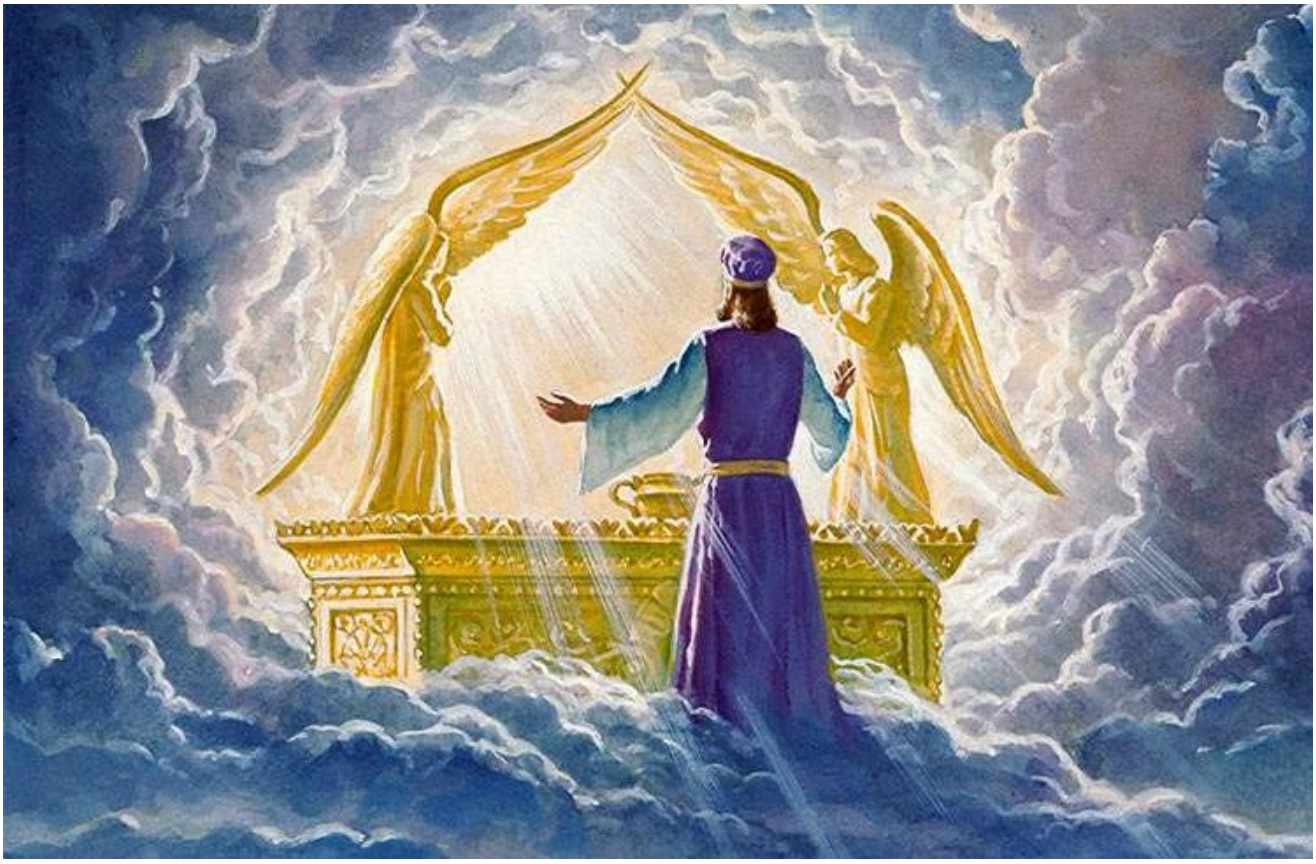
The Sanctuary

Study Guide



By
Roshelle Brenneise

2023

Introduction

Everything in Scripture points to and finds its fulfillment in Jesus:

- **Luke 24:27** - *And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.*

That includes the Sanctuary System.

In the Old Testament there are 90 chapters devoted exclusively to the subject of the Sanctuary.

In the New Testament Jesus' earthly ministry, crucifixion and heavenly work are described largely in the language of the Sanctuary.

In Revelation every major section of the book is introduced by scenes from the Heavenly Sanctuary.

When Adam and Eve sinned, the intimate fellowship between humans and God was fractured. No longer could God and humans talk face to face. Humans had no ability to restore this relationship, so if the barrier was going to be destroyed and the relationship restored, God was going to have to do it. Heaven already had a plan in place ---- just in case.

- **Genesis 3:14-15** - *So the LORD God said to the serpent, "Because you have done this, cursed are you above all the livestock and all the wild animals! You will crawl on your belly and you will eat dust all the days of your life. 15 And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."*

It was on the cross that the Genesis Promise was fulfilled, for it was there that Jesus offered Himself as a sacrifice for the sins of the world – crushing the head of the serpent.

The Plan of Salvation, however, is an abstract concept. Scripture even tells us how humanly impossible it is to understand the things of God:

- **Isaiah 55:8-9 –** "*For my thoughts are not your thoughts, neither are your ways my ways," declares the LORD. "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts."*

So how do you explain such a Plan to created beings? How do you explain Quantum Physics to a 3-year-old?

Many centuries before Jesus was born, God delivered The Children of Israel from slavery in Egypt.

After their deliverance, God told Moses, *"Let them make me a sanctuary that I may dwell among them,"* and then He gave Moses the plans for an Earthly Sanctuary – modeled after the Sanctuary in Heaven (see Hebrews 8:1-5; 9:11)**.**

The importance of the Sanctuary is not in its structure but in its function: "*Your way, O God, is in the Sanctuary; who is so great a God as our God?*" – **Psalm 77:13**

God's Way – the Plan of Salvation – is revealed in the Earthly Sanctuary. Everything about the Earthly Sanctuary – the dwelling, the furniture, the services – provided a visible and concrete *"picture"* of the

Plan of Salvation and was to be used as a teaching tool – a way of directing the minds of God's people to *"The Plan"* and to help them better understand the meaning of that great future Sacrifice.

This system of worship may have been new to the Children of Israel – so long held captive in Egypt – but it was not "new." It was the further development of the worship of the Patriarchs:

- *At Sinai, Israel entered into a Covenant relation with God, just as Noah, Abraham, Isaac and Jacob had done* (Genesis 6:18; 9:9-17; 15:18; 17:1-21; Ex. 2:24; 19:1-8)
- *The basic sacrifice of the Patriarchs – the burnt offering:*
    - *Noah offered a burnt offering after exiting the Ark* – Gen. 8:20.
    - *Abraham was commanded to offer Isaac as a burnt offering, but God provided himself a ram instead* – Gen. 22:2-13.
    - *Job offered a burnt offering on behalf of his family and friends* – Job 1:5; 42:8.

  was preserved and expanded upon – revealing more fully the plans and purposes of God for the salvation of man.

A knowledge of the Sanctuary System found in the Old Testament became the foundation of the message of Salvation in Christ championed by Paul and the other Apostles.

The importance of understanding the Sanctuary cannot be overstated. Over time, however, an understanding of the Sanctuary was slowly replaced with church dogma and tradition and it faded into irrelevance.

With the arrival of the 2nd Great Awakening (1795-1840) came a passion for back-to-basics Bible study and with it came an intense interest in the prophecies of Daniel and Revelation.

William Miller, one of the great preachers of the 2nd Great Awakening in the USA, immersed himself in the Prophecies of Daniel. Daniel 8:13-14 especially caught his attention:

- **Daniel 8:13-14 -** *Then I heard a holy one speaking, and another holy one said to that particular one who was speaking, "How long will the vision about the regular sacrifice apply, while the transgression causes horror, so as to allow both the holy place and the host to be trampled?"* 14 *And he said to me, "For 2,300 evenings and mornings; then the holy place will be properly restored."*

Miller, who began preaching in the 1830's, came to believe (wrongly), that sometime between 1843 and 1844, Jesus was going to come out of the Most Holy Place in Heaven and cleanse the earth with fire. People from a variety of denominations (Baptists, Methodists, Episcopalians, etc.) left their churches to join the Millerite movement. In 1844 many sold their property, quit their jobs, and did not harvest their crops, all in anticipation of Jesus' 2nd Coming ---- Jesus did not come.

After the Great Disappointment of October 22, 1844, 3 distinct groups developed:

- **The Open Door –** *this group concluded that nothing happened on October 22, 1844.*
- **The Spiritualizers –** *this group concluded that Jesus had returned on October 22, 1884, but that it was a "Spiritual Return" – Jesus came into the hearts of believers rather than a literal, visible return.*

- **The Shut Door –** *this group – the smallest of the 3 – concluded that something HAD happened on October 22, 1844 – the 2300-day prophecy of Daniel 8:14 HAD reached its end – but that Miller had gotten the event wrong = right time – wrong event.*

The Sabbatarian Adventists (1845-1861) – as they came to be called – were committed to studying scripture until they understood what had gone wrong. However, during the first couple of years there was no organized movement, just a few scattered bible students diligently studying Scripture. Most of them did not know each other before 1846/1847. Out of this group will come the future leaders of what will become Seventh-day Adventist church (1861-present).

On October 23, 1844 – Hiram Edson, a Methodist farmer from Port Gibson, New York, was walking across a field with O.R.L. Crosier after a season of prayer with other believers. This is what he reported:

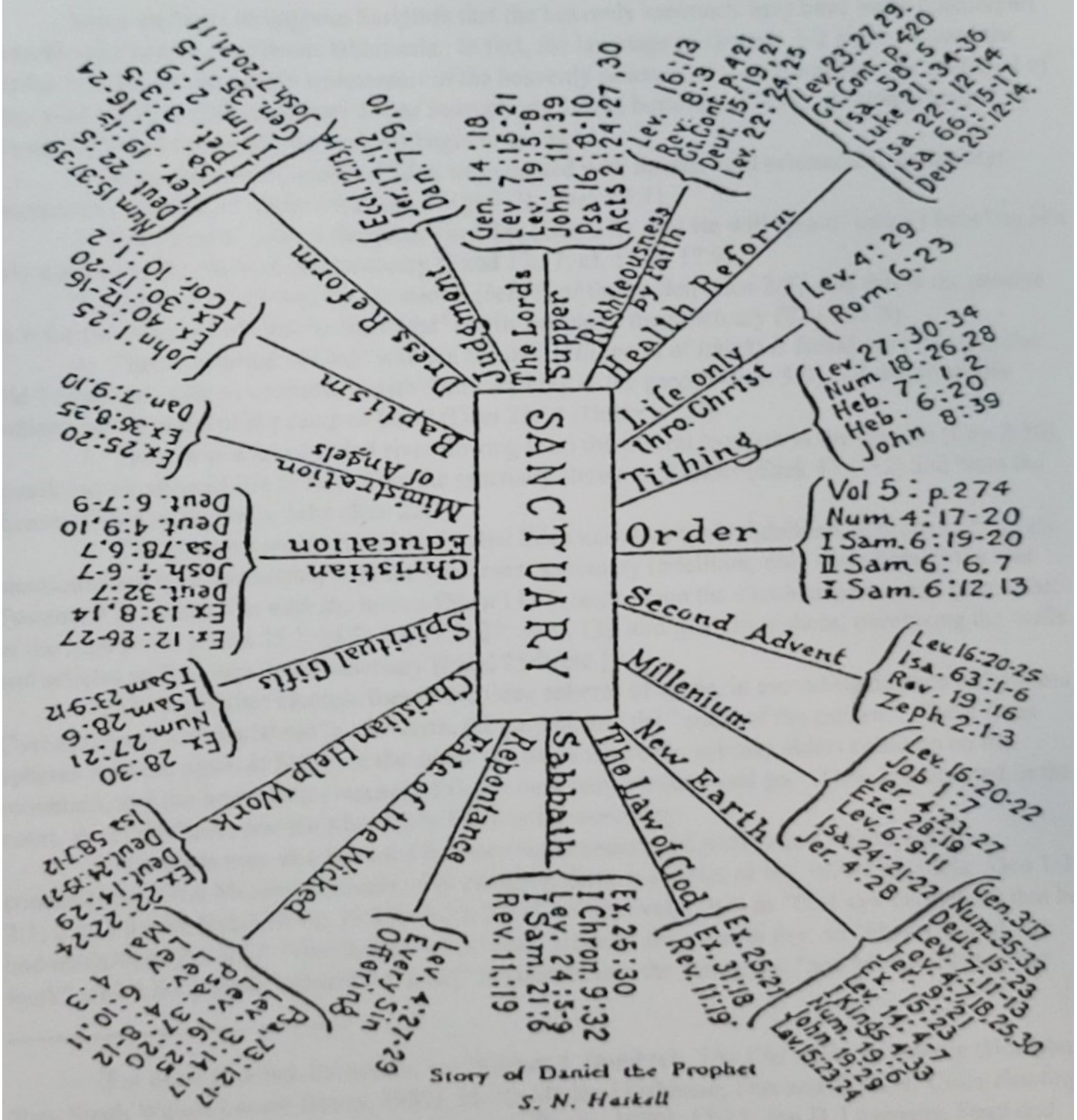
"I was stopped about midway. Heaven seemed to open to my view…. I saw distinctly, and clearly, that instead of our High Priest coming out of the Most Holy Place of the heavenly sanctuary to come to earth on the 10th day of the 7th month, at the end of the 2300 days, that he, for the first time, entered on that day the 2nd apartment of the sanctuary; and that he had a work to perform in the Most Holy before coming to this earth." – (George R Knight "A Search for Identity" 62-63)

Here is a summary of an article written by O.R.L. Crosier in February 1846:

- *A literal Sanctuary exists in heaven.*
- *The Sanctuary System of the Old Testament was a complete representation of the Plan of Salvation patterned after the Sanctuary in Heaven.*
- *Just as there was a 2-phase ministry in the earthly sanctuary, so Christ had a 2-phase ministry in the heavenly sanctuary:*
    - *1st phase began in the Holy Place at Christ's ascension in 31 AD and dealt with forgiveness.*
    - *2nd phase began on October 22, 1844, when Christ moved from the Holy Place into the Most Holy Place, where he began the work of the heavenly Day of Atonement. This work involves the blotting out (removal) of the stored sins, which cleanses both the sanctuary and the believers.*
- *The cleansing of Daniel 8:14 was a cleansing from sin, which was accomplished by blood rather than by fire.*
- *Christ will not return a 2nd time until he has completed the work of this 2nd phase ministry in the Most Holy Place.*

The Sanctuary Doctrine eventually became one of the 4 *"pillars"* of the Seventh-day Adventist Denomination, along with the 7th-day Sabbath, the visible 2nd-Coming of Jesus and Conditional Immortality.

