord had risen, and would go before them into Galilee. In like manner I saw that Jesus regarded with the deepest compassion the disappointed ones who had waited for His coming [1844]; and He sent His angels to direct their minds that they might follow Him where He was. He showed them that this earth is not the sanctuary, but that He must enter the most holy place of the heavenly sanctuary....The disappointment of the first disciples well represents the disappointment of those who expected their Lord in 1844....I saw that the disappointment of those who believed in the coming of the Lord in 1844 was not equal to the disappointment of the first disciples" (EW 244-245).

D. Fulfillment: "The first angel was followed by a second [Rev 14:8], proclaiming, 'Babylon is fallen, is fallen...'....This message was understood by Adventists to be an announcement of the moral fall of the churches in consequence of their rejection of the first message. The proclamation, "Babylon is fallen, was given in the summer of 1844, and as the result, about fifty thousand withdrew from these churches" (SR 364-365). "...midway between the spring of 1844...and the autumn of 1844...such a cry was raised, in the very words of Scripture: 'Behold, the Bridegroom cometh; go ye out to meet Him'....The midnight cry [Matt 25:6] was not so much carried by argument....There went with it an impelling power that moved the soul" (SR 369-370). "All who saw the light of the first and second angels' messages and rejected that light, were left in darkness..." (SM I 63).

Comment: "Between the vestibule and the altar let the priests, the ministers of the Lord, weep and say, 'Spare thy people, O Lord..'" (Joel 2:17): under the banner of the Bull (Rev 4:7). [Bull is linked with "Sea" in Rev 8:8; 16:3]

III. THIRD PART OF THE DAY OF ATONEMENT RITUAL

A. The high priest takes the blood of the slain Lord's goat within the veil as an atonement for the congregation (Lev 16:15-16). This is the second time on the Day of Atonement that the high priest goes in with blood into the Most Holy Place.

B. The Most Holy Place is featured: "Our faith must pierce beyond the veil, seeing things that are invisible" (7 BC 930). "Before the mercy-seat, God conversed with the high priest. If he remained an unusual time in the most holy, the people were terrified, fearing that because of their sins, or some sin of the priest, the glory of the Lord had slain him. But when the sound of the tinkling of the bells upon his garments was heard, they were greatly relieved" (ST June 24, 1880).

C. Points ..... to the third time Christ entered into the presence of the Father for the salvation of man. "It is those who by faith follow Jesus in the great

work of the atonement who receive the benefits of His mediation in their behalf, while those who reject the light which brings to view this work of ministration are not benefited thereby. The Jews who rejected the light given at Christ's first advent, and refused to believe on Him as the Saviour of the world, could not receive pardon through Him. When Jesus at His ascension entered by His own blood into the heavenly sanctuary to shed upon His disciples the blessings of His mediation, the Jews were left in total darkness to continue their useless sacrifices and offerings....To them the door was shut. They had no knowledge of Christ as the true sacrifice and the only mediator before God; hence they could not receive the benefits of His mediation. The condition of the unbelieving Jews illustrates the condition of the careless and unbelieving among professed Christians, who are willingly ignorant of the work of our merciful High Priest. In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins and not be cut off from the congregation. How much more essential in this antitypical Day of Atonement that we understand the work of our High Priest and know what duties are required of us" (E.G. White, Christ in His Sanctuary, pp. 108-109).

"...Jesus remained with His disciples forty days" (p. 237). "...All heaven was waiting the hour of triumph when Jesus should ascend to His Father.... He led the way upward, the multitude of captives who were raised at His resurrection followed....Jesus had given His disciples power..." (SR 239-241).

"The time had come for Christ to ascend to His Father's throne" (DA 829) "There is the throne....There are cherubim and seraphim. The commanders of the angel hosts, the sons of God, the representatives of the unfallen worlds, are assembled....all are there to welcome the Redeemer" (DA 834).

D. Fulfillment: "...another mighty angel with a third message to the world.... This message was designed to put the children of God upon their guard, by showing them the hour of temptation [Rev 3:10] and anguish that was before them. Said the angel, 'They will be brought into close combat with the beast and his image....they must hold fast the truth.' The third angel....pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God. This atonement is made for the righteous dead as well as for the righteous living....After Jesus opened the door of the most holy, the light of the Sabbath was seen, and the people of God were tested, as the children of Israel were tested anciently, to see if they would keep God's law. I saw the third angel pointing upward, showing the disappointed ones the way to the holiest of the heavenly sanctuary" (EW 254-255).

"...the third angel's message, which shows the way into the most holy place" (SR 387). "...justification through faith in the Surety....This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice..." (TM 91-92). "...the message of justification by faith...is the third angel's message in verity" (R&H of April 1, 1890). "The same light which reveals the true Sabbath reveals also the ministration of Christ in the heavenly sanctuary, and shows that the last work for man's salvation is now going forward" (TM 472).

Comment: The third time the high priest went into the Most Holy Place on the Day of Atonement was to atone for the waiting congregation. The focus of attention for the worshiper was the Most Holy Place. Our true High Priest opens a fresh and living way through the curtain for the believer (Heb 10:19-20). Under the banner of "the Face of a Man" (Rev 4:7). The third angel is specifically called "the angel of water" (Rev 16:4-5); fresh water of the earth.

IV. FOURTH PART OF THE DAY OF ATONEMENT RITUAL

A. With the completion of his ministry within the Most Holy Place, the high priest came out to the Porch (the door of the Tabernacle) and there laid his two hands upon the Scapegoat to make confession of all the iniquities of the children of Israel. Not until the goat had been sent away, bearing upon him all the iniquities of Israel unto a land not inhabited (Lev 16:21-22), did the people regard themselves as freed from the burden of their sins (PP 355). "And when the priests and all the people which stood in the Temple Court heard the Expressed Name ["from all your sins shall ye be clean before Yahweh;" Lev 16:30] come forth from the mouth of the High Priest, they used to kneel and bow themselves and fall down on their faces and say, 'Blessed be the name of the glory of His kingdom for ever and ever!'" (Yoma 6.2; Mishnah, p. 169).

B. The Altar to the Porch is featured: The ceremony of confession over the Scapegoat and the declaration of the high priest that the congregation was clean, took place between the Altar and the Porch.

C. Points to the time when the benefits of opening the Most Holy Place by our true High Priest flows back to the congregation. "...after Jesus opened the door of the most holy, the light of the Sabbath was seen..." (EW 254). "The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill" (GC 488).

"All who have died in the faith of the third angel's message come forth from the tomb glorified..." (GC 637) in a special resurrection (Rev 14:13; compare Rev 1:7; Dan 12:2); a resurrection which will take place during the seventh plague. This is the result of the "life" which comes from an open Most Holy Place.

D. Fulfillment: "As the third message swells to a loud cry [by the angel of Rev 18:1-5], and as great power and glory attend the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel [caused by that other angel of Rev 18:1]" (Review and Herald, May 27, 1862). "During the proclamation of the third angel's message, 'another angel' is to 'come down from heaven, having great power,' and the earth is to be 'lighted with his glory' [Rev 18:1]" (SDABC 7:984). "It is the latter rain, the refeshing from the presence of the Lord [Num 6:22-27; Rev 14:1; 7:2; Ezek 9:4], the loud cry of the third angel [Rev 18:1-3]" (1T 182-183). "The three angels' messages are to be combined, giving their threefold light to the world.... [Rev 18:2-5 quoted]. This represents the giving of the last and threefold message of warning to the world" (SDABC 7:985).

Comment: When the high priest comes out of the Most Holy Place, at the completion of his work on the Day of Atonement, he brings with him the "Shekinah experience" to the awaiting congregation. Under the banner of the Flying Eagle (Rev 4:7). This is the angel who stands in the sun (Rev 19:17); ascends from the rising sun (Rev 7:2), and makes the earth bright with his splendor (Rev 18:1).

"An angel with a writer's inkhorn by his side [Eze 9:3-4] returned from the earth and reported to Jesus that his work was done, and the saints were numbered and sealed [Rev 7:2-8]. Then I saw Jesus, who had been ministering before the ark...throw down the censer [Rev 8:5; 16:1]. He raised His hands, and with a loud voice said, 'It is done' [Rev 16:17]..." (EW 279). "...the Infinite One still keeps an account with all nations. While His mercy is tendered, with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed [144,000; 666], the ministry of His wrath commences" (5T 208). The 144,000 do not see death; see EW, pp. 284, 15.

THE SYMBOLISM OF THE OUTER AND INNER COURT AS REPRESENTED BY THE VESTMENTS OF THE HIGH PRIEST

I. THE GOLDEN VESTMENTS OF THE HIGH PRIEST REPRESENTED HEAVEN:

A. While Moses' transfigured countenance was his glory reflection (Ex 34:29-30, 35), Aaron's glory reflection was the holy garments of the High Priest (Josephus, Antiquities of the Jews 3.7.7; Philo, On the Special Laws 1:84-88, 94; Life of Moses 2:117-126

B. The border of the Breastplate, the most sacred of the priestly vestments, "was formed of a variety of precious stones, the same that formed the twelve foundations of the city of God" (Ellen White, PP, page 351. "...the colors of the tribal banners correspond to the colors of the breastplate jewels of the individual tribes (Num. Rab. 2:7)....the jewel motif in John's Apocalypse....God's new people continue and comprehend the Old Israel (Rev 21:12)" (JBL 100 [Sept. 1981]:442, 456).