"Let them make me a sanctuary that I may dwell among them."--Ex. 25:8



"The Sanctuary—The Center of All Truth"

The Sanctuary

Lesson 1

Before turning our attention to the book of Exodus and the Blue Prints for the earthly Sanctuary, we are going to discuss 3 Old Testament Stories. As we read and discuss each story, keep foremost in your mind the idea of Substitutionary Sacrifice.

Simply put, Substitutionary Sacrifice means that someone or something takes the place of someone else. In legal terms, it is when an innocent takes the place of the guilty and receives their punishment.

Story 1 - The Garden of Eden (Genesis 3:1-24)

Now the serpent….. said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?" 2 The woman said to the serpent, "We may eat fruit from the trees in the garden, 3 but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'" 4 "You will not surely die," the serpent said to the woman. 5 "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." 6 When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. 7 Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves. 8 Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. 9 But the LORD God called to the man, "Where are you?" 10 He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid." 11 And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?" 12 The man said, "The woman you put here with me -- she gave me some fruit from the tree, and I ate it." 13 Then the LORD God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate." Serpent cursed: You will crawl on your belly and you will eat dust all the days of your life. 15 And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel." The woman's pain will be increased in childbirth. Her desire will be for her husband, and he will rule over her. The earth is cursed because of Adam's sin. Through painful toil you will eat of it all the days of your life. 18 It will produce thorns and thistles for you, and you will eat the plants of the field. 19 By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return." 20 Adam named his wife Eve, because she would become the mother of all the living. 21 The LORD God made garments of skin for Adam and his wife and clothed them. Adam and Eve were banished from the Garden and a Cherubim with a flaming sword was stationed to guard the way to the tree of life.

What are some key points from this story?

Story 2 – Abraham and Isaac – (Genesis 22:1-14)

Remember that Isaac was the son of promise and it was through him that all the promises God had made to Abraham would be fulfilled.

Some time later God tested Abraham. He said to him, "Abraham!" "Here I am," he replied. 2 Then God said, "Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about." 3 Early the next morning Abraham got up and saddled his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about. 4 On the third day Abraham looked up and saw the place in the distance. 5 He said to his servants, "Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you." 6 Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife. As the two of them went on together, 7 Isaac spoke up and said to his father Abraham, "Father?" "Yes, my son?" Abraham replied. "The fire and wood are here," Isaac said, "but where is the lamb for the burnt offering?" 8 Abraham answered, "God himself will provide the lamb for the burnt offering, my son." And the two of them went on together. 9 When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. 10 Then he reached out his hand and took the knife to slay his son. 11 But the angel of the LORD called out to him from heaven, "Abraham! Abraham!" "Here I am," he replied. 12 "Do not lay a hand on the boy," he said. "Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son." 13 Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. 14 So Abraham called that place The LORD Will Provide. And to this day it is said, "On the mountain of the LORD it will be provided."

What are some key points from this story?

Story 3 – 10th Plague in Egypt (Exodus 11 and 12)

Now the LORD had said to Moses, "I will bring one more plague on Pharaoh and on Egypt. After that, he will let you go from here, and when he does, he will drive you out completely…. Tell the people that men and women alike are to ask their neighbors for articles of silver and gold." (The LORD made the Egyptians favorably disposed toward the people, and Moses himself was highly regarded in Egypt by Pharaoh's officials and by the people.) 4 So Moses said, "This is what the LORD says: 'About midnight I will go throughout Egypt. 5 Every firstborn son in Egypt will die, from the firstborn son of Pharaoh, who sits on the throne, to the firstborn son of the slave girl, who is at her hand mill, and all the firstborn of the cattle as well. 6 There will be loud wailing throughout Egypt -- worse than there has ever been or ever will be again. 7 But among the Israelites not a dog will bark at any man or animal.' Then you will know that the LORD makes a distinction between Egypt and Israel…….

The LORD said to Moses and Aaron in Egypt, 2 "This month is to be for you the first month, the first month of your year. 3 Tell the whole community of Israel that on the 10th day of this month each man is to take a lamb for his family, one for each household…… 5 The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats….. on the 14th day of the month, the community of Israel must slaughter them at twilight. 7 Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. 8 That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. 9 Do not eat the meat raw or cooked in water, but roast it over the fire -- head, legs and inner parts. 10 Do not leave any of it till morning; if some is left till morning, you must burn it. 11 This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the LORD's Passover. 12 "On that same night I will pass through Egypt and strike down every firstborn -- both men and animals -- and I will bring judgment on all the gods of Egypt. I am the LORD. 13 The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.…..

21 Then Moses summoned all the elders of Israel and said to them, "Go at once and select the animals for your families and slaughter the Passover lamb. 22 Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. Not one of you shall go out the door of his house until morning. 23 When the LORD goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down.

What are some key points from this story?

Now, we will turn our attention to the New Testament:

- **John 1:29 -** *The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!*
- **Matthew 26:2-28 -** *"As you know, the Passover is two days away -- and the Son of Man will be handed over to be crucified." ….. 26 While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take and eat; this is my body." 27 Then he took the cup, gave thanks and offered it to them, saying, "Drink from it, all of you. 28 This is my blood of the covenant, which is poured out for many for the forgiveness of sins.*
- **John 19:16-30 -** *Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus. 17 Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). 18 Here they crucified him, and with him two others -- one on each side and Jesus in the middle…… 28 Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty." 29 A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. 30 When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and died.*
- **Revelation 5:1-7 - …..** *2 And I saw a mighty angel proclaiming in a loud voice, "Who is worthy to break the seals and open the scroll?" 3 But no one in heaven or on earth or under the earth could open the scroll or even look inside it. 4 I wept and wept because no one was found who was worthy to open the scroll or look inside. 5 Then one of the elders said to me, "Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals." 6 Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. 7 He came and took the scroll from the right hand of him who sat on the throne.*

What connections do you see between the Old Testament Stories and the New Testament passages?

How do the previous scriptures, both Old and New, help us understand the nature of Christ's Sacrifice for us?

The Sanctuary

Lesson 2

As we studied last week, the concept of a Substitutionary Sacrifice is not a new one. However, Abraham's descendants spent quite a few years as slaves, no doubt losing any knowledge they might have had regarding the Sacrificial System.

Following their deliverance from Egypt, God initiated - and Israel willingly entered into - a permanent covenant relationship:

- **Exodus 24:1-8 -** *Then he said to Moses, "Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel. You are to worship at a distance, 2 but Moses alone is to approach the LORD; the others must not come near. And the people may not come up with him." 3 When Moses went and told the people all the LORD's words and laws, they responded with one voice, "Everything the LORD has said we will do." 4 Moses then wrote down everything the LORD had said. He got up early the next morning and built an altar at the foot of the mountain and set up twelve stone pillars representing the twelve tribes of Israel. 5 Then he sent young Israelite men, and they offered burnt offerings and sacrificed young bulls as fellowship offerings to the LORD. 6 Moses took half of the blood and put it in bowls, and the other half he sprinkled on the altar. 7 Then he took the Book of the Covenant and read it to the people. They responded, "We will do everything the LORD has said; we will obey." 8 Moses then took the blood, sprinkled it on the people and said, "This is the blood of the covenant that the LORD has made with you in accordance with all these words."*

Fully 1/3 of Exodus is devoted to the organization and construction of the symbol of that covenant relationship – the desert Tabernacle:

- **Exodus 25:1-8 -** *The LORD said to Moses, 2 "Tell the Israelites to bring me an offering. You are to receive the offering for me from each man whose heart prompts him to give. 3 These are the offerings you are to receive from them: gold, silver and bronze; 4 blue, purple and scarlet yarn and fine linen; goat hair; 5 ram skins dyed red and hides of sea cows (similar to a Manatee); acacia wood; 6 olive oil for the light; spices for the anointing oil and for the fragrant incense; 7 and onyx stones and other gems to be mounted on the ephod and breast piece. Then have them make a sanctuary for me, and I will dwell among them.*

Who is the Architect of the Sanctuary?

Why did He want the people to contribute to the making of the Sanctuary?

Why did He want it to be constructed?

Exodus 25:9 - *Make this tabernacle and all its furnishings exactly like the pattern I will show you.*

The Tabernacle had 3 functions:

1 – *More than anything, God wanted to be known, so He pitched His tent at the very center of the camp. It was be a place where God and humans would come together. It was to be a place where Israel could express joy, love, gratitude and devotion to God, but it was also the place to find forgiveness and reconciliation for sin through the substitutionary sacrifice. God desired to live among His people, but, their communion must be on His terms – not theirs (John 1:14).*

2 – *It was the visible representation of God's Plan to restore humanity and fix what had been broken by sin. All the objects and ceremonies connected to the Tabernacle provide insight into what Jesus would do for humanity during His life, death and heavenly ministry. Through him we can come into the presence of God with confidence (Hebrews 10:19-22.)*

3 – *It was designed to illustrate God's holiness = The closer to the Ark the more holy = as demonstrated by the fact that the materials used were more valuable the closer to the Ark they came.*

The High Priest wore a more costly and elaborate wardrobe than the priests because he was the only one allowed into the Most Holy Place.

Fewer people were permitted into an area the closer it was to the Ark. A ritually clean Israelite could come into the courtyard, but could go no further than the Altar of Burnt Offering. Only priests could enter the Holy Place to go about their daily duties. Only the High Priest could enter the Most Holy Place – and that was only once a year.

That's why God begins the Blue Prints for the desert Tabernacle with the Ark. The Ark is the supreme symbol of God's presence and His holiness. It is His Throne – the very place where He dwells.

THE ARK – Taken from Exodus 25:10-22 and Numbers 4:5-6

- *Make a chest of acacia wood –*

  3 3/4 feet long and 2 1/4 feet wide and high (approximate dimensions based on the cubit measurement).

  Overlay it with pure gold, both inside and out, and make a gold molding around it.

  Cast four gold rings and fasten them to its four feet - 2 rings on one side and 2 rings on the other.

  Make poles of acacia wood and overlay them with gold. Insert the poles into the rings to carry the chest. The poles are to remain in the rings of this ark; they are not to be removed.

  Put into the ark the Testimony (10 Commandments), which I will give you.

  Make an atonement cover (mercy seat) of pure gold -- about 3 3/4 feet long and 2 1/4 feet wide.

  Make 2 cherubim out of hammered gold. Place them at each end of the cover and make the cherubim of one piece with the cover. The cherubim are to have their wings spread upward, overshadowing the cover. They are to face each other, looking toward the cover. Place the cover on top of the ark.

  Above the cover between the two cherubim, I will meet with you and give you all my commands for the Israelites.