II. THE GARMENTS OF THE HIGH PRIEST REPRESENTED THE INNER COURT TABERNACLE:

A. The robe of blue, encompassed at its lower hem with alternating pomegrantes and golden bells, represented not only the blue heavens, but corresponded to the alternating palm trees and cherubim carved along the bottom "skirt" of the walls of the Jerusalem Temple (Ezek 41:17-19). The golden crown of the turban-mitre represented the glory Shekinah-Cloud which crowned the top of the Sanctuary (Num 9:18). The apron ephod was of the same fabric of the screen and veil of the Tabernacle. The two large stones, the Urim and Thummim, kept within the inside fold of the breastplate, served as an analogy to the two stone tablets kept behind the Sanctuary veil. By both sets of stones God's will was made known to Israel.

B. Just as the Tabernacle imaged the Glory-beauty of the heavenly Christ and His ministry (John 1:14; Ex 25:8), so too the holy vestments of the High Priest recreated in likeness the heavenly robed True Priest of Revelation 1:12-13.

III. AN ANALOGY TO THE HEAVENLY ROBES OF THE REDEEMED: That Aaron's priestly investiture not only corresponds to God's heavenly Glory, but to the heavenly kingdom, is shown by a number of New Testament texts. To put on the priestly vestments is to put on the armor of God (Romans 13:12, 14; Eph 6:11-17; I Thess 5:8). Most significantly, the resurrected redeemed are clothed with a heavenly tabernacle-house (2 Cor 5:1-4).

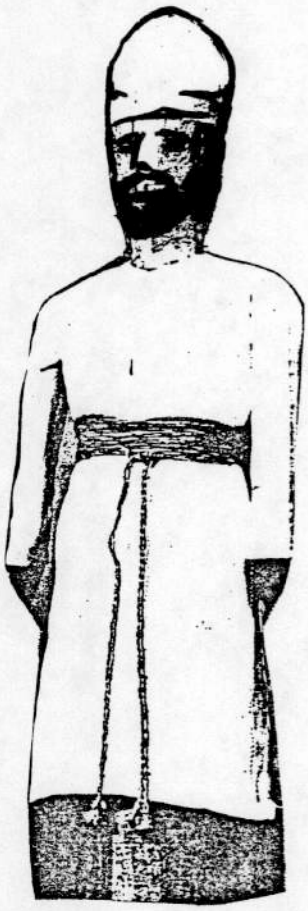
IV. THE HIGH PRIESTLY GARMENTS AND THE DIVISION BETWEEN THE OUTER AND THE INNER COURTS OF THE SANCTUARY:

The special golden vestments of the High Priest were especially associated with the two apartments of the Inner Court of the Sanctuary. This was especially emphasized during the Day of Atonement. At that time the High Priest would officiate in the Outer Court in the white linen dress of an ordinary priest, indicating the laying aside of the loom of heaven in order to garb himself with humanity (and thus represent the ministry of Jesus). But all the rites within the Inner Court of the Tabernacle were performed by the High Priest while wearing his exclusive overgarments (Exod 28:35; 39:26). As the Jewish historian Josephus puts it: "...the high priest did not wear these [golden] garments ...but a more plain habit; he only did it when he went into the most sacred part of the temple..." (J.W. 5.5.7; see AA 33).

During the Day of Atonement, the High Priest would officiate in the Outer Court in the white linen dress of an ordinary priest. But in all the rites within the Inner Court (in the Holy and Most Holy Places), the High Priest would wear His exclusive overgarments (Exod 28:35; 39:26).

THE GARMENTS OF THE ORDINARY PRIEST, AND THE GOLDEN VESTMENTS OF THE HIGH PRIEST.

Inside the fold of the breastplate lay the two large stones, the Urim and Thummim. When in use, these stones would be brought out and placed at the right and the left of the breastplate (PP 351; Josephus, Ant.3.8.9). See Exod. 28:30.

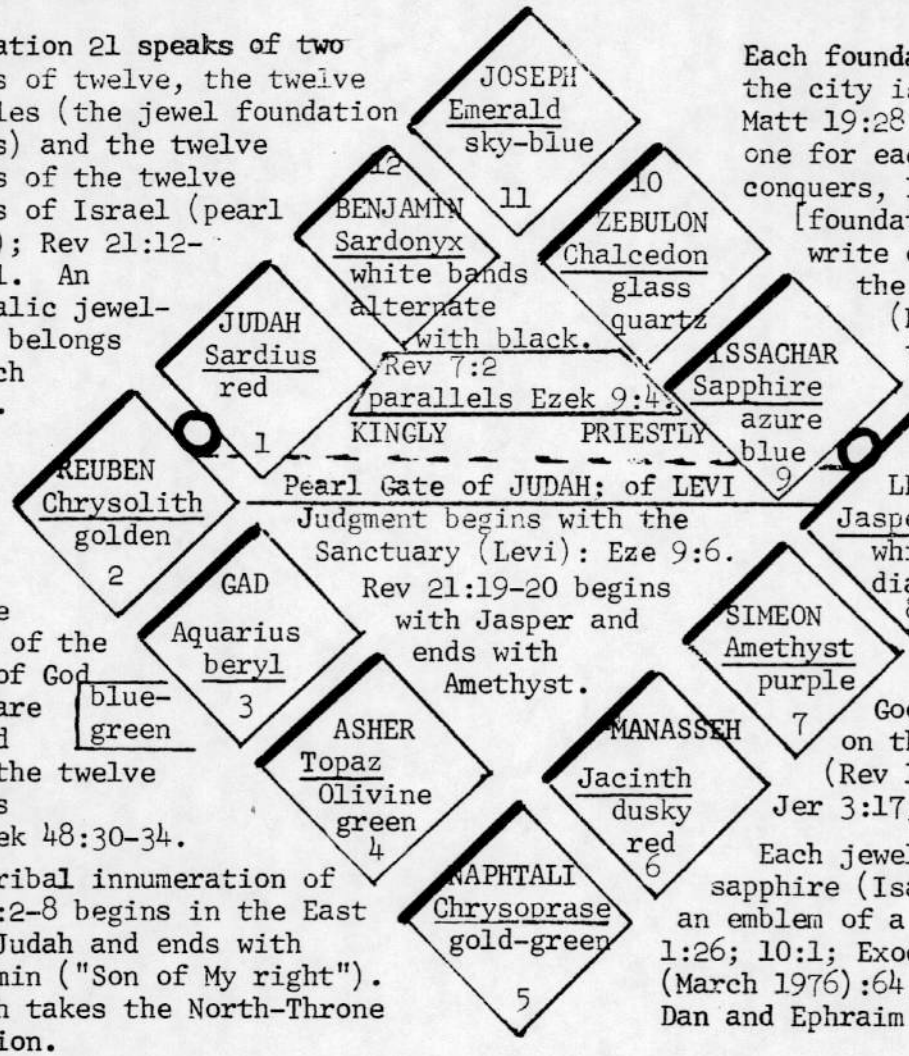


The ordinary priest and his white garment

The High Priest and his holy vestments.

The long robe, weighted down with alternating pomegrantes and bells, was "heavenly" blue. The ephod, the "sash" to the robe, was flame-colored linen.

Revelation 21 speaks of two groups of twelve, the twelve apostles (the jewel foundation stones) and the twelve angels of the twelve tribes of Israel (pearl gates); Rev 21:12-13, 21. An apostalic jewel-stone belongs to each tribe.



The twelve gates of the city of God also are linked with the twelve tribes in Ezek 48:30-34.

The tribal innumeration of Rev 7:2-8 begins in the East with Judah and ends with Benjamin ("Son of My right"). Joseph takes the North-Throne position.

Each foundation stone-rampart of the city is a throne (Ps 24:7). Matt 19:28 has twelves thrones, one for each apostle. "He who conquers, I will make him a pillar [foundation-stone]...and I will write on him the name of my God, the New Jerusalem..." (Rev 3:12). "Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around Him are the subjects of His kingdom" (GC 665). God's Name, which is the Name of the City of God (Eze 48:35), is written on the foreheads of the elect (Rev 14:1; 3:12; compare Jer 3:17; Isa 60:14; Exod 28:36-37).

Each jewel-foundation is laid in sapphire (Isa 54:11); sapphire being an emblem of a heavenly throne (Ezek 1:26; 10:1; Exod 24:10). [See JBL 95 (March 1976):64] Joseph and Levi replace Dan and Ephraim in Rev 7:4-8.

"Over the ephod was the breastplate, the most sacred of the priestly vestments. This was of the same material as the ephod. It was in the form of a square, measuring a span [approximately 25 cm. on each side], and was suspended from the shoulders by a cord of blue from golden rings. The border was formed of a variety of precious stones, the same that form the twelve foundations of the city of God. Within the border were twelves stones set in gold, arranged in rows of four... engraved with the names of the tribes. The Lord's direction was, 'Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually' (Exod 28:29). So Christ, the great high priest pleading His blood before the Father in the sinner's behalf, bears upon His heart the name of every repentant, believing soul" (PP 351). "...using as foundation material the pure gold, the refined silver, the precious stones--faith and obedience and good works--which alone are acceptable in the sight of a holy God" (PK 409-410).

The outer vestments/garments of the high priest was looked upon as representing the heavens (Philo, Vita Mosis 2:124, 126, 133; AA 33). Ezek 28:13-14 speak of the stones of the breastplate as adorning the heavenly mountain of God. The expression "stones of fire" (Ezek 28:14) was an ancient designation for the zodiac jewels of heaven (JNES 18:273-274, 1959). In his second dream, Joseph saw his brethren and himself as twelve stars (Gen 37:9). "And those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness, like the stars for ever and ever" (Daniel 12:3).

According to Jewish tradition, the colors of the tribal banners correspond to the stones which border the breastplate. The quadratic figure of the twelve jewels corresponding to the quadripartite wilderness camp order (Numbers 2). [See JBL 100 (Sept. 1981):442, 454)] The trisyllabic designations of the third, sixth, and ninth stones mark out metrically four equal divisions in the list (Exod 28:17-20) of otherwise bisyllabic names. In the list of Rev 21:19-20, three stones end with a nasal sound (ν) and these are placed at the points of division.