Numbers 4:5-6 - *When the camp is to move, Aaron and his sons are to go in and take down the shielding curtain and cover the ark of the Testimony with it.* [6] *Then they are to cover this with hides of sea cows, spread a cloth of solid blue over that and put the poles in place.*

CONTENTS of the ARK

- *Jar of Manna points to God's care –*

  Exodus 16:1-34 - *So Moses said to Aaron, "Take a jar and put an omer of manna in it. Then place it before the LORD to be kept for the generations to come."* [34] *As the LORD commanded Moses, Aaron put the manna in front of the Testimony, that it might be kept.*

- *Aaron's rod confirmed God's choice as High Priest for Israel –*

  Numbers 16:1-17:13 – *"The staff belonging to the man I choose will sprout, and I will rid myself of this constant grumbling against you by the Israelites." …. The LORD said to Moses, "Put back Aaron's staff in front of the Testimony, to be kept as a sign to the rebellious. This will put an end to their grumbling against me, so that they will not die."*

- *The 10 Commandments, written by God's own hand (Ex. 31:18), and placed at the very center of God's throne demonstrates that the law is deeply rooted in holiness. It is not a set of random requirements, but is a revelation of the very nature of God and what "be holy as I am holy" looks like.*

  Deuteronomy 10:5 - *Then I came back down the mountain and put the tablets in the ark I had made, as the LORD commanded me, and they are there now.*

Hebrews 9:4 …. *This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant.*

THE MERCY SEAT

The Ark of the Covenant is the place where God's Mercy and Holiness met – indicating that justice and mercy are an inseparable part of God's character. Through the sprinkling of blood mercy was extended and covered those who had violated the Law.

Turn your attention to the New Testament. How do the following verses inform your understanding of the Symbolism found in the Ark of the Covenant?

Matthew 5:17-18

Matthew 26:28

John 6:48-51

Romans 3:23-26

Hebrews 3:1-2

Hebrews 9:22-28

The Sanctuary

Lesson 3

THE TABLE of SHEWBREAD – Taken from Exodus 25:23-30; Leviticus 24:5-9 and Numbers 4:7-8

- *Make a table of acacia wood*

  3 feet long and 1 1/2 feet wide and 2 1/4 feet high (approximate dimensions based on the cubit measurement).

  Overlay it with pure gold and make a gold molding around it.

  Make a rim about 3 inches wide around it and put a gold molding on the rim.

  Make four gold rings for the table and fasten them to the four corners, where the four legs are – close to the rim to hold the poles used in carrying the table.

  Make the poles of acacia wood, overlay them with gold.

  Make the plates and dishes of pure gold, as well as its pitchers and bowls for the pouring out of offerings.

  Put the bread of the Presence on this table to be before me at all times.

Leviticus 24:5-9 - *Take fine flour and bake twelve loaves of bread, using two-tenths of an ephah (about 4 quarts) for each loaf. 6 Set them in two rows, six in each row, on the table of pure gold before the LORD. 7 Along each row put some pure incense as a memorial portion to represent the bread and to be an offering made to the LORD by fire. 8 This bread is to be set out before the LORD regularly, Sabbath after Sabbath, on behalf of the Israelites, as a lasting covenant. 9 It belongs to Aaron and his sons, who are to eat it in a holy place, because it is a most holy part of their regular share of the offerings made to the LORD by fire."*

Numbers 4:7-8 - *Over the table of the Presence they are to spread a blue cloth and put on it the plates, dishes and bowls, and the jars for drink offerings; the bread that is continually there is to remain on it. 8 Over these they are to spread a scarlet cloth, cover that with hides of sea cows and put its poles in place.*

Turn your attention to the New Testament. How do the following verses inform your understanding of the Symbolism found in the Table of Shewbread?

Matthew 26:26

John 6:30-36, 40-41, 48-51

Colossians 1:22

The Sanctuary

Lesson 4

THE LAMPSTAND – Taken from Exodus 25:31-40; Leviticus 24:2-4 and Number 4:9-10

- *Make a lampstand of pure gold. Hammer it out, base and shaft; its flowerlike cups, buds and blossoms should all be one piece.*

  6 branches are to extend from the sides of the lampstand -- 3 on one side and 3 on the other.

  3 cups shaped like almond flowers with buds and blossoms are to be on one branch, three on the next branch, and the same for all six branches extending from the lampstand.

  On the lampstand there are to be four cups shaped like almond flowers with buds and blossoms. 1 bud shall be under the first pair of branches extending from the lampstand, a 2nd bud under the 2nd pair, and a 3rd bud under the 3rd pair -- 6 branches in all.

  The buds and branches shall all be of one piece with the lampstand, hammered out of pure gold.

  Make its 7 lamps and set them up on it so that they light the space in front of it. Its wick trimmers and trays are to be of pure gold.

  A talent {about 75 pounds} of pure gold is to be used for the lampstand and all these accessories.

Leviticus 24:2-4 - *Command the Israelites to bring you clear oil of pressed olives for the light so that the lamps may be kept burning continually. 3 Outside the curtain of the Testimony in the Tent of Meeting, Aaron is to tend the lamps before the LORD from evening till morning, continually. This is to be a lasting ordinance for the generations to come. 4 The lamps on the pure gold lampstand before the LORD must be tended continually.*

Numbers 4:9-10 - *They are to take a blue cloth and cover the lampstand that is for light, together with its lamps, its wick trimmers and trays, and all its jars for the oil used to supply it. 10 Then they are to wrap it and all its accessories in a covering of hides of sea cows and put it on a carrying frame.*

Turn your attention to the New Testament. How do the following verses inform your understanding of the Symbolism found in the Lampstand?

John 1:4-9; 8:12; 9:5; 12:46;

2 Corinthians 4:6

Matthew 25:1-12;

Luke 12:35;

Revelation 1:12, 20

The Sanctuary

Lesson 5

The Tabernacle needed to be portable – moving as the people moved. For this reason, it was made up of individual parts that could be disassembled and reassembled easily. Think of it as a Tabernacle "flat-pack" from Ikea.

The Tabernacle Complex had 2 sections – The Tabernacle (containing the Holy and Most Holy Places) and the Courtyard. Each section contained sacred objects that were used throughout the year for specific sacred activities.

THE TABERNACLE – Taken from Exodus 26:1-37 and Exodus 40:2-5, 33-38

- *Make the tabernacle with 10 curtains of finely twisted linen and blue, purple and scarlet yarn, with cherubim worked into them by a skilled craftsman.*

  All the curtains are to be the same size -- 42 feet long and 6 feet wide (approximate dimensions based on the cubit measurement).

  Join 5 of the curtains together, and do the same with the other 5.

  Make 50 loops of blue material along the edge of the end curtain on both sets. Make the loops opposite each other.

  Make 50 gold clasps and use them to fasten the curtains together so that the tabernacle is a unit.

  Make curtains of goat hair for the tent over the tabernacle -- 11 altogether.

  All the curtains are to be the same size -- 45 feet long and 6 feet wide (approximate dimensions based on the cubit measurement).

  Join 5 of the curtains together into one set and the other 6 into another set.

  Fold the 6th curtain double at the front of the tent.

  Make 50 loops along the edge of the end curtain on both sets.

  Then make 50 bronze clasps and put them in the loops to fasten the tent together as a unit.

  As for the additional length of the tent curtains, the half curtain that is left over is to hang down at the rear of the tabernacle.

  The tent curtains will be 1 1/2 feet (approximate dimensions based on the cubit measurement) longer on both sides; what is left will hang over the sides of the tabernacle - covering it.

  Make for the tent a covering of ram skins dyed red, and over that a covering of hides of sea cows.

  Make upright frames of acacia wood for the tabernacle.

Each frame is to be 15 feet long and 2 1/4 feet wide (approximate dimensions based on the cubit measurement) with two projections set parallel to each other. Make all the frames of the tabernacle in this way.

Make 20 frames for both the south and north sides of the tabernacle and make 40 silver bases to go under them – 2 bases for each frame, 1 under each projection.

Make 6 frames for the west end of the tabernacle and two frames for the corners. The corners they must be double from the bottom all the way to the top, and fitted into a single ring; both shall be like that. So there will be 8 frames and 16 silver bases -- 2 under each frame.

Make crossbars of acacia wood: 5 for the frames on the south, north and west sides of the tabernacle. The center crossbar is to extend from end to end at the middle of the frames.

Overlay the frames with gold and make gold rings to hold the crossbars. Also overlay the crossbars with gold.

Make a curtain of blue, purple and scarlet yarn and finely twisted linen, with cherubim worked into it by a skilled craftsman. Hang it with gold hooks on 4 posts of acacia wood overlaid with gold and standing on 4 silver bases. 33 Hang the curtain from the clasps and place the ark of the Testimony behind the curtain. The curtain will separate the Holy Place from the Most Holy Place.

Put the atonement cover on the ark of the Testimony in the Most Holy Place.

Place the table outside the curtain on the north side of the tabernacle

Place the lampstand opposite it on the south side.

For the entrance to the tent make a curtain of blue, purple and scarlet yarn and finely twisted linen -- the work of an embroiderer.

Make gold hooks for this curtain and 5 posts of acacia wood overlaid with gold. And cast 5 bronze bases for them.

Exodus 40:2-5 - *Set up the tabernacle, the Tent of Meeting, on the first day of the first month. 3 Place the ark of the Testimony in it and shield the ark with the curtain. 4 Bring in the table and set out what belongs on it. Then bring in the lampstand and set up its lamps. 5 Place the gold altar of incense in front of the ark of the Testimony and put the curtain at the entrance to the tabernacle.*

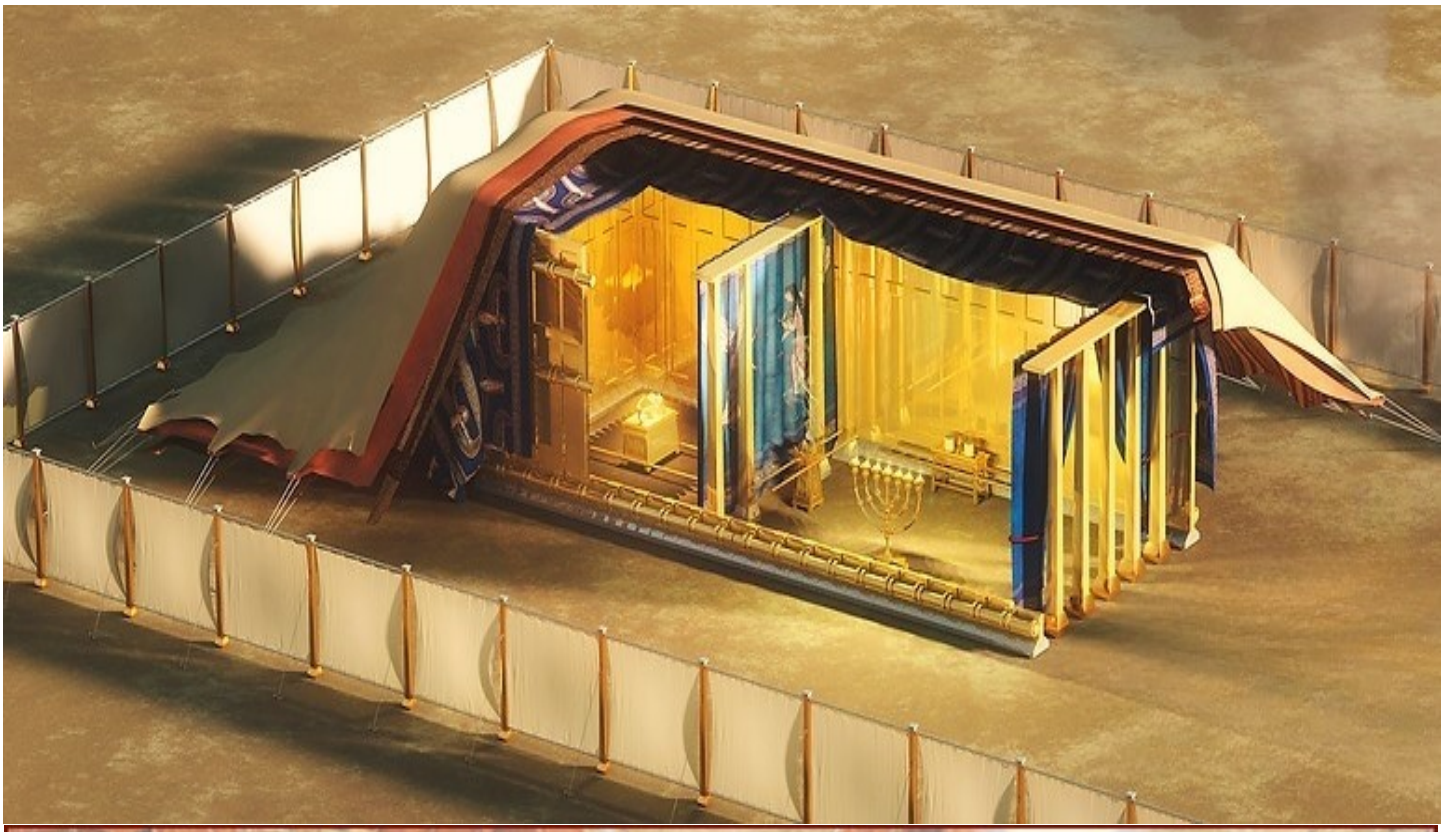
Exodus 40:33-38 - *Then Moses set up the courtyard around the tabernacle and altar and put up the curtain at the entrance to the courtyard. And so Moses finished the work. 34 Then the cloud covered the Tent of Meeting, and the glory of the LORD filled the tabernacle. 35 Moses could not enter the Tent of Meeting because the cloud had settled upon it, and the glory of the LORD filled the tabernacle. 36 In all the travels of the Israelites, whenever the cloud lifted from above the tabernacle, they would set out; 37 but if the cloud did not lift, they did not set out-- until the day it lifted. 38 So the cloud of the LORD was over the tabernacle by day, and fire was in the cloud by night, in the sight of all the house of Israel during all their travels.*

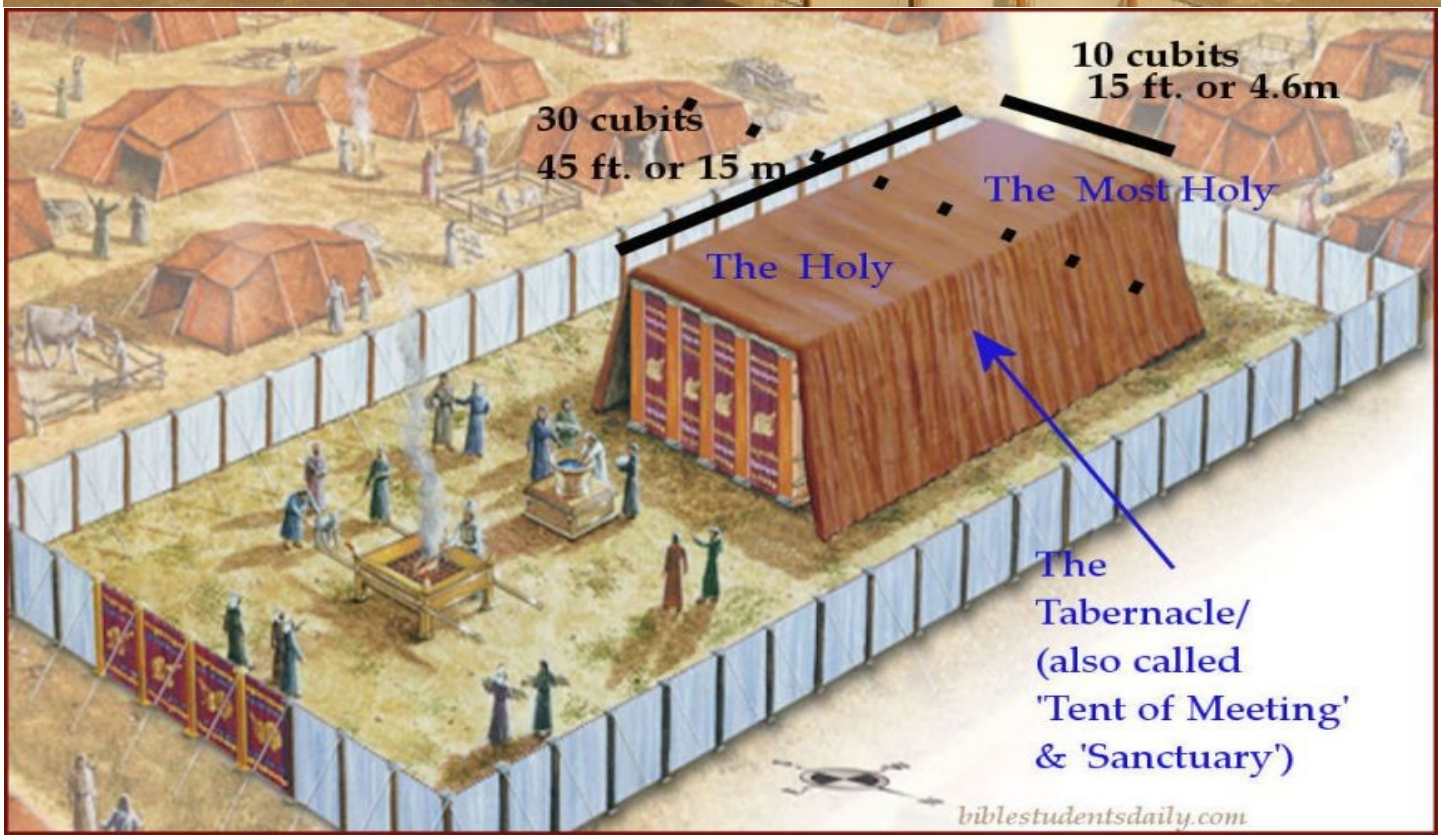
Where was the Tabernacle located – Numbers 2:2 – what is the significance of its location?

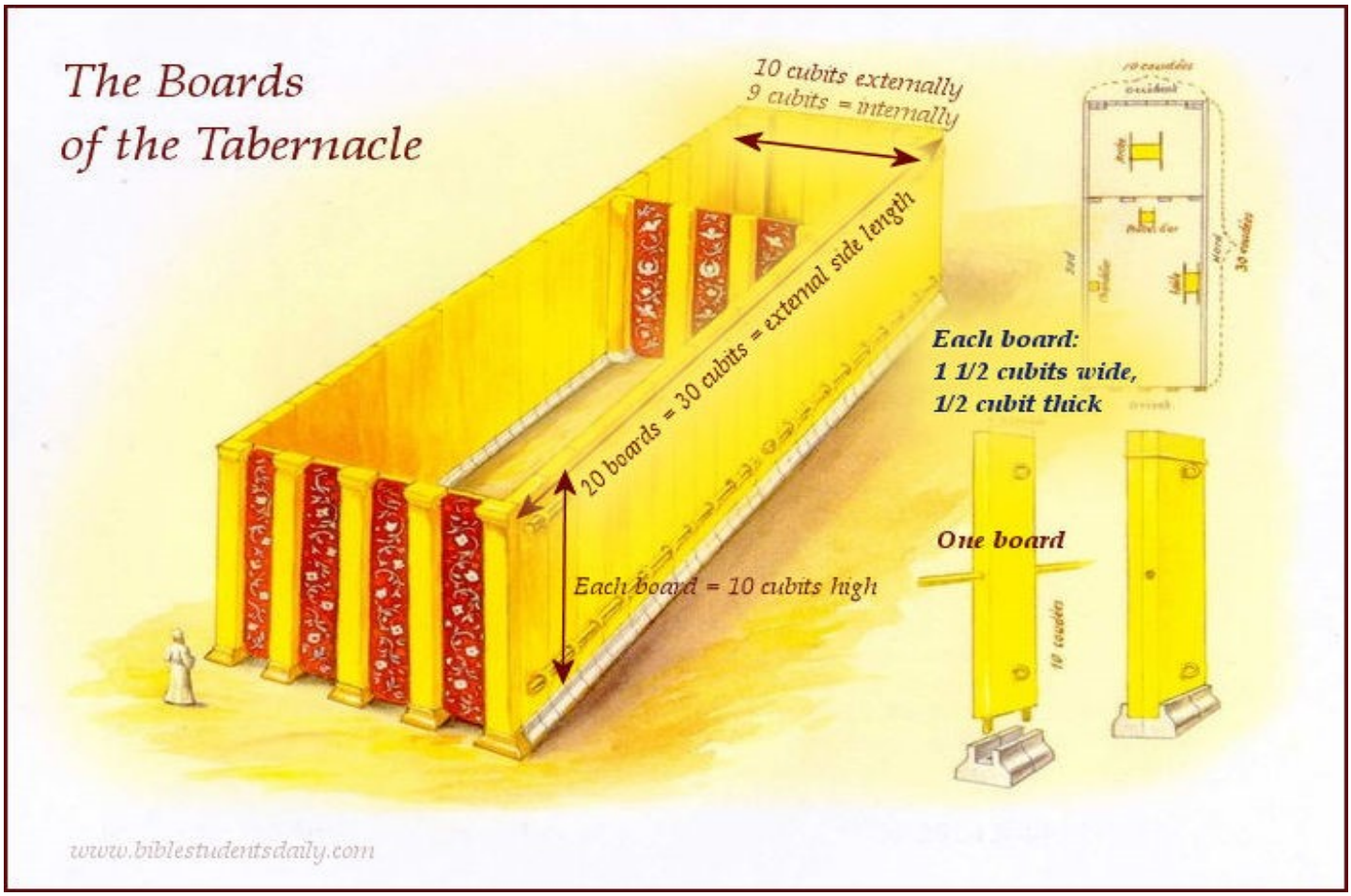
Turn your attention to the following verses. How do they inform your understanding of the Symbolism of the Tabernacle?

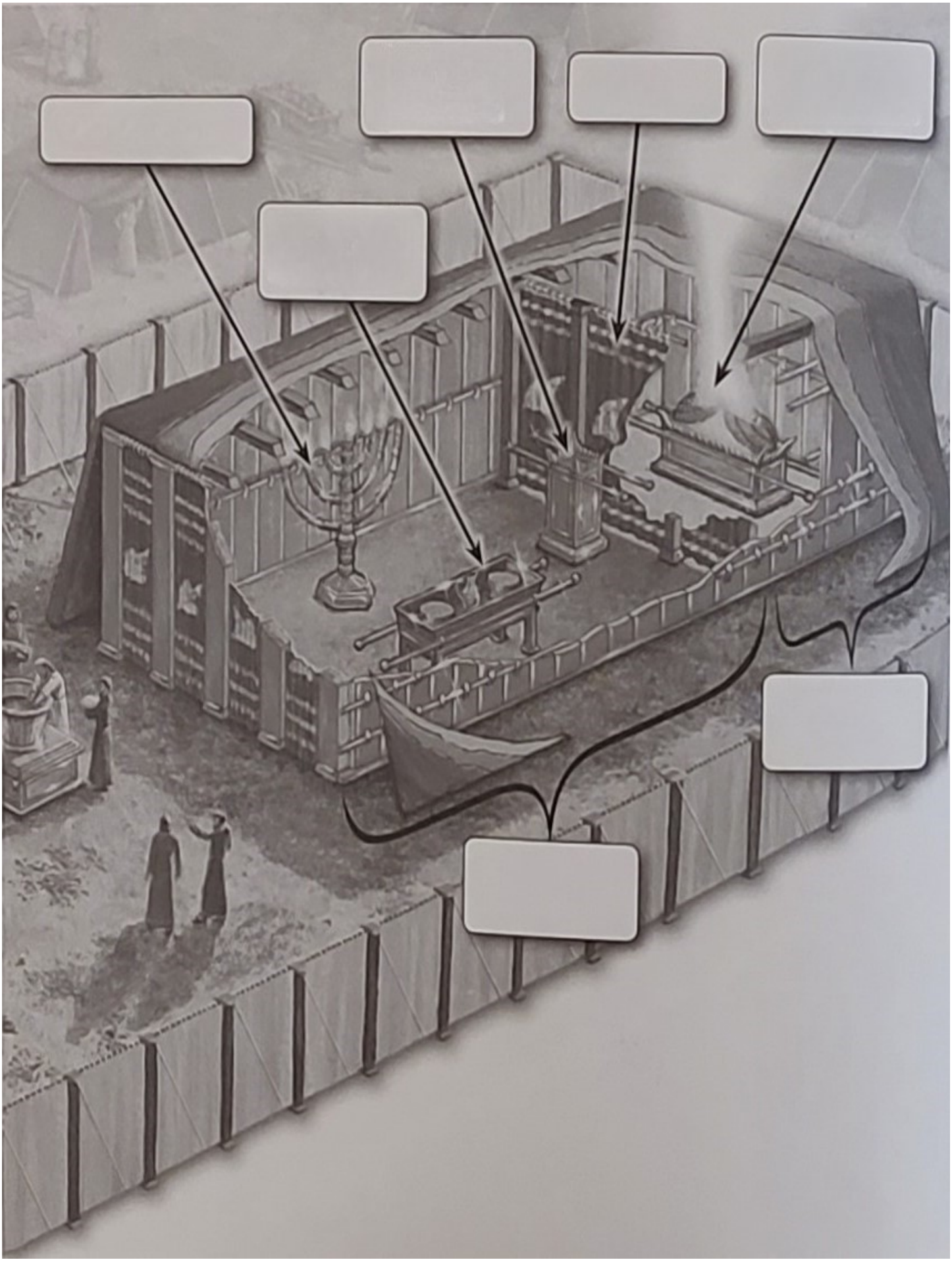
Leviticus 26:11-12; **Isaiah** 6:1-5; **Ezekiel** 37:27

John 1:14; **2 Corinthians** 6:16; **Ephesians** 2:21-22; **Revelation** 15:8; 21:3, 10-16a, 22-23






The Boards
of the Tabernacle
10 cubits externally
9 cubits = internally
20 boards = 30 cubits = external side length
Each board = 10 cubits high
Each board:
1 1/2 cubits wide,
1/2 cubit thick
One board
www.biblestudentsdaily.com



The Sanctuary

Lesson 6

THE COURTYARD – Taken from Exodus 27:9-19 and Exodus 40:6-8

- Make a courtyard for the tabernacle.