SYMBOLISM AND THE DAY OF ATONEMENT

I. THE INVESTIGATIVE JUDGMENT FOR THE JEWISH NATION (457 B.C.--A.D. 34).

JUDGMENT OF THE LIVING FOR THE HEBREW NATION

A. Judgment of the Living: (Luke 11:51; John 3:28-29)
1. John the Baptist--First Angel. (fulfills Mal 3:1;4:5; Luke 1:17)
2. Cleansing of the Temple (John 2:14-16; fulfills Mal 3:1-4; 4:4)
3. Ministry of Jesus--Third Angel; for the living congregation.
4. Cleansing of the Temple (Matt 21:12-13; time of Joel 2:15-17; Zech 3:1-5). Probation closes for religious leaders: Matt 23:38; John 17:21-23.

B. Selected Messages II, page 118: [Judgment of the Living: 2nd & 4th part]

"When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication' (Rev. 14:8). And in the loud cry of the third angel's message a voice is heard from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' (Rev. 18:4, 5)."

C. The four angels' messages between 457 B.C. and A.D. 34 [Dan 9:24]

MOSES AS SCRIPTURE (THE TORAH)

1. "Remember the law of my servant Moses, the statues and ordinances that I commanded him at Horeb for all Israel" (Mal 4:4). "For the lips of a priest [in the synagogue] should guard knowledge, and men should seek Torah from his mouth, for he is the messenger of the Lord of hosts" (Mal 2:7). [The Torah was that part of Scripture which was liturgically read from the "seat of Moses" (Matt 23:2) by the priest, at the start of each Sabbath synagogue service (Acts 13:15, 17)]

ELIJAH AS SCRIPTURE (PROPHETS)

2. "Behold...Elijah the prophet..." (Mal 4:5). "You search the Scriptures, because you think that in them you have eternal life; and it is they [the Moses and Elijah Witness] that bear witness to Me" (John 5:39). Compare Rev 11:3-6.

"In the beginning was the Word, and the Word was with God, and the Word was God....the true Light that enlightens every man.... And the Word became flesh and tabernacled among us..." (John 1:1, 9, 14). "...the name by which He is called is The Word of God" (Rev 19:13).

ELIJAH TAKES ON FLESH--JOHN THE BAPTIST

3. "Elijah does come, and he is to restore all things....speaking to them of John the Baptist" (Matt 17:11, 13). "He [John] was a burning and shining lamp...his light...the testimony...of John..." (John 5:35-36). "Behold, I will send you Elijah" (Mal 4:5).

MOSES TAKES ON FLESH--THE WORKS WHICH CHRIST DID ON EARTH

4. "These very works [granted from the Father to accomplish] which I [Jesus] am doing, bear Me witness that the Father has sent Me" (John 5:36) "If you believed Moses, you would believe Me, for he wrote of Me. But if you do not believe his writings, how will you believe My words?" (John 5:46-47).

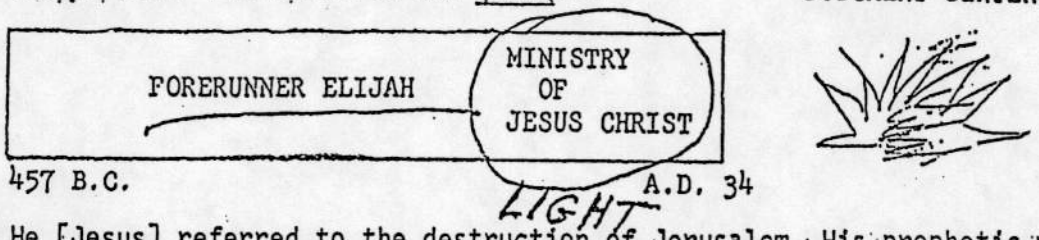
The sequence is Moses-Elijah (as Scripture); Elijah-Moses (Scripture takes on flesh at the great and terrible day of the Lord compare Mal 4:5 King-Priest; Priest-King. At the end of the sequence, all four are contemporary, ultimately ending in Christ (who is the fulness of all

THE PROBATIONARY TIME GIVEN TO THE JEWISH NATION AND THEIR EARTHLY TEMPLE (Dan 9:24) SERVES AS A MODEL IN MINIATURE (A TYPE) OF THE PROBATIONARY TIME GIVEN TO THE WORLD AFTER THE TWENTY-THREE HUNDRED "DAYS" (Dan 8:14).

A probationary period is a time of "indictment" (investigative judgment) which always is followed by a "sentence" (the court verdict). Note that Jesus used the events leading up to the destruction of Jerusalem and the Temple (period of indictment and sentence) as a type of the final world indictment and sentence.

PROBATIONARY TIME GIVEN TO THE JEWISH NATION — JERUSALEM DESTROYED

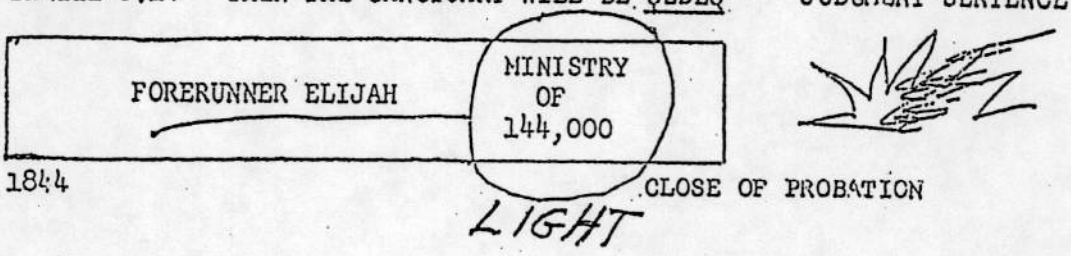
DANIEL 9:24--"TO BRING IN THE SEDEQ..." — JUDGMENT SENTENCE



"When He [Jesus] referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration..." (DA 628). Matt 24.

PROBATIONARY TIME GIVEN TO THE WORLD — WORLD DESTROYED

DANIEL 8:14--"THEN THE SANCTUARY WILL BE SEDEQ" — JUDGMENT SENTENCE



1. Probationary time never closes unless there is first given a great LIGHT. The "great light" given during the probationary time allotted to the Jews
TYPE for seventy weeks of years (Dan 9:24) was the ministry of Christ. Only after that "Light" was shed did probation close on the Hebrew theocracy (with the stoning of Stephen in A.D. 34).

2. The "great light" during the world's probationary time (which began in 1844) will be the ministry of the 144,000. Their work is represented by the angel
ANTITYPE of Rev 18 (which lightens the whole earth with His glory). The great outpouring of the Spirit of God (the "latter rain") "will not come until we have an enlightened people..." (Ev 234). The "latter rain" (which begins a series of judgment sentences) comes only after the Church has become a fit vessel to hold and retain the showers that come from above (see EW 71; COL 69). The period of "Light" is the time of the Judgment of the Living.

3. The forerunner to Christ's ministry was John the Baptist. The angel
TYPE Gabriel and Jesus designated John as the "Elijah" of Mal 3:1; 4:5-6 (Luke 1:17; Matt 17:10-13; see also Matt 11:14; Mark 9:11-13). John "the Elijah forerunner" is a lesser light, which leads to the greater Light (John 5:35-36, 39). The work of "Elijah" is to arrange the marriage between Jesus (the Groom) and the Jews who were the living contemporaries of Christ (the Bride); see John 3:28-29; compare Luke 11:51.

Elijah always is the contemporary of Jezebel (the heathen queen who ruled over the Israel of God). The "Jezebel" of John the Baptist's day was the heathen authority of Rome over Judea. For John personally, Jezebel became personified by the harlot queen Herodias, who sought to slay "Elijah" (Mark 6:14-28).

4. "John came in the spirit and power of Elijah to proclaim the first
ANTITYPE advent of Jesus. I was pointed down to the last days and saw that John represented those who should go forth in the spirit and power of Elijah to herald the day of wrath and the second advent of Jesus" (EW 155).

TEXT: REV 14:6-13

WHAT IS THE MEANING OF THE THREE ANGELS' MESSAGES?

Text: Num 6:22-27. "The LORD said to Moses, 'Say to Aaron and his sons, Thus you shall bless the people of Israel: you shall say to them:
The LORD bless you and keep you:
The LORD make his face to shine upon you, and be gracious to you:
The LORD lift up his countenance upon you, and give you peace.
So shall they put my name upon the people of Israel, and I will bless them'"

I. THE THREE TIMES THE HIGH PRIEST GOES INTO THE MOST HOLY PLACE: And the four parts of the Day of Atonement:

A. Lev 16:4.....The High Priest lays aside his pontifical robes to officiate in the white linen dress of an ordinary priest.

FIRST Lev 16:12-13..From the Eastern Gate and from Sunrise. The High Priest takes incense within the veil.

Ps 141:1.....Let my prayer be counted as incense before thee.
Rev 8:3-4.....Much incense to mingle with the prayers of the saints.
Isa 6:6-7.....Coal from the altar touched lips to take away guilt

SECOND B. Lev 16:11, 14. Joel 2:17. From between the Altar and the Porch. A bullock is slain as an atonement for the High Priest and his house. The blood is for the first time taken within the veil.

THIRD C. Lev 16:15-16..Within the Most Holy Place. The Lord's goat is slain and the blood taken into the Most Holy Place as an atonement for the congregation. All Israel gathered about the Sanctuary to humble themselves; in order to receive the benefits of the High Priest's ministration.

FOURTH D. Lev 16:20-22..The High Priest comes out to deal with the Scapegoat
Heb 9:28.....And to save those who are waiting.
Num 6:22-27...The Shekinah blessing is brought out to seal the congregation.
Mal 4:2.....The sun with healing in its wings. See PK 716-717; DA 261. Sedeq of Mal 4:2 and Dan 8:14; Ps 85; Joel 2:23, 28.
Rev 22:11-12, 15...The last great separation between the righteous and wicked.

Position:.....From Between the Porch and the Altar. Same position as the second time the High Priest goes into the Most Holy Place.

Lev 25:9.....The Year of Jubilee is declared on the Day of Atonement.

II. THE THREE ANGELS' MESSAGES AND THE ANTITYPICAL DAY OF ATONEMENT. Ellen G. White connects the ministry of the angels messages with the yearly ministry of the Day of Atonement. Examples: SR 387 (third); 1T 182-183 (fourth).

Note: The four archangels within the Most Holy Place. The two on the Mercy Seat (Num 7:89; Ex 25:18-22); and the additional standing cherubim of the Solomonic Temple (I Ki 6:23-28; 8:6-7). See Ps 89:14; E.G. White, Christ in His Sanctuary, p. 41; SDABC 2:1030.

FIRST A. Rev 14:7.....Fear God and give Him glory, for the hour of His judgment is come. The Most Holy Place brings to view the judgment hour and the four angels who ministry around the throne. The message is given to separate the Church of Christ from the corrupting influence of the world (SR 364).

Fulfillment: in the advent movement of 1840-44 (SR 356). The Millerites came from the Eastern Gate to await the sunrise (Rom 13:12; Eze 43:1-4)

SECOND B. Rev 14:8....As the first angel continues to sound, the second angel adds his voice, speaking of the consequences for those who do not heed the first angel's message. Fallen, fallen is Babylon the great.

Fulfillment: This message was understood by Adventists to be an announcement of the moral fall of the churches in consequence of their rejection of the first message. This message was given in the summer of 1844.

The midnight cry (Matt 25:6) is coupled with the second angels message (GC 398)
Position: Between the Altar and the Porch; facing the Open Door (Rev 3:8)

THIRD C. Rev 14:9-13...The sounding of the two angels are joined by the message of the third angel. While the second angel speaks of a fall, the third angel warns of a coming punishment (14:9-11) and a coming reward (14:13; GC 637).

Fulfillment: The third angel's message shows the way into the Most Holy Place (autumn 1844). See SR 387; EW 254-255.
The minds of those who embraced the message are directed to the Most Holy Place, where Jesus stands before the Ark. After Jesus opens the door of the Most Holy Place, the light of the Sabbath was seen, and the people of God are tested to see if they would keep God's law.

FOURTH D. Rev 7:2; 18:1-3....The fourth angel, who swells the third angel's message to a loud cry (18:2) brings with him the judgment sentence; the court verdict. The message of the fall of Babylon as given by the second angel is repeated, with the additional mention of the corruptions which have been entering the churches (SR 399; GC 390)

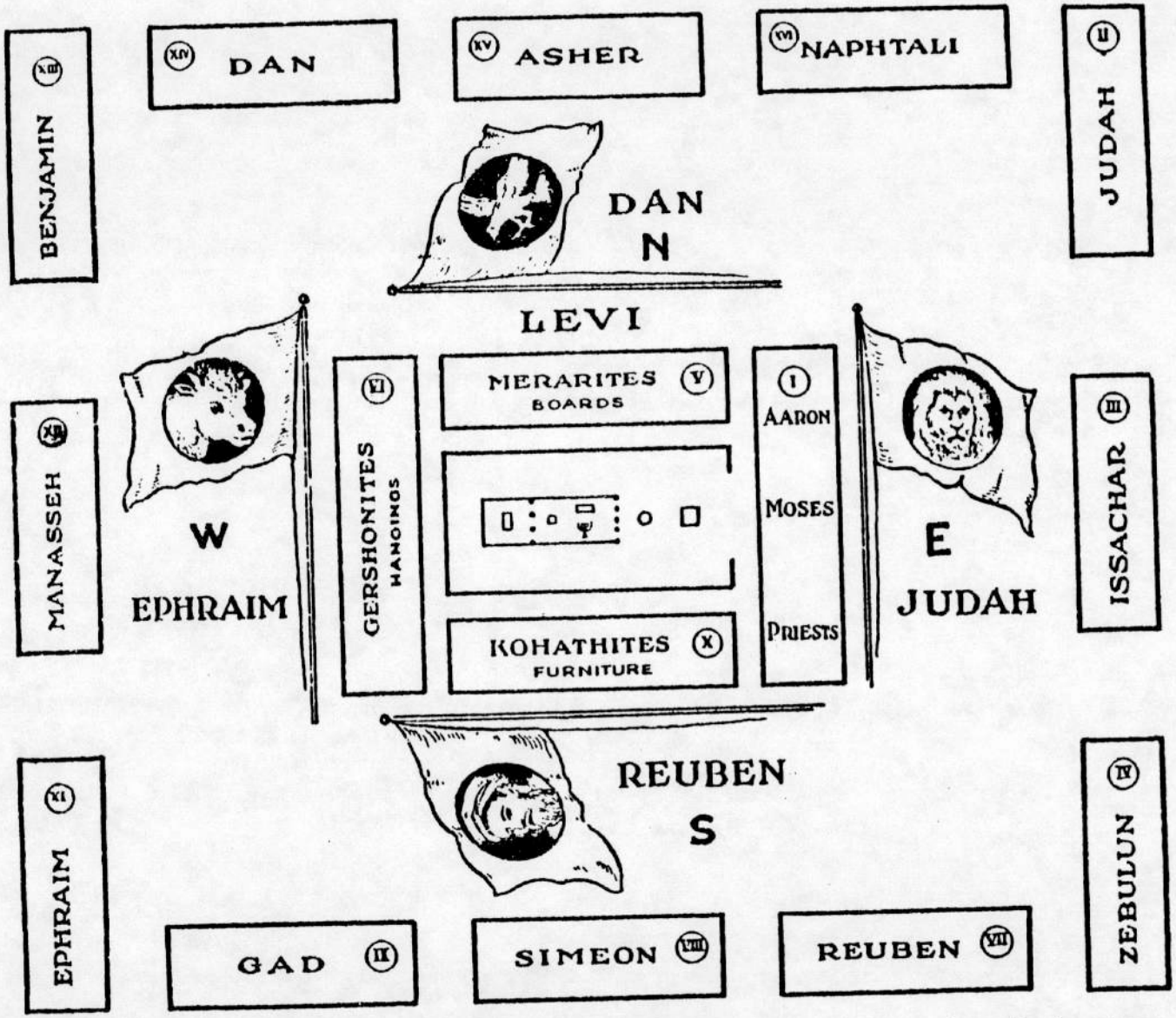
Rev 10:7
Rev 14:1; 22:11-12, 15.
Dan 12:1
Mal 4:2
Ps 85

Fulfillment: Time of the latter rain and the sealing (1 T 182-183); the sealing of the 144,000. The healing in the wings of the Sun of Righteousness (Mal 4:2; PK 716-717).
The midnight cry: "Behold the Bridegroom cometh" (Matt 25:6; COL 406-07; 414). Revelation of the mystery of God (Rev 10:7). "The line will be clearly drawn between the false and the true" at the time of the loud cry of the third angel's message (Evangelism 234). The Sanctuary is made sedeq (Dan 8:14).

E. The three angels' messages are yet in the future: "The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed.... they shall be repeated to those who are seeking for the truth...there cannot be a third without the first and the second" (E.G. White, Selected Messages II, pp. 104-1-5).

F. Position and function of the fourth angel: The fourth angel stands between the Porch and the Altar; the same place as the second angel. He takes his place at the pillars of Jachin and Boaz. "At that time shall arise Michael [time of the end], the great prince who has charge of your people. And there shall be a time of trouble [seven last plagues], such as never has been since there was a nation till that time..." (Dan 12:1). When the fourth angel first takes his position, he draws attention to the work of the third angel, who points the believer to the work being done by the High Priest within the Most Holy Place. At that time all four angels and their messages blend into one, "to come before the people in the closing days of this earth's history" (Selected Messages II:116).

The second angel proclaims the fall of world-loving churches, who fell into spiritual darkness and alienation from God in 1844. The fourth angel calls out the great body of Christ's followers who are still found in Babylon. At the time of the latter rain, these believers will come out.



A diagram of the camp of Israel as it was pitched each time in relation to the sanctuary. Roman numerals show the order of march of the camp.

UNDERSTANDING REV 4:6-7. "HE WHO SITTETH ON THE CHERUBIM" (I Sam 4:4; Isa 37:16)

It should be observed that the four figures of Rev 4:7 come together into a cherub figure,--a throne guardian well known to the ancient Canaanites. The Canaanite-Phoenician cherub has the "face of a man", the body of a "lion", the feet of a bull/ox (compare Eze 1:7, 10), and the wings of an eagle. The eagled-winged lion with a bull's hooves and a human head is full of religious symbolism. In the ancient world, a lion with eagle wings represented the sun at full strength. The bull symbolized the fertility of Spring time when all nature is rejuvinated. The fertility god Baal stands upon the bull. Human qualities are represented by the face of the man. "And He [God] rode upon a cherub and did fly" (II Sam 22:11; Ps 18:11; Eze 10:20). God's throne is on the cherubim. Compare Ps 80:1.

On the four cherubim around God's throne, see: I Ki 6:23-28; 8:1-9; Ps 89:14; Rev 4:6; Enoch 61:10.

The sarcophagus of Ahiram, king of Byblos (circa 1000 B.C.). The principal figure is the king enthroned on a high-backed chair, the seat of which is supported by a standing winged sphinx. Compare an engraved ivory plague from Megiddo (1300 B.C.) which pictures a Canaanite king enthroned between two winged cherubim.
Source: see Edith Porada. "Notes on the Sarcophagus of Ahiram," The Journal of the Ancient Near Eastern Society of Columbia University, 5 (1973):355-372.