  The south and north sides shall be 150 feet long (approximate dimensions based on the cubit measurement) and is to have curtains of finely twisted linen, with 20 posts and 20 bronze bases and with silver hooks and bands on the posts.

  The west end of the courtyard shall be 75 feet wide (approximate dimensions based on the cubit measurement) and have curtains, with 10 posts and 10 bases.

  The east end of the courtyard, toward the sunrise, shall also be 75 wide (approximate dimensions based on the cubit measurement).

  Curtains 22 1/2 feet long (approximate dimensions based on the cubit measurement) are to be on both sides of the entrance, with 3 posts and 3 bases,

  For the entrance to the courtyard, provide a curtain 30 feet long (approximate dimensions based on the cubit measurement) of blue, purple and scarlet yarn and finely twisted linen -- the work of an embroiderer -- with 4 posts and bases.

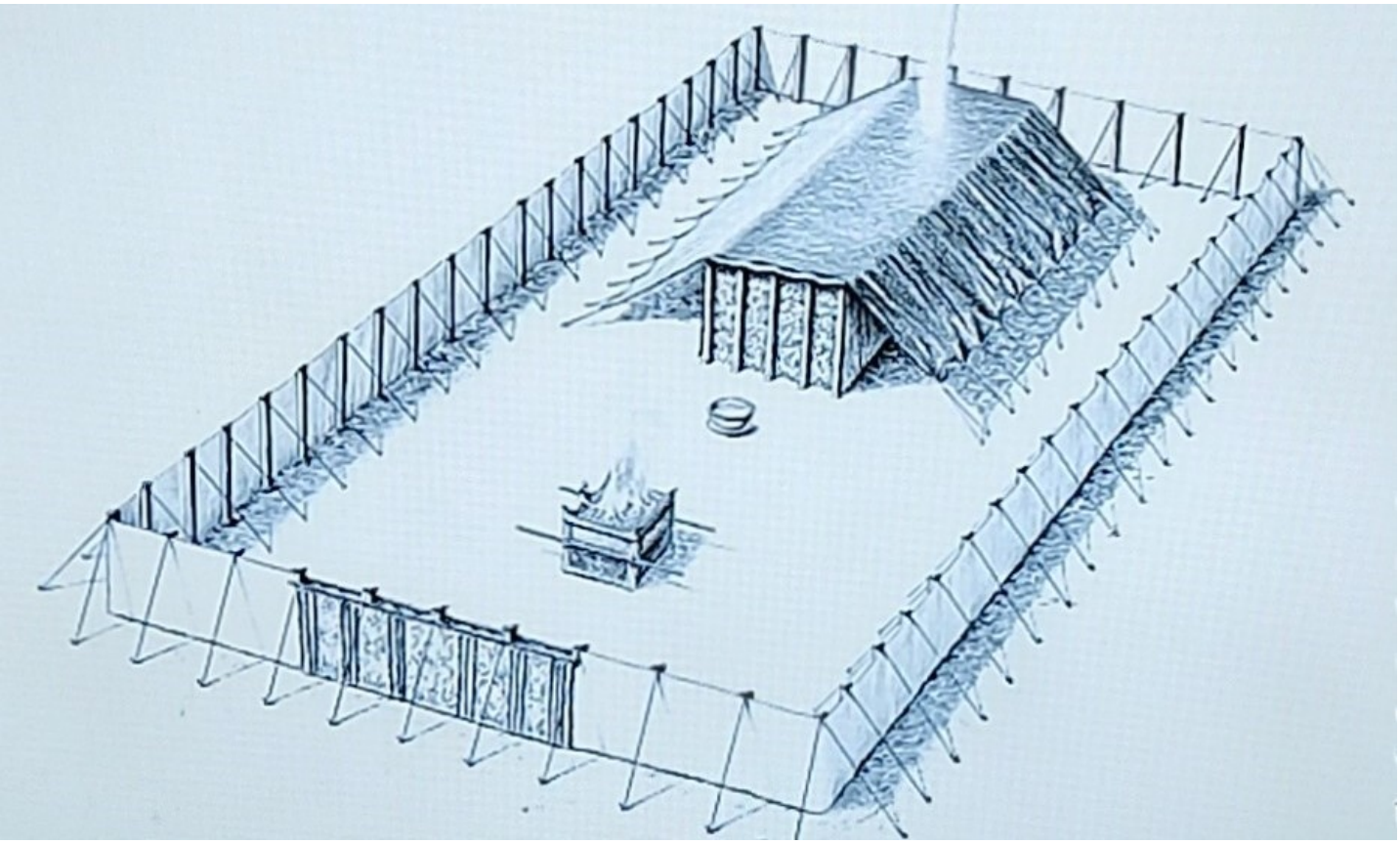
  All the posts around the courtyard are to have silver bands and hooks, and bronze bases.

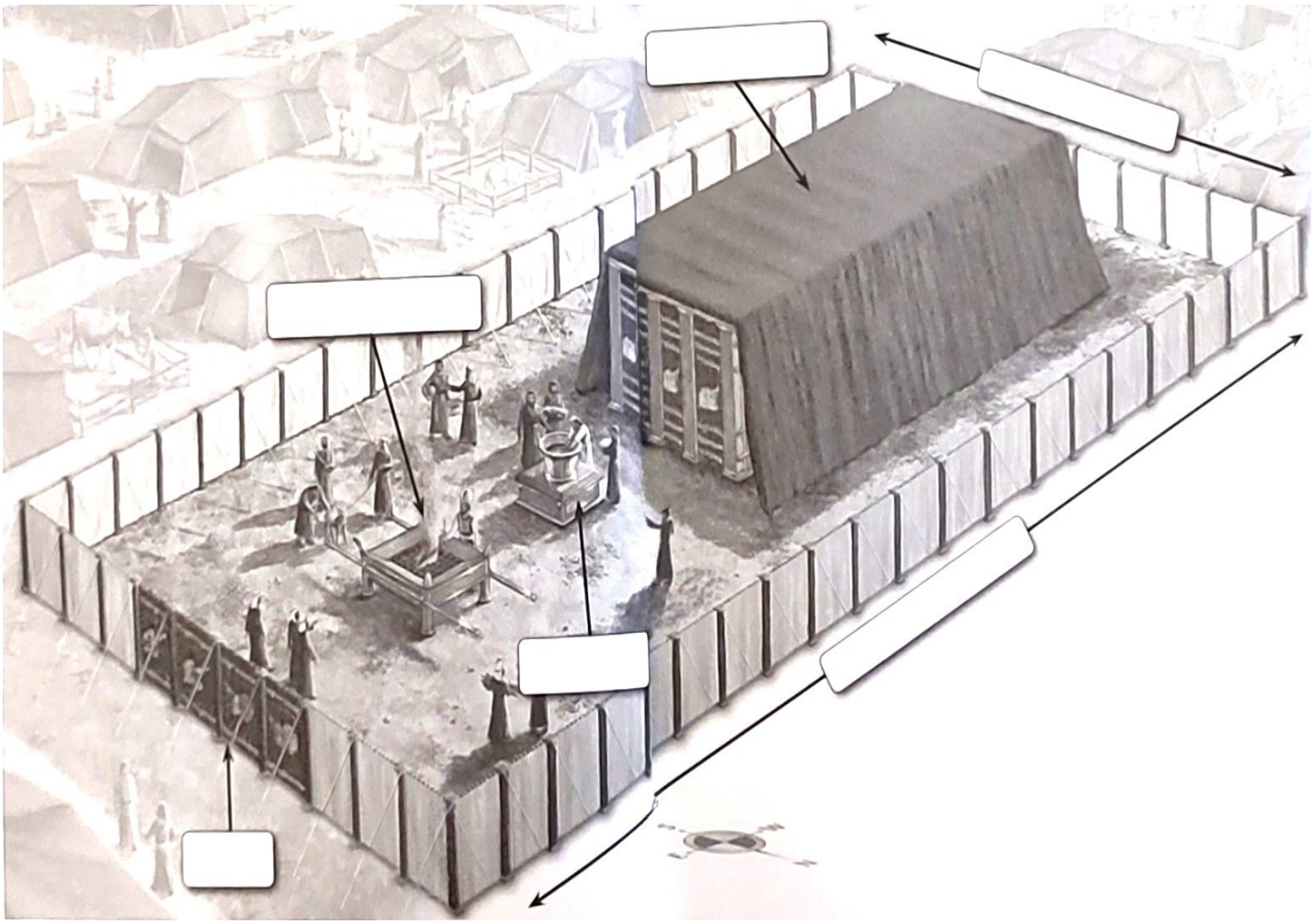
  The courtyard shall be 150 feet long and 75 feet wide (approximate dimensions based on the cubit measurement) with curtains of finely twisted linen 7 1/2 feet high (approximate dimensions based on the cubit measurement) and with bronze bases.

  All the other articles used in the service of the tabernacle, whatever their function, including all the tent pegs for it and those for the courtyard, are to be of bronze.

Exodus 40:6-8 - *Place the altar of burnt offering in front of the entrance to the tabernacle, the Tent of Meeting; 7 place the basin between the Tent of Meeting and the altar and put water in it. 8 Set up the courtyard around it and put the curtain at the entrance to the courtyard.*

The Courtyard was as far as an ordinary Israelite could go. Priests were allowed into The Holy Place, but only the High Priest was allowed into The Most Holy Place and that was just once a year on The Day of Atonement (Leviticus 16).





The Sanctuary

Lesson 7

Upon entering The Courtyard, the 1st thing encountered was the Altar of Burnt Offering. The alter demonstrated the necessity of sacrifice and the shedding of blood to enter into God's presence. The Altar of Burnt Offering is the place where reconciliation began.

THE ALTAR of BURNT OFFERING – Taken from Exodus 27:1-8; Leviticus 6:12-13; 9:24 and Numbers 4:13-14

- *Build an altar of acacia wood, 4 1/2 feet high; it is to be square, 7 1/2 feet long and wide (approximate dimensions based on the cubit measurement).*

  Make a horn at each of the four corners, so that the horns and the altar are of one piece, and overlay the altar with bronze.

  Make all its utensils of bronze -- its pots to remove the ashes, and its shovels, sprinkling bowls, meat forks and firepans.

  Make a grating for it, a bronze network, and make a bronze ring at each of the four corners of the network. 5 Put it under the ledge of the altar so that it is halfway up the altar.

  Make poles of acacia wood for the altar and overlay them with bronze. 7 The poles are to be inserted into the rings so they will be on two sides of the altar when it is carried.

  Make the altar hollow, out of boards. It is to be made just as you were shown on the mountain.

Leviticus 6:12-13 - *The fire on the altar must be kept burning; it must not go out. Every morning the priest is to add firewood and arrange the burnt offering on the fire and burn the fat of the fellowship offerings on it. 13 The fire must be kept burning on the altar continuously; it must not go out.*

Leviticus 9:24 - *Fire came out from the presence of the LORD and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell face down.*

Numbers 4:13-14 - *They are to remove the ashes from the bronze altar and spread a purple cloth over it. 14 Then they are to place on it all the utensils used for ministering at the altar, including the firepans, meat forks, shovels and sprinkling bowls. Over it they are to spread a covering of hides of sea cows and put its poles in place.*

Blood is mentioned 90 times in the first 15 chapters of Leviticus. Blood is the foundation of Justification (making one righteous).

Since one kind of sacrifice could not adequately represent all aspects of Christ's work of Atonement, it was represented by the unique features of 5 sacrifices – 3 Voluntary and 2 Required: Leviticus 1:2-7:36

Voluntary Offerings expressed a willingness on the part of the people to worship God with thanksgiving and gratitude for His blessings and the desire to enjoy fellowship with God and others.