The four heavenly guardians of Iceland: DRAGON in the East; VULTURE in the North; BULL in the West; and a GIANT in the South.

ÍSLENZKI ÞJÓÐFÁNINN

Hinn almenni þjóðfáni Íslendinga er heiðblár með mjallhvítum krossi og eldrauðum krossi innan í hvíta krossinum. Armar krossanna ná alveg út í jaðra fánans, og er breidd þeirra 2/9, en rauða krossins 1/9 af fánabreiddinni. Bláu reitirnir eru rétthyrndir ferhyrningar: stangarreitirnir jafnhliða og ytri reitirnir jafnbreiðir þeim, en helmingi lengri. Hlutfallið milli breiddar fánans og lengdar er 18:25.

THE ICELANDIC NATIONAL FLAG

The Icelandic National Flag is sky-blue with a snow-white cross and fiery red cross in the white cross. The arms of the crosses extend entirely to the edges of the flag, and their width is 2/9th, but the red cross is 1/9th of the width of the flag. The blue field is thus divided into rectangular squares: Those nearest to the flag-pole are equilateral and the outer squares are equally wide, but twice as long. The proportional figures for the width and length of the flag are 18:25.

ÍSLENZKA SKJALDARMERKIÐ

„Skjaldarmerki Íslands er silfurlitur kross í heiðbláum feldi, með eldrauðum krossi innan í silfurlita krossinum. Armar krossanna skulu ná alveg út í rendur skjaldarins á alla fjóra vegu. Breidd krossmarksins skal vera 2/9 af breidd skjaldarins en rauði krossinn helmingi mjórri, 1/9 af breidd skjaldarins. Efri reitirnir skulu vera rétthyrndir, jafnhliða ferhyrningar og neðri reitirnir jafnbreiðir efri reitunum, en þriðjungi lengri.

Skjaldberar eru hinar fjórar landvættir, sem getur í Heimskringlu: Griðungur, hægra megin skjaldarins, bergrisi, vinstra megin, gammur, hægra megin, ofan við griðunginn, og dreki, vinstra megin, ofan við bergrisann.

Skjöldurinn hvílir á stuðlabergshellu."

THE ICELANDIC COAT OF ARMS

"The Icelandic Coat of Arms is a silvery cross in a sky-blue field with a fiery red cross in the silvery one. The arms of the crosses shall extend entirely to the edges of the shield in all four directions. The width of the cross shall be 2/9th of the width of the shield, but the red cross shall be only half the width of the silvery one or 1/9th of the width of the shield. The upper squares shall be rectangular equilateral squares and the lower ones shall be equally wide, but a third longer.

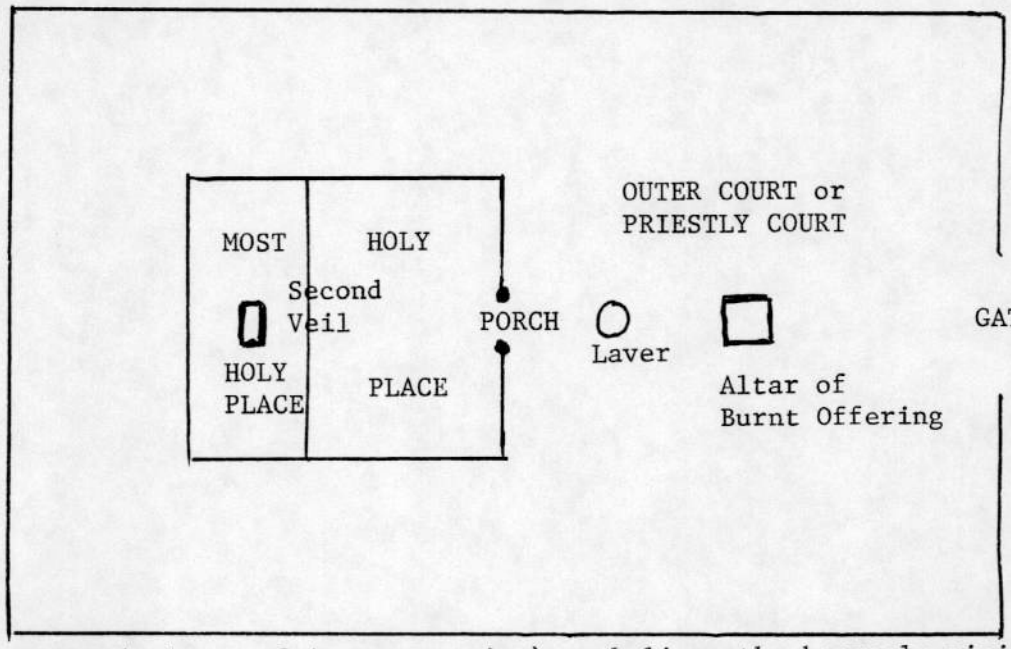
The shield-bearers are the four guardian spirits of the land, mentioned in Heimskringla: A bull to the right of the shield, a giant to the left, a vulture to the right above the bull, and a dragon to the left above the giant.

The shield rests on a slab of basalt."

APPENDIX I: THE EARLY CHURCH AS A TEMPLE

THE SANCTUARY PLAN AND THE MEANING OF ITS PARTS:

The primary meaning of the Sanctuary is to portray the ministry of Christ for our salvation: The OUTER COURT represents Christ's earthly ministry.



The INNER COURT (made-up of inner curtains) symbolizes the heavenly ministry of Jesus.

GATE: Represents the start of Christ's ministry for the savation of mankind; time of the foundation of the world, at the fall of Adam and Eve. This was when the Everlasting Covenant (Gn 17:13; Heb 13:20) was activated; the start of the Plan of Salvation (DA 799; Col 1:26-27; Rom 16:25; I Cor 2:7; I Pe 1:19-20). "The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant" (SDABC 7:934).

The GATE which opens up the emblems of Christ's ministry is the fit symbol here, because it is at the time of the Fall of Adam and Eve that Christ first saw the Altar (symbol of the Cross [John 1:29; I Cor 5:7; Rev 5:6]) looming to view on the path He was about to take. The Everlasting Covenant up to that moment had been a contingency plan. But when the Godhead decided that They would go ahead with the Plan of Redemption (SR 42), Christ figuratively found himself at the Gate-Entrance to the Sanctuary, the place where the Altar of Burnt Offering comes clearly into view.

The baptism of Christ in A.D. 27 recapitulated the GATE experience. While the baptism began Christ's earthly ministry, the true earthly ministry of Jesus began with the Fall of our first parents. In figure, the baptism symbolized Christ coming death and resurrection (Rom 6:3-4). In like manner, our baptism also is at the GATE. Our true baptism is our actual death. Then it is that we bury the old person of sin,--and at our resurrection we put on the new person of Christ.

ALTAR: The Cross where Christ died is represented by the Altar of Burnt Offering in the center of the OUTER COURT. It is the center-piece of Christ's earthly ministry (John 1:29). This is the place of justification. Penitent believers are "justified" in the sight of God because Christ died for our sins. (Actually, all the emblems of the OUTER COURT are emblems of justification. The emblems of the INNER COURT represent sanctification).

LAVER: Here is the symbol of the tomb of Christ. While the Laver (loutron in the Greek Septuagint) is "the loutron of regeneration and renewal in the Holy Spirit" (Titus 3:5), it is because it really signifies the place of Christ's burial (Rom 6:3-4).

PORCH: This figurately marks the spot of Christ ascension to heaven; the place where the Pentecostal experience took place. This marks the transition point between Christ's earthly ministry and His heavenly ministry which is about to begin. "When Christ passed within the heavenly gates, He was enthroned....The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration [as priest and king] was accomplished" (AA 38-39).

While Christ won the crown to rule this world at the Cross, He won the "throne" on the Day of Pentecost (Heb 1:3, 13; 8:1). Later, on the Day of Atonement (in antitype), Christ receives the Kingdom from God the Father (Dan 7:14).

The Christian Church, following in her Lord's footsteps, will be at this PORCH (the gate which opens up heaven) at the Second Coming of Christ. Then the Church will leave behind her earthly ministry, to start her heavenly ministry (during the millennium and the Executive Judgment which follows).

MOST HOLY PLACE: This represents "the hour of judgment" which comes before the Second Advent (Rev 14:6-7). This is when a heavenly judgment Indictment separates spiritual Israel from the wicked (Dan 7:13-14); and when saint and sinner have been separated in Israel itself (Dan 12:1-3). It is Dan 8:14 which provides the date (1844) for the commencement of the Daniel 7 heavenly judgment scene.

The Law of God is the focal point of the INNER COURT; the center-piece of Christ's heavenly ministry. The Law demands the death of the sinner, these demands are satisfied (as far as the penitent believers are concerned) when the blood of Christ pays the atoning penalty and that blood is offered to the Law within the MOST HOLY PLACE.

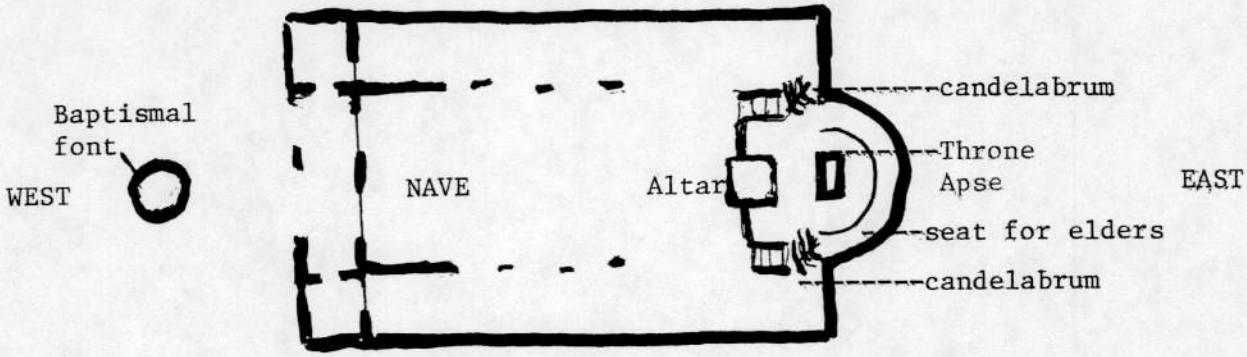
PORCH: At the completion of Christ's heavenly ministry, Jesus comes forth to the Porch. The sins of the redeemed which had been brought to the MOST HOLY PLACE and the Law of God through the shed blood of Christ, has never been cancelled. Now, at the Close of Probation (end of the antitypical Day of Atonement), these sins are placed on the Scapegoat-Satan (the originator of sin--who was responsible for the shed blood of Jesus).

The PORCH (at the end of the Sanctuary ministration) is the place of the judgment Sentence. Satan and his kingdom of sin are to receive the negative sentence which he will then take to the LAVER (the abyss-tomb). It is now Satan's turn to experience the LAVER,--where he will figuratively be for a thousand years. After which Satan comes forth from his prison (Rev 20:7) in order to be thrown into the Lake of fire (which burns upon the ALTAR OF BURNT OFFERING). The benefits then go forth to the congregation!

The redeemed, of course, receive the positive judgment sentence which comes from the PORCH. This is what is termed "glorification"--the fulfillment of the angel of Rev 7:2 (the same angel and the same work is found in Rev 18:1). All the contents of the MOST HOLY PLACE are given as a spiritual gift to the awaiting congregation. The Law of God, for example, is not longer to be written on stone, but is to be inscribed on human hearts (Jer 31:33).

Just as the sins have been transferred from the MOST HOLY PLACE to the PORCH, where the Scapegoat receives them. So, too, the contents of the MOST HOLY PLACE in like manner are brought out by the High Priest to the PORCH. These include (1) the urn of manna, (2) the budded almond rod, (3) the tables of the covenant, and (4) the Shekinah glory. We call this the "latter rain." The "early rain" came at the start of Christ's heavenly ministry, on the Day of Pentecost; the "latter rain" is even a greater outpouring of the Spirit, at the end of the Sanctuary ministration.

THE TEMPLE SYMBOLISM OF THE EARLY CHRISTIAN PLACE OF WORSHIP



BAPTISMAL FONT: The symbolism of the Altar and Laver is found in the sacrament of Baptism (Col 2:12; Rom 6:3-4, 6; Eph 5:25-26; Rom 12:1). The baptismal font always was outside the entrance to the early Church; usually to the west, positioned in front of the main axis of the building. Sometimes the baptistry was a separate building, or a nearby river was used. Baptism was a "gateway experience" which brought the believer into the "covenant" community of Christ's followers. In the early Latin Church the front court was called the atrium, and the central fountain for baptism was termed cantharus.

THE ALTAR OF BURNT OFFERING: At the eastern end of the Church, at least 2 steps higher than the floor of the Nave (Latin navis, Ship of Salvation), was the Christian altar; a simple table recalling that employed by Christ and His disciples at the Last Supper; the place where the broken body and shed blood is assimulated by believers.

The space beneath the altar represented the Sepulchre of Christ. Worn out Scriptures were "buried" here as well as the bones of those who had suffered death because of their Christian faith. This ossuary below the floor of the altar was called the martyrium. "I saw under the altar the souls of those who had been slain" (Rev 6:9). Since the Altar of Incense of the Temple was considered a miniature duplication of the Altar of Burnt Offering, the Christian high altar could also be associated with the symbolism of that smaller altar beyond the first veil.

JACHIN AND BOAZ: These two lamp-pillars at the Porch of the Solomonic Temple, which symbolically marked the gateway into Heaven, was represented in the early Christian synagogue as two candelabra with branches (Sanctuary Lampstands). These candelabra flanked the front of the Apse of the Church. The two candelabra also were associated with seats, or lecturns, where sacred Scriptures, which were to be used for the worship services, were placed. These two "seats" for Scripture placement, were termed the seats Elijah (on the north) and Moses (on the south side); compare Revelation 11:4-6. The Pillar Boaz was the spot where the Hebrew kings were customarily coronated (2 Ki 11:14 with 2 Chr 23:13), and Jachin was where the High Priest was installed into his office (Lev 8:33, 35; I Chr 29:22; Zech 6:13).

MOST HOLY PLACE: The Apse, raised above the level of the Nave, and sometimes known as the presbyterium represented the Most Holy Place of the Sanctuary. This area was reserved for the clergy, and those not actually engaged in the service sat on a bench set against the wall and following its curve. In the center, immediately behind the altar was the Throne, upon which "sat" the Word of God. Note Rev 19:13, 16, where Christ is the Word and wears the diadem emblem of rulership (He is King of kings and Lord of lords). Traditionally the Apse was pointed toward the east, so that the congregation faced the sunrise. This is because the "mother" church of Zion (founded on the site of the Pentecostal upper room experience), faced east toward the mount of Olives in reference to Zechariah 14:4, "And His feet shall stand in that day upon the mount of Olives." Those words were combined with those of Psalm 132:7, "Let us worship at His footstool." The Church faced the coming spiritual "sunrise" of Malachi 4:2.

The adoption of the architectural convention of the Apse in churches as the focal point of worship came from the influence of the apsidal synagogue. This was where the Holy Ark (as symbolized by the Torah Shrine which housed the Scriptural scrolls) was placed at the apse end of the building. Above the Ark was a decorative shell, representing the Shekinah-glory found in the Most Holy Place. Traditionally, an "eternal light" hung over the shell. This synagogue symbolism was followed by the early Christians in their places of worship. The description of the 24 elders seated around God's throne, within the Most Holy Place, in Revelation 4, had its reflection in the seating arrangement of ecclesiastical authorities in the earthly liturgy of John the Revelator's time.

DOCUMENTATION QUOTES:

"It is now clear that our forebearers regarded their houses of worship... Jewish and Christian, as the successors to the Temple of Jerusalem..." Page 26 in Eric M. Meyers and Carol L. Meyers, "Finders of a real Lost Ark," Biblical Archaeology Review 7/6 (November/December 1981):24-39.

James 2:2 offers a NT example to show that synagogues could also be used in the Christian sense. The Gentile editor of the Testaments of the Twelve Patriarchs calls Gentile Christian churches sunagogai of the nations in Testament B. 11.

"From the outset Christians had believed themselves as a community to constitute a new Temple "built without hands" (Mark 14:58), with the corollary that Christian worship formed the legitimate successor to the worship of the Jews....in about 316 A.D...a sermon which Eusebius of Caesarea preached.... based on an analogy operating at three levels, for he refers to the building of the Tabernacle and Temple of the Old Testament, to the new church at Tyre, and at the same time to the still greater spiritual Temple..." John Wilkinson, Egeria's Travels to the Holy Land. Revised Edition (Warminster, England, 1981), page 301.

QUOTES FROM ELLEN WHITE:

"The church of God below is one with the church of God above. Believers on the earth and beings in heaven who have never fallen constitute one church. Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God. In the inner court of heaven they listen to the testimony of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving from the worshipers below is taken up in the heavenly

anthem, and praise and rejoicing sound through the heavenly courts because Christ has not died in vain for the fallen sons of Adam." (6T 366)

"From the two olive trees [Zech 4] the golden oil was emptied through the golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence His Spirit is imparted to the human instrumentalities who are consecrated to His service. The mission of the two anointed ones is to communicate to God's people that heavenly grace which alone can make His word a lamp to the feet and light to the path." (COL 408).

"The ordinances of baptism and the Lord's supper are two monumental pillars, one within and one without the church. Upon these ordinances Christ has inscribed the name of the true God." (Evangelism 273).

"The two witnesses [Rev 11:4] represent the Scriptures of the Old and the New Testament." (GC 267).

"Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light" (Colporteur Evangelist 37)

The word "cathedral" comes from the Latin word cathedra, meaning a chair or throne, because it was the WORD of God from the throne of early churches which taught the Christian way of life; illuminating the path one should follow. Paul, in 2 Thess 2:3-4, predicted that the "Man of Sin" would "take his seat in the temple of God, proclaiming himself to be God" (a paraphrase of Dan 7:25 and Eze 28:2).

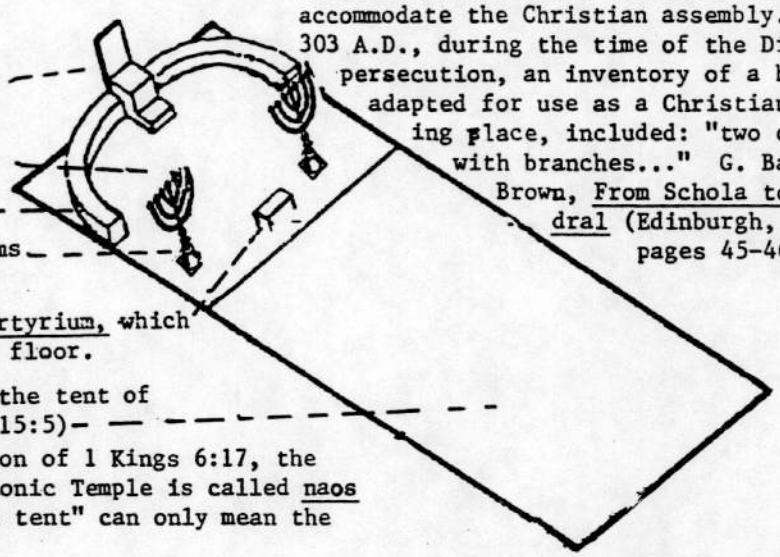
Jesus is the WORD from heaven.....John 1:1, 14; Rev 19:13.