Leviticus 1:2-17; 6:8-13	Burnt Offering Voluntary
Service	The burnt-offering operated under the assumption that humans are not holy by nature. When they approached God, even to express gratitude, joy and thanksgiving, they were still in need of forgiveness. Organized by type of Sacrifice Herd – Bull (male) Flock – Sheep/goat (male) Bird – (pigeon or turtledove) Male animals were worth more than female animals. Bringing a male demonstrated the willingness to bring God your very best. Could not be a wild animal. Was to be without blemish or physical defect and had to be in good health. The moral and spiritual expectations for the people was to be a physical reality in the sacrifice. Ritual took place between the courtyard entrance and the Altar – the people could go no further than the Altar. Rules for Herd and Flock Animals The worshiper: Placed their hands on the head of the animal. Killed the animal by slitting its throat. Skinned the animal and cut it into pieces. Washed the entrails and legs with water The priest: Gathered the blood and tossed it around the sides of the Altar. Prepared the Altar and placed all the animal parts on the it = completely consumed. Rules for Birds The worshiper: Placed their hands on the head of the animal. The priest: Wrung the head off the bird and burnt it on the Altar Drained the blood at the side of the Altar Crop and feathers were removed and placed on the east side of the Altar with the ashes. Split the bird (but did not divide it into 2 pieces) and burned it on the Altar. *"A sweet or pleasing aroma to the Lord"* expresses God's acceptance of the sacrifice. This sacrifice was one of the most significant because all of it was given to the Lord, indicating a willingness to surrender everything to God as an act of worship.
Symbolism	In the New Testament, the Burnt Offering finds it fulfillment in the unblemished sacrifice of Jesus – 1 Peter 1:19. Jesus gave His whole person – blood and flesh – to the Lord in order to cleanse us from sin, making it possible for us to approach the throne of God with joy and gratitude – 1 Corinthians 11:23-25; Hebrews 4:16; 7:27. Jesus' sacrifice was a pleasing aroma to God. By accepting Jesus' sacrifice, He accepts us as well – Ephesians 5:2.

Leviticus 2:1-16; 6:14-23	Grain Offering
	Voluntary
Service	This offering was given as an act of adoration and joyful gratitude to God. It was always to accompany the Burnt Offering and the Peace/Fellowship Offering. Organized by Uncooked or Cooked Grain Uncooked – Fine flour of wheat or semolina accompanied by olive oil and incense (these were all symbols of blessing, joy, gratitude and devotion to God.) The priest burned a handful of flour mixed with oil and incense on the Altar as a symbol of the total offering given to the Lord. Cooked – Thick unleavened cake made from fine flour and oil – baked in an oven – OR – Thin wafer smeared with olive oil – OR – A pancake type flat bread cooked on a griddle – OR – Deep-fried in a covered pan The cooked offering was given to the Lord through the mediation of the priest, who took it to the Altar and burned a portion. *"Firstfruits Offering"* – probably barley. The first processed food of the harvest. Green head of grain was to be roasted and crushed, mixed with oil – incense placed on it. This offering was for the priests and was not to be burned on the Altar. Prohibitions No leaven No honey These were fermenting agents and were representative of death and sin and were therefore, incompatible with the holiness of God. The worshipers were indicating that they had not forgotten that God was the Lord of his people and that He abundantly provided for them. The rest of the flour and oil was given to the priests to provide for their physical needs. It was most holy – to be eaten by the priests in the Tabernacle – not their families at home.
Symbolism	Jesus is the Bread of Life – John 6:35, 47-51.

Leviticus 3:1-16; 7:11-21	Peace / Fellowship Offering
	Voluntary
Service	This sacrifice includes the idea of communion and covenant fellowship. **The Herd** Male or female Without blemish or defect **Procedure** The worshiper laid their hands on the head of the animal and slaughtered it by the entrance to the Courtyard The priest collected the blood and tossed it around the sides of the Altar. The fat of the inner organs + the kidneys were placed on the Altar of Burnt Offering – the whole animal was not consumed by fire. **The Flock** **Sheep or Goats** Male or female Without blemish of defect **Procedure** The worshiper laid their hands on the head of the animal and slaughtered it by the entrance to the Courtyard The priest collected the blood and tossed it around the sides of the Altar. The fat of the inner organs, the kidneys + the fatty tail (considered a delicacy – bringing your very best to God) were placed on the Altar of Burnt Offering – the whole animal was not consumed. The fat and the blood belonged to God – no one was to consume them. **Regulations** The Sacrifice could be brought as an offering of gratitude or a free-will offering. It was not to be wholly consumed by God. A portion of the meat went to the priest, and the rest went to the worshiper to be shared with relatives and friends in the presence of the Lord. Since the primary purpose was not to atone for sin, the process was significantly simpler, but the fact that blood was tossed on the Altar suggests that whenever a person approached God cleansing and forgiveness was needed.
Symbolism	Through Jesus' blood and broken body, we are offered peace with God – Matthew 26:26; John 6:53-56; Romans 5:1, 6-11; Ephesians 2:14; Colossians 1:19-20.

Required Offerings redressed violations of the Covenant Law. These offerings assumed that God's people wanted to preserve the covenant relationship with Him even though they violated it. The dilemma between those 2 realities was resolved through the substitutionary sacrifices. However, no single sacrifice was able to satisfy all points, so a multitude of sacrifices were used.

Leviticus 4:1-5:13; 6:24-30	Sin/Purification Offering
	Required
Service	The sin offering was required for intentional and unintentional sins – when they became known. This applied to the community, the individual and the priests. This type of sin was contrasted with open rebellion against God, for which there was no atonement available (Numbers 15:30-31). This offering removed sin and guilt from the sinner and transferred the responsibility for it to the Sanctuary. The sinner left forgiven and cleansed. Sin of the Priest and the Community Once the community became aware of the sin, they were to offer a sin offering. A sin of the community implicated the priests because he was a part of the community, therefore he could not the eat flesh of the sacrificial animal. Repeat as needed. Offering A young Bull without blemish or defect. Procedure Lay hands on the sacrificial animal = sin transferred to sacrifice. Slay the animal = the animal died in the place of the sinner (substitutionary sacrifice). Sprinkle blood inside the Tabernacle – 7 times before the veil = the sin transferred to the Tabernacle via the blood. Place blood on the horns of the Altar of Incense = a place of refuge for the sinner and where their sin was recorded. This, in essence, made the Tabernacle a storage unit for the people's confessed sins. Once a year the Tabernacle would be cleansed and the sins removed from the camp on The Day Atonement. Pour out blood at the base of the Altar of Burnt Offering Burn the fat and flesh on the Altar = the fat belonged to God. The priests could not partake of the offering in anyway, so the flesh was burned as well. Sin of the Leader and the Individual The most important difference between the offering of the leader and that of the individual was the value of the sacrifice. A male goat for the Leader – a female goat or lamb for the individual. Sacrificial victim chosen based on financial status of the person. No blood was to be taken inside the tent. Instead, the priest ate the flesh of the sacrifice. By eating the flesh the priest bore the guilt of the people. Sin was transferred to the Tabernacle through the priest, who assumed responsibility for it. Other Offenses The sin of overhearing another person pronounce a curse and not reporting it. The sin of becoming unclean by touching the carcass of an unclean animal The sin of becoming unclean through contact with human uncleanliness resulting in ritual contamination. The sin of uttering an oath promising something and then not fulfilling it. Resolution began with confession.
Symbolism	Jesus offered himself as the sin offering for humanity – Romans 8:3-4 He voluntarily took our sins upon himself – accepted responsibility for them, dying in our place – 2 Corinthians 5:21 He is the Lamb of God who takes way the sins of the world – John 1:29; Galatians 3:13; 1 Peter 1:18-19; 2:23 Through Jesus, God provided the sin offering that cleanses all who seek him – Genesis 22:7-8; Romans 3:25

Leviticus 5:14-6:7; 7:1-10	Guilt/Trespass offering
	Required
Service	There were 2 main reasons to bring a Guilt/Trespass Offering: - Inadvertent sacrilege – sinning in regard to the holy things of God. A guilt offering could also be brought if the person suspected that they had committed an unknown sin. Since no sin was identified, it was treated as sacrilege. A guilt offering was required, but without restitution. - Deliberate unauthorized use of property aggravated by making a false oath before God. Offenses listed include lying about deposit, investment, robbery, withholding goods, finding something lost and lying about it. Denying the charges or swearing falsely desecrated the name of the Lord and came very close to high-handed sin. However, there is no description of the procedure to be followed other than, *"it is to be like the sin offering."* The only differences being the blood of the Ram was to be tossed on the sides of the Altar of Burnt Offering, there was to be restitution made to the offended party and a 20% penalty given to the priest before the sacrifice was made.
Symbolism	In this too, Jesus chose to become the guilt offering on our behalf – Isaiah 53:10

It was through this elaborate system that the sins of the people were transferred to the Tabernacle, where they were stored until the Day of Atonement.

- **Ellen White (GC 418.1) -** *Day by day 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. The animal was then slain. "Without shedding of blood," says the apostle, there is no remission of sin. "The life of the flesh is in the blood." Leviticus 17:11. The broken law of God demanded the life of the transgressor. The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying: "God hath given it you to bear the iniquity of the congregation." Leviticus 10:17. Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary. Such was the work that went on, day by day, throughout the year. The sins of Israel were thus transferred to the sanctuary, and a special work became necessary for their removal.*

Christians are far removed from animal sacrifice, so, one of the greatest difficulties facing those who study The Sanctuary is the ever-present reality of blood sacrifice, which appears primitive and cruel to the modern mind.

At the core of Christian faith, however, is the death of Jesus on the cross, but I suspect that even the truth of what Jesus suffered is so far removed from our modern reality that we barely understand the literal torture he endured. We also forget that Jesus' sacrifice finds its origin in the sacrificial system of the Old Testament.

In Genesis 9:3-6, God prohibited the eating or drinking of animal blood. In Leviticus 17:11 we are told why: *"For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life."* **---- the blood of the sacrificial animal had a purpose – atonement.**

Paul tells us "The wages sin pays is death." **– Romans 6:23**

For the Children of Israel, the animal sacrifices of the Sanctuary Services were a daily visual reminder that an innocent life was taken for what they were guilty of. The animal stood in the place of the penitent sinner – The cost of sin is, indeed, very high.

According to the New Testament, Israelite animal sacrifices pointed to the ultimate, one-time sacrifice of Jesus (John 1:29; Ephesians 1:7; Hebrews 9; 1 Peter 1:18-19; Revelation 5:9)**. Jesus' sacrifice is the only way of dealing with the sin problem because it is the only way God can extend us mercy without compromising justice. The assurance of our standing before God is based totally on the blood and ministry of Christ.**

The New Testament reveals that Jesus is the fulfillment of the entire Sacrificial System:

- **John 1:29 -** *The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!*
- **Romans 3:23-26 -** *for all have sinned and fall short of the glory of God, 24 and are justified freely by his grace through the redemption that came by Christ Jesus. 25 God presented him as a sacrifice of atonement, taking away sin, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished -- 26 he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.*
- **1 Corinthians 5:7 -** *Get rid of the old yeast that you may be a new batch without yeast -- as you really are. For Christ, our Passover lamb, has been sacrificed.*
- **2 Corinthians 5:21 -** *God made him who had no sin to be sin offering for us, so that in him we might become the righteousness of God.*

When a person believes, confesses and repents, a great exchange occurs. Jesus takes their sins and in exchange gives them His righteousness – All because blood was shed.

- **Isaiah 53:5-12 -** *But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. 6 We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all. 7 He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth. 8 By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken. 9 He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth. 10 Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand. 11 He will see the result of the suffering of his soul and be satisfied. By knowledge of him my righteous servant will justify many, and he will bear their iniquities. 12 Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.*

The Sanctuary

Lesson 8

THE PRIESTLY GARMENTS – Taken from Exodus 28

- *Have Aaron brought to you, along with his sons Nadab and Abihu, Eleazar and Ithamar, so they may serve me as priests. Make sacred garments for your brother Aaron, to give him dignity and honor…..*

  These are the garments they are to make: a breastpiece, an ephod, a robe, a woven tunic, a turban and a sash. They are to make these sacred garments for your brother Aaron and his sons, so they may serve me as priests. Have them use gold, and blue, purple and scarlet yarn, and fine linen.

  Make the ephod of gold, and of blue, purple and scarlet yarn, and of finely twisted linen -- the work of a skilled craftsman. It is to have 2 shoulder pieces attached to 2 of its corners, so it can be fastened. Its skillfully woven waistband is to be like it -- of 1 piece with the ephod and made with gold, and with blue, purple and scarlet yarn, and with finely twisted linen.

  Take 2 onyx stones and engrave on them the names of the sons of Israel in the order of their birth -- 6 names on one stone and the remaining 6 on the other. Engrave the names of the sons of Israel on the 2 stones the way a gem cutter engraves a seal. Then mount the stones in gold filigree settings and fasten them on the shoulder pieces of the ephod as memorial stones for the sons of Israel. Aaron is to bear the names on his shoulders as a memorial before the LORD. Make gold filigree settings [14] and two braided chains of pure gold, like a rope, and attach the chains to the settings.

  Fashion a breastpiece for making decisions -- the work of a skilled craftsman. Make it like the ephod: of gold, and of blue, purple and scarlet yarn, and of finely twisted linen. It is to be square -- 9 inches -- and folded double. Then mount 4 rows of precious stones on it. In the 1st row there shall be a ruby, a topaz and a beryl; in the 2nd row a turquoise, a sapphire {or lapis lazuli} and an emerald; in the 3rd row a jacinth, an agate and an amethyst; in the 4th row a chrysolite, an onyx and a jasper. Mount them in gold filigree settings. There are to be 12 stones, one for each of the names of the sons of Israel, each engraved like a seal with the name of 1 of the 12 tribes.

  For the breastpiece make braided chains of pure gold, like a rope. Make 2 gold rings for it and fasten them to 2 corners of the breastpiece. Fasten the 2 gold chains to the rings at the corners of the breastpiece, and the other ends of the chains to the 2 settings, attaching them to the shoulder pieces of the ephod at the front. Make 2 gold rings and attach them to the other 2 corners of the breastpiece on the inside edge next to the ephod. Make 2 more gold rings and attach them to the bottom of the shoulder pieces on the front of the ephod, close to the seam just above the waistband of the ephod. The rings of the breastpiece are to be tied to the rings of the ephod with blue cord, connecting it to the waistband, so that the breastpiece will not swing out from the ephod. "Whenever Aaron enters the Holy Place, he will bear the names of the sons of Israel over his heart on the breastpiece of decision as a continuing memorial before the LORD.

Put the Urim and the Thummim in the breastpiece, so they may be over Aaron's heart whenever he enters the presence of the LORD. Thus Aaron will always bear the means of making decisions for the Israelites over his heart before the LORD.

Make the robe of the ephod entirely of blue cloth, with an opening for the head in its center. There shall be a woven edge like a collar around this opening, so that it will not tear. Make pomegranates of blue, purple and scarlet yarn around the hem of the robe, with gold bells between them. The gold bells and the pomegranates are to alternate around the hem of the robe. Aaron must wear it when he ministers. The sound of the bells will be heard when he enters the Holy Place before the LORD and when he comes out, so that he will not die.

Make a plate of pure gold and engrave on it as on a seal: HOLY TO THE LORD. Fasten a blue cord to it to attach it to the turban; it is to be on the front of the turban. It will be on Aaron's forehead, and he will bear the guilt involved in the sacred gifts the Israelites consecrate, whatever their gifts may be. It will be on Aaron's forehead continually so that they will be acceptable to the LORD.

Weave the tunic of fine linen and make the turban of fine linen. The sash is to be the work of an embroiderer. Make tunics, sashes and headbands for Aaron's sons, to give them dignity and honor….. Make linen undergarments as a covering for the body, reaching from the waist to the thigh. Aaron and his sons must wear them whenever they enter the Tent of Meeting or approach the altar to minister in the Holy Place, so that they will not incur guilt and die. This is to be a lasting ordinance for Aaron and his descendants.

Tabernacle Responsibilities

Taken from Genesis 46:11; Numbers 3, 4 and 7

Sons of Levi: Gershon, Kohath and Merari

Gershon (Gershonites)**: Responsible for care and transport of soft furnishings.**

- Numbers 3:21-26
- Numbers 4:22-28
- Numbers 7:7
- Males 30-50 years old = 2630 All males =7500

Kohath (Kohathites)**: Responsible for care and transport of Most Holy things.**

- Numbers 3:27-32
- Numbers 4:1-4, 15, 18-20
- Males 30-50 years old = 2750 All males = 8600

Aaron from Kohathite Clan: Responsible for care of the Tabernacle.

- Numbers 3:32-38
- Numbers 4:5-14, 16

Merari (Merarites)**: Responsible for care and transport of all framework.**

- Numbers 3:33-37
- Numbers 4:29-33
- Numbers 7:8
- Males 30-50 years old = 3200 All males = 6200

The Sanctuary

Lesson 9

THE ALTAR of INCENSE – Taken from Exodus 30:1-9 and Numbers 4:11

- *Make an altar of acacia wood for burning incense.*

  It is to be square, 1 1/2 feet long and wide and 3 feet high (approximate dimensions based on the cubit measurement) --its horns of one piece with it.

  Overlay the top and all the sides and the horns with pure gold, and make a gold molding around it.

  Make two gold rings for the altar below the molding -- two on opposite sides -- to hold the poles used to carry it.

  Make the poles of acacia wood and overlay them with gold.

  Put the altar in front of the curtain that is before the ark of the Testimony and The Atonement Cover -- where I will meet with you.

  Aaron must burn fragrant incense on the altar every morning when he tends the lamps and again when he lights the lamps at twilight so incense will burn regularly before the LORD for the generations to come.

  Do not offer on this altar any other incense or any burnt offering or grain offering, and do not pour a drink offering on it.

Numbers 4:11 - *Over the gold altar they are to spread a blue cloth and cover that with hides of sea cows and put its poles in place.*

Now turn your attention to the following verses. How do they inform your understanding of the Symbolism of the Altar of Incense?

Isaiah 53:12

Revelation 8:3-4

Ransom Money – Exodus 30:12-16

- *When you take a census of the Israelites to count them, each one must pay the LORD a ransom for his life at the time he is counted. Then no plague will come on them when you number them.*

  Each one who crosses over to those already counted is to give a half shekel - according to the sanctuary shekel. This half shekel is an offering to the LORD.

  All who cross over, those 20 years old or more, are to give an offering to the LORD.

  The rich are not to give more than a ½ shekel and the poor are not to give less when you make the offering to the LORD to atone for your lives.

  Receive the atonement money from the Israelites and use it for the service of the Tent of Meeting. It will be a memorial for the Israelites before the LORD, making atonement for your lives."

Now turn your attention to the New Testament. How do the following verses inform your understanding of the Symbolism of Ransom Money?

Matthew 20:26-28

Mark 10:45

1 Timothy 2:5-6

THE BRONZE BASIN/LAVER – Taken from Exodus 30:17-21

- *Make a bronze basin, with its bronze stand, for washing. Place it between the Tent of Meeting and the altar, and put water in it.*

  Aaron and his sons are to wash their hands and feet with water from it. Whenever they enter the Tent of Meeting, they shall wash with water so that they will not die.

  Also, when they approach the altar to minister by presenting an offering made to the LORD by fire, they shall wash their hands and feet so that they will not die. This is to be a lasting ordinance for Aaron and his descendants for the generations to come."

The Bronze Laver was filled with fresh water – "*Living Water*" in Hebrew. This basin was the place of purification for the priests and was an important part of the process of transformation – from unholy to holy.

Turn your attention to the following verses. How do they inform your understanding of the Symbolism of the Bronze Laver?

Jeremiah 2:13

John 3:5; 4:10-14; 13:5-8

THE SACRED OIL and INCENSE – Taken from Exodus 30:22-38

- *Take the following fine spices: 12 1/2 pounds of liquid myrrh and cassia, half as much of fragrant cinnamon and fragrant cane -- add 4 quarts of olive oil. Make these into a sacred anointing oil, a fragrant blend, the work of a perfumer. It will be the sacred anointing oil.*

  Then use it to anoint the Tent of Meeting, the ark of the Testimony, the table and all its articles, the lampstand and its accessories, the altar of incense, the altar of burnt offering and all its utensils, and the basin with its stand. You shall consecrate them so they will be most holy, and whatever touches them will be holy.

  Anoint Aaron and his sons and consecrate them so they may serve me as priests.

  Say to the Israelites, 'This is to be my sacred anointing oil for the generations to come. Do not pour it on men's bodies and do not make any oil with the same formula. It is sacred, and you are to consider it sacred. Whoever makes perfume like it and whoever puts it on anyone other than a priest must be cut off from his people.

  Take fragrant spices -- gum resin, onycha and galbanum -- and pure frankincense, all in equal amounts, and make a fragrant blend of incense, the work of a perfumer. It is to be salted and pure and sacred.

  Grind some of it to powder and place it in front of the Testimony in the Tent of Meeting, where I will meet with you. It shall be most holy to you. Do not make any incense with this formula for yourselves; consider it holy to the LORD. Whoever makes any like it to enjoy its fragrance must be cut off from his people.

GOLDEN CALF INCIDENT – Exodus 32-33

MATERIALS GATHERED – Taken from Exodus 35:4-29

The materials used in constructing the tabernacle were contributed by the people. It was to be an offering made from a "willing heart."

The people brought materials of every sort: gold, silver, bronze, fine linen, thread of blue, purple and scarlet, goat's hair, ram's skin dyed red, spices, and precious stones.

The people gave so much that they were told to stop giving.

In today's (Jan. 2024) money:

- Gold – 2175 lbs (over 1 ton) + 730 shekels = over $70 million dollars
- Silver – 7500 lbs (3 ¾ tons) + 1775 shekels = $2.5-3 million dollars
- Bronze – 5000 lbs. (2 ½ tons) + 2400 shekels = over $10 thousand dollars

How is it that former slaves had so much wealth – Exodus 11:2-3**?**

What was God's response after the Tabernacle was completed – Exodus 40:34-38**?**

The Sanctuary

Lesson 10

God designated seven specific feasts that Israel was to celebrate throughout the year:

Spring: Passover, Feast of Unleavened Bread, Feast of Firstfruits (collectively called the "*Passover Festival.*" **----- 50 days later -----** Pentecost "*Feast of Weeks.*"

Fall: Trumpets, Day of Atonement, Feast of Tabernacles.

The feasts are closely related to Israel's agricultural seasons. They were to remind the people of God's ongoing goodness, faithfulness and care for them. But, more importantly, the feasts foreshadowed the redemptive work of Jesus Christ - beginning with His death as the Passover Lamb and ending with His second coming after which He will *"tabernacle"* or dwell with His people forever.

SPRING
"The Passover Festival"

Feast	Passover (Pesach)
Time of Year	1st month (Nisan) - 14th day
Bible Reference	Exodus 12:1-4 Leviticus 23:4-5
General Information	The Passover meal commemorated Israel's deliverance from slavery in Egypt. Specifically, when the Passover Lamb was killed and its blood placed on the lintel and doorposts of Israelite homes – protecting them from the destroying angel of the 10th plague. It was to celebrate the most magnificent act of divine redemption in the Old Testament – Exodus 12.
How Jesus Fulfills	Jesus tied the eating of the Passover meal with his own sacrifice – Luke 22:7-20. Jesus was crucified as *"the Lamb of God who takes away the sins of the world"* – John1:29 The Prophecy of Jesus's sacrifice can be found in Psalm 22 Isaiah spoke of the suffering and sacrifice of the Messiah – Isaiah 53 Also see: John 19:14-30 and Ephesians 2:11-13

Feast	Unleavened Bread (Hag HaMatzot)
Time of Year	1st month (Nisan) - 15th-21st Pilgrim Feast (Deut. 16:16-17)
Bible Reference	Exodus 12:15-20 Leviticus 23:6-8
General Information	For 7 days, the Israelites were to eat Unleavened Bread. This bread, made without yeast, was to represent the speed in which their deliverance came (no time for the bread to rise). In Scripture, leaven also represents sin. Today, Jews still "cleans the house" before Passover as a symbolic search to remove hypocrisy or wickedness.
How Jesus Fulfills	The Hebrew word here is *"matza."* It means *"without sin."* Jesus is the only human to qualify as *"sinless"* and is, therefore able to be our Substitute – Hebrews 4:14-16. Jesus is the Bread of Life – the Bread that comes down from God to give life to the world – John 6:32-25, 41-48 Also see: 1 Corinthian 5:7-8

Feast	First Fruits (Reishit)
Time of Year	1st month (Nisan) - 16th day
Bible Reference	Leviticus 23:9-14
General Information	This feast occurred at the beginning of barley harvest. The waving of the first fruits was an act of dedicating the harvest to God and signified Israel's gratitude to and dependence upon Him.
How Jesus Fulfills	At His resurrection Christ was the *"firstfruits"* of those who have fallen asleep – 1 Corinthians 15:20-23 It is a promise to all those who fall asleep loving Jesus that they too will rise again at His 2nd Coming – 1 Thess. 4:13-17.
50 Days	49 days are counted to the 7th Sabbath. The next day - the 50th day, is called *"Shavuot"* or *"Pentecost."* Christ spent 40 days on earth after resurrection – Acts 1:3 Christ in heaven 10 days presenting the **first fruits** of the resurrection he took with him – Matthew 27:52, 53; Ephesians 4:8

Feast	Feast of Weeks (Shavuot or Pentecost)
Time of Year	3rd month 6th day **Pilgrim Feast** (Deut. 16:16-17)
Bible Reference	Leviticus 23:15-22
General Information	This feast celebrated the end of the wheat harvest. The primary focus was joy and thanksgiving to God for the harvest. The celebration was also tied to the giving of the Law because it was believed that God gave Moses the 10 Commandments at this time.
How Jesus Fulfills	The outpouring of the Holy Spirit occurred at Pentecost – after which the gospel spread rapidly, first in Jerusalem, then to Judea, Samaria and the whole world (a mighty harvest) – Acts 1-2:4 (John 4:35-36; 14:16-17). For believers, the Holy Spirit is the firstfruits of God's of salvation – Romans 8:23.