Jesus is the enthroned King.....Rev 19:16; 3:21

The Church as a "Synagogue" represented the Temple.

Source: Peter Bamm, The Kingdoms of Christ (New York, 1959), pp. 169, 355.

THE CHRISTIAN LITURGY AS REFLECTED IN THE IMAGERY OF REVELATION



Originally, homes were restructured to accommodate the Christian assembly. In 303 A.D., during the time of the Diocletian persecution, an inventory of a house adapted for use as a Christian meeting place, included: "two candelabra with branches..." G. Baldwin Brown, From Schola to Cathedral (Edinburgh, 1886), pages 45-46.

In A.D. 316 Eusebius of Caesarea preached at the dedication of the new church at Tyre. Eusebius understood three levels of analogy operating in the building of this new church: that (1) the earthly Temple of the Hebrews was (2) symbolized by the Christian Church, which in turn (3) represented the Temple in heaven "built without hands" (Mark 14:58), the true spiritual Temple.

In James 2:2 the word employed for the place of Christian worship is not "ecclesia," but rather "synagogue." Christians modelled their worship upon the structure and content of the Jewish services in the synagogue. The architecture of the church, like that of the synagogue, had a symbolic meaning. The throne-room, or Apse, represented the Most Holy Place. The part of the building corresponding to the nave represented the Holy Place, where the priesthood of believers (Rev 1:6; 5:10) gather to worship in "the naos of the tabernacle of witness in heaven" (Rev 15:5; compare 11:1 and 7:15). It is the Psalmist supplication that in the day of trouble, Yahweh will conceal him in His Tabernacle (sukkah). The Psalmist would seek to live out his days in the House of Yahweh, "and to inquire in His hekhal"(the Holy Place, or First Apartment); see Psalm 27:4-5.

In the imagery of chapters 4--6 of the book of Revelation, the Throne of God is in the antitypical apse, dwelling place of the Shekinah. In the early Church, Christ's presence was indicated by a codex of the Gospels open on the throne (Rev 19:13, 16). The seats of the elders (Rev 4:4) reflect the place reserved for the presbyters on either side of the throne within the apse. Those of the clergy who were not actually engaged in the service sat in a bench set against the wall and following its curve. The Lamb (Rev 5:6) would be the Word, the consecrated bread and wine. The scroll taken by the Lamb (Rev 5:7) would be the Torah by which one is judged or saved. The refrains might reflect Christian hymns (the Sanctus appears in 4:8). The Amen (5:14) is the congregation's response to all prayers.

The two witnesses (Rev 11:3-6), which are identified as two lamps which stand before the Lord (11:4), are the two lecterns, the "seats" of Moses and Elijah (11:6 with Matt 23:2), from which the Old and New Testaments were liturgically read.

The altar was the table on which the Lord's Supper is celebrated; a central furnishing of a church building, symbolic of the meeting of God and the congregation. The altar represented the Cross of Christ. Below the altar was Christ's Sepulchre; the crypt of the church, where worn-out scriptural scrolls were buried along with those who were maryred because of their faith in the Word (Rev 6:9).

APPENDIX II

THE SANCTUARY EMBLEMS OF JUSTIFICATION, SANCTIFICATION, AND GLORIFICATION

THE OUTER COURT (the place of justification)

Justification: the work of a moment; the righteousness of Christ imputed to the penitent sinner. The penitent is forgiven and is "clothed" (2 Cor 5:1-4) with Christ's goodness (Rom 3:21; 4:3) and is treated by God as righteous even though he or she is wicked (Rom 3:25; 4:5).

The Outer Court, the Altar of Burnt Offering being the central focal point, was where the worshipper approached God through an atoning sacrifice (Heb 9:22). By this meaningful ritual the sinner not only asked for the forgiveness of his sins but he also expressed the surrender of his whole sinful life to God's mercy (Lev 4:29; Num 5:7).

THE PORCH-GATE (the placing of the seal of the Spirit) Entering the Inner Court.

Following the penitent's acceptance by faith of the atoning sacrifice on the Altar, that person's sins are then buried "by the Laver (loutron) of regeneration" (Titus 3:5), symbolizing the tomb of Christ (Rom 6:3-4). With that event, the saved sinner has figuratively emerged from the Laver at the Porch, where the Inner Court (with its inner curtains) opens before him. Here he receives the soteriological "seal" of the Holy Spirit (Titus 3:5 with Eph 1:13); "sealed for the day of redemption" (Eph 4:30).

"...the greatest, most powerful truths may be held, and yet kept in the outer court, exerting little influence to make the daily life wholesome and fragrant. The soul is not sanctified through the truth that is not practised" (E.G. White, Letter 16, 1892).

THE INNER COURT (the place of sanctification)

Sanctification: the work of a lifetime; the righteousness of Christ is imparted to the penitent sinner. Because of His victory at the cross, Christ's grace now reigns over the pwers of evil which afflict the maturing Christian (Rom 5:16-21).

The Inner Court, the Mercy Seat being the central focal point, contained the representations of sanctification. The Lamp not only exposes sin by its light (Eph 5:13-14), but sheds its light on the path to follow (Ps 119: 105). The Sanctuary Bread is to be assimulated by the believer (John 6:33-35, 41). The Altar of Incense is an emblem of the place of prayer (Ps 141:2; Rev 8:3-4). "The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit..." (E.G. White, COL 419-420). "God's forgiveness is not merely a judicial act by which He sets us free from condemnation....but [a] reclaiming from sin" (MB 114).

THE PORCH-GATE (the place of glorification) From the Inner Court to the Outer C.

The eschatological "seal" of the Holy Spirit (Rev 7:2; 18:1; Eze 9:4) is "not any seal or mark that can be seen, but a settling into truth, both intellectually and spiritually, so they cannot be moved..." (SDABC 4:1161). This "seal," which is brought out to the awaiting congregation at the end of the annual Sanctuary ministration, is administered when the High Priest brought out the Shekinah experience of the Most Holy Place to the Porch-Gate at the end of the Day of Atonement (Num 6:22-27; Rev 10:7; 22:11-12; Lev 16: 30).

"Do you not know that you are God's temple and that God's Spirit dwells in you?" (I Cor 3:16). "I appeal to you...to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (Rom 12:1).

"Because of sin, humanity ceased to be a temple for God...But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul" (DA 161).

Sources: The Jewish memory about the hiding of the Temple vessels and the Ark is found in:

1. The Apocryphal book of 2 Maccabees 2:4-8;
2. the "Life of Jeremiah" in the Pseudepigraphal The Lives of the Prophets 2:11-18;
3. the Pseudepigraphal "Syriac Apocalypse of Baruch" 6:7-8 [2 Baruch 6:7-8];
4. the Pseudepigraphal 4 Baruch 3:8-11;
5. in the Mishnah: Shekalim 6:1-2; Yoma 5:2 (two tractates in the Mishnah);
6. in Midrash Rabbah, on Numbers 15:10-11

A translation into English of the Pseudepigrapha is found in:

James H. Charlesworth, The Old Testament Pseudepigrapha. Volume 1 Garden City, N.Y.: Doubleday & Company, Inc., 1983.

R. H. Charles, Pseudepigrapha of the Old Testament in English. Volume II. Oxford: the Clarendon Press, 1969 [1913].

For the Mishnah see:

Herbert Danby, The Mishnah. London: Oxford University Press, 1967 [1933].

According to the book of Maccabees, the prophet Jeremiah hid the ark: "The prophet, being warned by God, commanded the tabernacle and ark to accompany him, and that he went away to the mountain which Moses had climbed to view the inheritance of God [Mount Nebo]. On reaching it Jeremiah found a cavernous chamber, in which he placed the tabernacle, and the ark, and the altar of incense; and he made fast the door. And some of his followers drew near in order to mark the road, but they could not find it. Now Jeremiah came to know this, he blamed them, saying, Unknown shall the spot be until God gather the people again together, and mercy come; then indeed shall the Lord disclose these things, and the glory of the Lord shall be seen." (2 Maccabees 2:4-8).

Ellen White confirms the historical record of Maccabees: "Among the righteous still in Jerusalem [593 B.C.], to whom had been made plain the divine purpose, were some who determined to place beyond the reach of ruthless hands the sacred ark containing the tables of stone....With mourning and sadness they secreted the ark in a cave, where it was to be hidden from the people of Israel and Judah because of their sins, and was to be no more restored to them. That sacred ark is yet hidden. It had never been disturbed since it was secreted." -- Prophets and Kings, p. 453.

Will the Ark ever be found?

"The precious record of the law was placed in the ark of the testament and is still there, safely hidden from the human family. But in God's appointed time He will bring forth these tables of stone to be a testimony to all the world against the disregard of His commandments and against the idolatrous worship of a counterfeit Sabbath" (E.G. White, MS 122, 1901). SDABC volume 1:1109 ("Ellen G. White Comments--Exodus").

"When the judgment shall sit, and the books shall be opened, and every man shall be judged according to the things written in the books, then the tables of stone, hidden by God until that day, will be presented before the world as the standard of righteousness."-- Ellen G. White, The Review and Herald, Jan. 28, 1909.

Compare The Great Controversy, page 639, which indicates that the ten commandments will be revealed by God immediately prior to the second advent of Christ: "Then there appears against the sky a hand holding two tables of stone folded together....The hand opens the tables, and there are seen the precepts of the decalogue, traced as with a pen of fire....presented to the view of all the inhabitants of the earth."

WHAT EVIDENCE DO WE HAVE THAT THE ANCIENT HEBREWS BELIEVED THAT BOTH SANCTUARY APARMENTS SYMBOLIZE THE HEAVENLY TEMPLE?

While Scripture tells us that the earthly Sanctuary was a representation, --a blueprint pattern--, of the true Temple in heaven (Ex 25:40; Heb 8:1-2; 9:24); that God "built His Sanctuary like the high heavens" (Ps 78:69), how did the ancient Hebrews regard this symbolism? Did they believe that the Sanctuary's First Apartment (the Holy Place), as well as the Second Apartment (the Most Holy Place), were both a manifestation of heavenly dwelling places?

JOSEPHUS: THE FIRST VEIL IS THE FIRMAMENT

The first-century Jewish historian Josephus described the appearance and the meaning of the outer veil (that is, the "first veil") of the Jerusalem Temple which had been beautified by Herod (John 2:20). Josephus relates that the tapestry of the outer veil was a gigantic curtain 80 feet high, typifying the universe: "Portrayed on this tapestry was a panorama of the entire heavens" (The Jewish War V.5.4; in the Loeb Classical Library: 5.212-214). In other words, the outer veil which guarded the entrance-way into the First Apartment, constituted an image of the starry sky! In order to enter the Holy Place, the priest would have to cross the threshold of the celestial firmament.

ENOCH: THERE ARE TWO APARTMENTS IN HEAVEN

The Pseudepigraphal "Book of the Watchers" (1 Enoch 1-36), which was in use at Qumran before the beginning of the Christian period, tells of Enoch's ascent to heaven to receive his call (chapter 14, verses 8-25). The arrangement of the heavenly edifices through which Enoch passes in order to reach God's throne echoes the structure of the earthly Temple with its Porch (or Vestibule), Holy Place, and Most Holy Place. After Enoch is in heaven (14:8), he passes through a wall (Porch) encircled by tongues of fire (14:9), then into a "house" (14:13) where the prophet is able to see "another open door before me" (14:15; compare Rev 4:1-2 and 1 Ki 6:31 which tells us that the inner division of the Temple which Solomon constructed, was marked by doors of olivewood). As Enoch looked through the "open door" (which opened up the Most Holy Place), he saw God's throne of cherubim (corresponding to the Mercy Seat with its guardian cherubim). From this second "house" where God sat enthroned (14:18), the Lord of the Universe spoke to the then prostrated Enoch! (14:24). See "1 Enoch," in J.H. Charlesworth, ed., Old Testament Pseudepigrapha 1 (Garden City, N.Y.: Doubleday, 1983), pp. 20-21. Compare the comments in: Martha Himmefarb, "Apoclayptic Ascent and the Heavenly Temple," Society of Biblical Literature Seminar Papers (Atlanta: Scholars Press, 1987), pp. 210-217; George W.E. Nickelsburg, "Enoch, Levi, and Peter: Recipients of Revelation in Upper Galilee," Journal of Biblical Literature 100/4 (December 1981):575-600.

THE THREE HEAVENS AND THE SANCTUARY SYMBOLISM IN PHILO AND LEVI

2 Corinthians 12:2-3 speaks of a time when the Apostle Paul "was caught up to the third heaven...into Paradise..." The first heaven was considered the place where birds fly. The second heaven was the abode of the stars; and the third heaven, above the stars (Isa 14:13), was the location of God's throne in the midst of Paradise. It is thus interesting that the ancient Jewish philosopher, Philo of Alexandria (circa 20 B.C.-A.D. 50) considered the Jerusalem Temple as a symbol of the "cosmos," that is the universe (De Somniis [on Dreams] 1, 215). What Philo meant is spelled out in the Pseudepigraphal "Testament of Levi." In vision the patriarch Levi reports that the second heaven is where potential instruments of divine vengeance is kept (Testament of Levi 3:2-3). The third and highest heaven is the "holy of holies" (3:4). While nothing is said of the component parts

of the heavenly Temple in regard to the second heaven, nevertheless, one receives the impression that the First Apartment of the earthly Sanctuary represents (for the pseudepigraphal Levi) the second heaven,--and the Second Apartment symbolizes the third heaven. For ancient Jews, like Philo, the overall floor plan of the Sanctuary with its divisions into Outer Priestly-Court (standing under the open sky), Holy Place, and Most Holy Place, reproduced on three ascending platforms the sectioning of the cosmos into earth, heaven, and heaven of heavens.

THE HIGH PRIEST'S OVER-GARMENTS AND THE INNER COURT

The manner in which the High Priest garbed himself on the Day of Atonement makes clear that the ancient Hebrews understood the two partite Sanctuary as representing heaven. Once a year, only on the Day of Atonement, the High Priest would wear a special category of priestly attire. Instead of wearing his usual four undergarments made of gold or linen-wool mixture (corresponding to the tabernacle's inner appurtenances), he then, on that very special day, would wear "four undergarments" (breeches, tunic, girdle, and turban) made of plain linen (bad), which were white in color (Yoma iii.6). The High Priest changed his garments several times during the Day of Atonement, and with each change washed his entire body. The High Priest would (while still clothed in his white undergarments) wear his special "four overgarments" (robe, ephod, breastpiece and diadem),--but only when he officiated inside the two apartments of the Temple. The composition as well as the workmanship of these overgarments resembled the curtains and the inner vessels of gold. The sound of the bells attached to the overgarments (the robe) must be heard when Aaron (the High Priest) enters the tabernacle and when he leaves it, "lest he die" (Exod 28:35); the jingling of the bells on the skirts of the ephod's robe must be worn by Aaron for all the rites within the Temple (Exod 39:26).

THE UNDER-GARMENTS SYMBOLIZED THE OUTER COURT

For the tasks performed at the outer Altar of Burnt Offering, in the Court of the Priest, the High Priest would remove his outer "golden vestments," which were heavy and cumbersome, and wear the white undergarments which resembled the hangings and screens in the outer Priestly Court. Since during the Day of Atonement the High Priest would enter within the inner curtains of the enclosed Sanctuary three times (Lev 16:12-15), this necessitated his changing his garments and immersing himself in water five times. The meaning of the High Priest wearing his "golden vestments" within the Inner Court and wearing his distinctive "linen garments" in the Outer Court is explained by Ellen G. White:

ELLEN WHITE'S EXPLANATION

> "As in the typical service [on the Day of Atonement] the high priest laid aside his pontifical robes, and officiated in the white linen dress of an ordinary priest; so Christ laid aside His royal robes, and garbed Himself with humanity, and offered sacrifice, Himself the priest, Himself the victim." (AA 33)

In other words, when the High Priest officiated in the Outer Court, he represented Christ's ministry on earth, when Jesus was garbed as an ordinary human being. When, however, the High Priest officiated within the Inner Court, he then represented Christ in His heavenly ministry, covered with the vestments of divinity and the glory of the Godhead.

Sources: Menahem Haran. Temples & Temple Service in Ancient Israel (Oxford: Clarendon Press, 1978), see especially pages 173-174, 169-170, 210, 218. Herbert Danby. The Mishnah (London: Oxford University Press, 1967 [1933]). See Yoma ("the Day of Atonement"), pp. 162-169.

DID THE HEAVENLY SANCTUARY EXIST IN THE TIME OF MOSES?

The Sanctuary on earth (in the time of Moses) was made according to the tabnith (Ex 25:40). Tabnith means: "model," "pattern," or "architect's plan (blueprint)." God directed Moses to build the Sanctuary according to "the pattern that he had seen" (Acts 7:44). Compare Heb 8:2,5; 9:23.

The Outer Court of the Sanctuary, with its centerpiece, the Altar of Burnt Offering, represented Christ's earthly ministry. The Altar symbolized the place of the true offering, the Cross of Christ (John 1:29; 1 Cor 5:7; Rev 5:6). The two apartments of the Inner Court of the Tabernacle represented Christ's heavenly ministry. The centerpiece of the Inner Court was the Mercy Seat, the symbol of the throne of God (Ps 80:1; Isa 37:16; Num 7:89; Ex 25:11).

The earthly ministry of Christ ended in A.D. 31. That the earthly ministry was then superseded by our Lord's heavenly ministry is indicated by a number of texts:

John 4:21-23..... "the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father..."

Heb 8:5-6..... "...Christ has obtained a ministry which is much more excellent..."

Matt 27:51....."...the curtain of the temple was torn in two from top to bottom..."

Dan 9:24, 26-27... "Seventy weeks of years are allotted concerning your people and your holy city...destroy the city and the sanctuary...cause sacrifice and offering to cease..."

WAS MOSES SHOWN THE HEAVENLY SANCTUARY ON MOUNT SINAI?

"The tabernacle was made according to the commandment of God....God himself devised the plan, and gave it to Moses, with particular directions as to its size and form....He presented before Moses a miniature model of the heavenly sanctuary, and commanded him to make all things according to the pattern showed him in the mount." Spiritual Gifts Vol. IV, page 5.

"The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers, as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people." The Acts of the Apostles, page 39.

The earthly sanctuary was anointed by Moses, who was a type or figure of the coming Saviour (Ex 7:1; Heb 3:1-6). God said to Moses: "Thou shalt take the anointing oil, and anoint the tabernacle..." (Ex 40:9). "And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense" (Ex 30:26-27). This anointing was done prior to the beginning of the regular services (the ministrations) of the Sanctuary. This anointing and consecration represented what would take place of the Day of Pentecost when the heavenly Sanctuary was anointed and consecrated by the Holy Spirit for salvation ministry in A.D. 31.

When Ellen White states in Patriarchs and Prophets (page 343) that "God presented before Moses in the mount a view of the heavenly sanctuary, and commanded him to make all things according to the pattern shown him," she did not mean to imply that the Sanctuary in heaven had already been anointed for salvation events in the time of Moses. That portion of the Sanctuary that was in operation for salvation ministry was the Outer Court. That Christ's earthly ministry, as represented by the Outer Court, began with the Fall of Adam and Eve is indicated by such texts as 1 Peter 1:19-20. Christ was not inaugurated as High Priest or King until the Day of Pentecost.