FALL
"The Days of Repentance."

Feast	Trumpets (Rosh HaShanah)
Time of Year	7th month 1st day
Bible Reference	Leviticus 23:23-25; Numbers 29:1-6
General Information	The blowing of the trumpets was meant to signal to Israel that they were entering a sacred season. The sound of the horn was to remind them that God is Creator and Judge and was used in preparation for the Day Atonement. This day is sometimes referred to as The Day of Judgment.
How Jesus Fulfills	Jesus has the authority to judge – John 5:24-27 Paul tells us that Jesus judges both the living and the dead – 2 Timothy 4:1 Peter tells us that judgment begins with God's people – 1 Peter 4:17 Daniel tells us that while the little horn was boasting the books in heaven were opened – Daniel 7:8-11 In Revelation, the 7 trumpet blasts lead up to a Sanctuary scene related to the Day of Atonement – Revelation 11:18-19

Feast	Day of Atonement (Yom Kippur)
Time of Year	7th month 10th day
Bible Reference	Leviticus 16; 23:26-32 Numbers 29:7-11
General Information	The Day of Atonement is the most solemn holy day of the Jewish Calendar. It is the final day of judgment when God judges his people and brings about total cleansing from sin. At its core, this is the process by which relationship with God was restored. The sole purpose for The Day of Atonement was to deal with the confessed sins that had been transferred to the Tabernacle throughout the year. The sins were transferred to the Tabernacle by blood and they were removed in the same way. Once the sins were removed and forever sent away from the congregation – via the scapegoat – the relationship was restored between God and the people. A thick veil separated the Holy from the Most Holy Place. Only the High Priest could go behind the curtain. Once a year the High Priest entered the Most Holy Place to do the work of judgment and cleansing. While he was performing his duties, the people were to come humbly before God with fasting, personal reflection and repentance. No work was to be done except for the redeeming work of the High Priest in the Most Holy Place.
How Jesus Fulfills	Jesus is the High Priest who enters the Most Holy Place in heaven – not by the blood of animals, but by his own blood for redemption and reconciliation – Hebrews 9:11-28 When Jesus died, the veil in the Tabernacle was torn from top to bottom – Matthew 27:50-51 and Luke 23:44-46

The Feast of Tabernacles is the final festival of Israel's religious year. It occurs after the completion of the fall harvest.

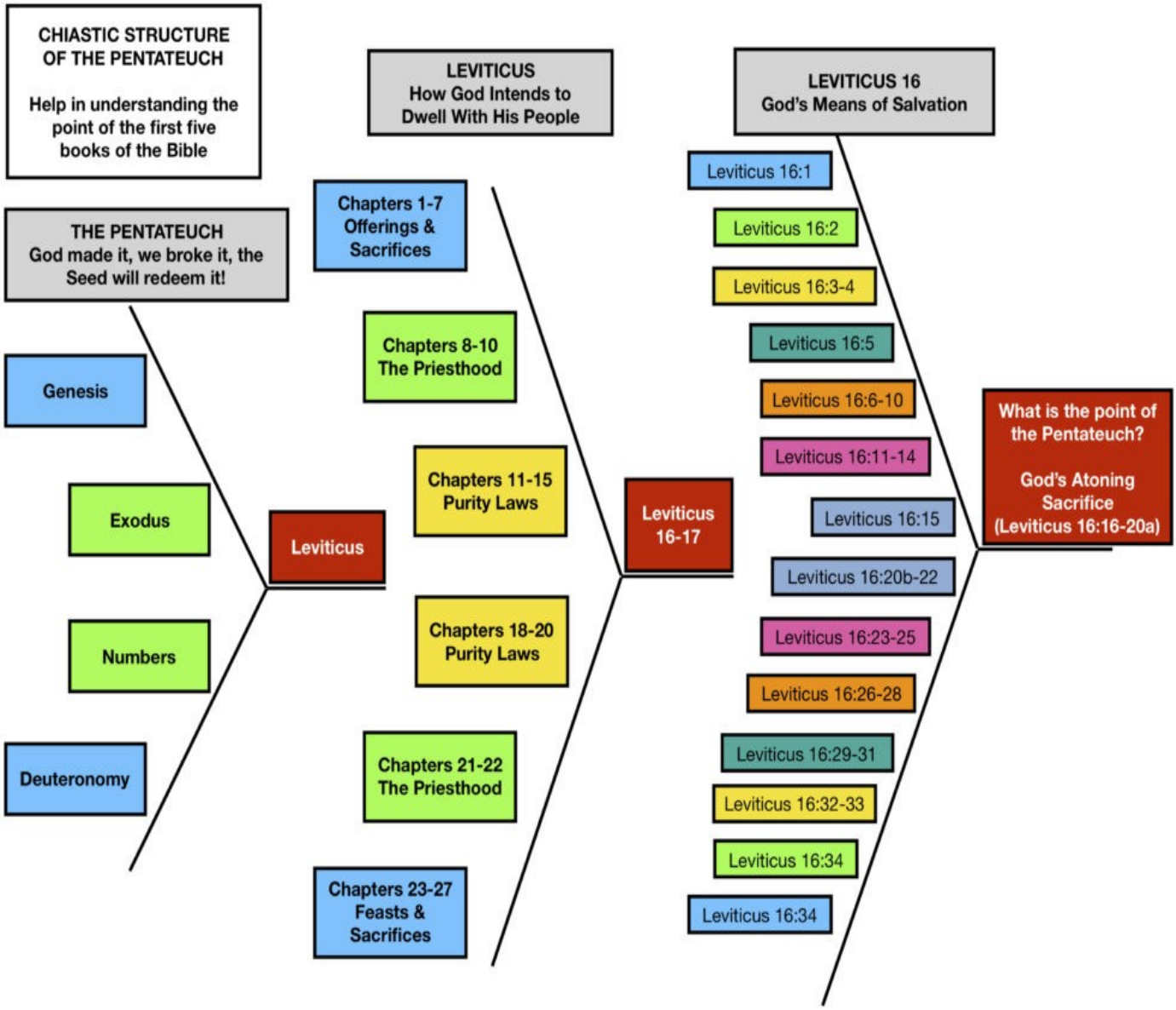
Feast	Tabernacles / Pilgrim Feast (Sukkot)
Time of Year	7th month 15th-22nd
Bible Reference	Leviticus 23:33-43 Numbers 29:12-40 Deuteronomy 16:13-17
General Information	For seven days, the Israelites presented offerings to the Lord, while living in booths. It was a memorial to the 40 years in the wilderness, when they lived under God's care. It was a reminder of God's faithfulness and protection. It was to be a time of rejoicing and thanksgiving. Later, prophets announced an end-time Festival of Tabernacles, which would be celebrated after the cleansing of Jerusalem that would include all the nations of the earth – Zechariah 14:16-21
How Jesus Fulfills	In Jesus time, there were 2 ceremonies on the last day of Sukkot: - Giant lampstands were lit, the people carried torches around the Temple then placed them on the walls of the Temple, indicating that the Messiah would be a light to the Gentiles (Isaiah 49:6) - A priest carried water from the pool of Siloam to the Temple, symbolizing that thru the Messiah, the whole earth would know God, *"as the water covers the sea."* (Isaiah 11:1-10) On the last day of The Feast of Tabernacles, Jesus said, "if anyone is thirsty, let him come to me and drink – John 7:37-38 The next morning, he returned to the Temple and said, "I am the light of the world." – John 8:12 This feast also points to the future time when Christ reign will be eternal. It will be a time when people from every tribe, tongue, and nation will *"tabernacle"* or dwell with God. He will be their God and they will be his people – Revelation 7:9-12; 21:1-5

The Sanctuary

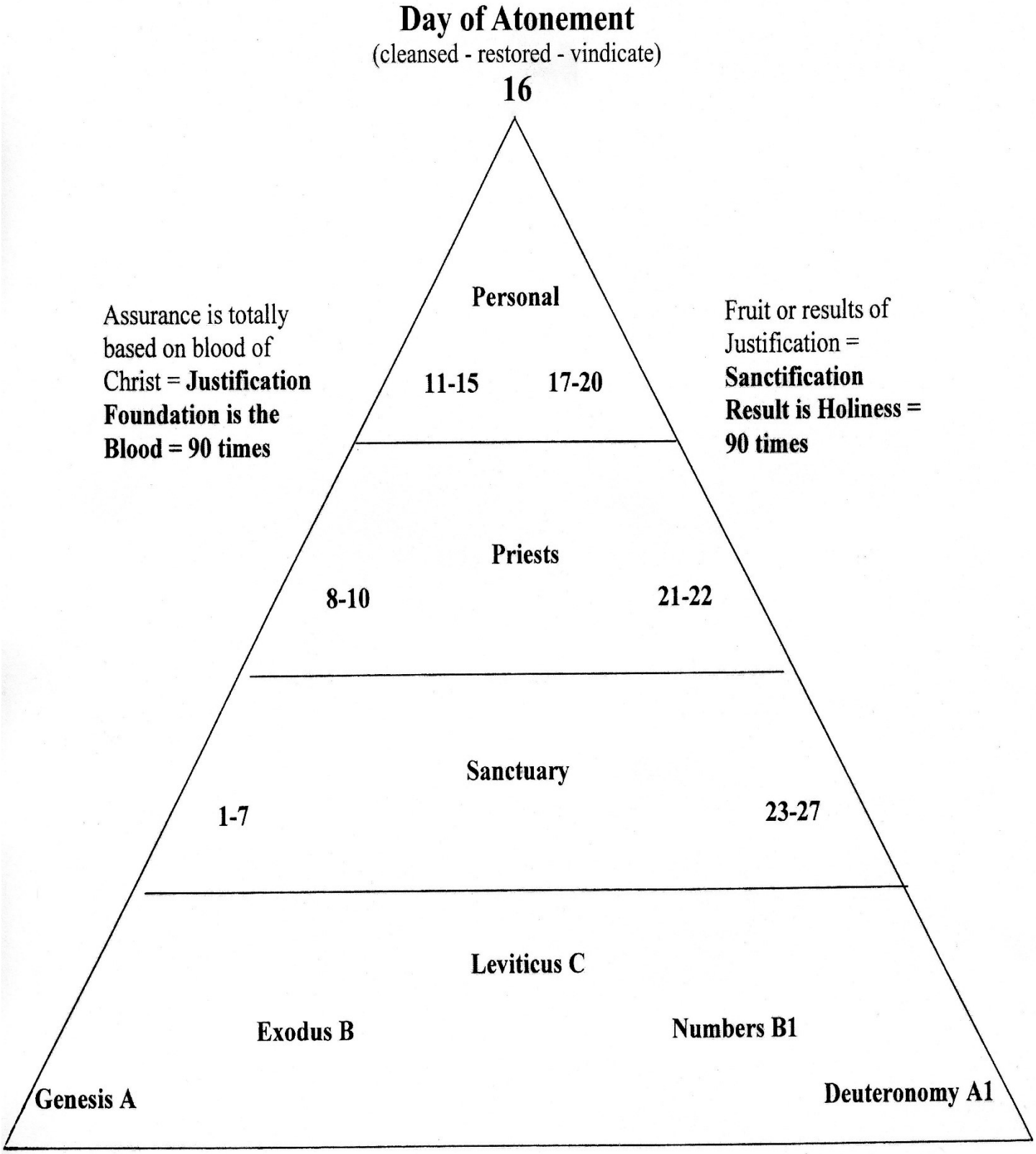
Lesson 11

A Chiastic Structure is a literary technique where themes or ideas are presented in a mirror-image pattern – emphasizing parallel ideas and highlighting the significance of the central point.

The Chiastic center of Leviticus – the 1st five books of the Bible in fact – is Leviticus 16, which means the most important thing in the entire Pentateuch is The Day of Atonement. It is the heart of the entire Old Testament Law.



Center of the Pentateuch
The Day of Atonement



The Day of Atonement was phase 2 in the process of reconciliation between God and humanity.

The 1st phase was the daily sacrifices throughout the year that brought forgiveness when the sins of the people were transferred to the Sanctuary where God assumed responsibility for them – essentially the sins were held in storage. These sins were not yet blotted out. A special work became necessary for their removal.

Atonement = to cover / to ransom and remove at a price.

The Day of Atonement involves the elimination of sins. It does not have to do with forgiveness (the verb "forgive" does not appear in Leviticus 16) but cleansing.

- **Ellen White (PP 357.5) –** *The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement.*

Let's start with a walk-thru of Leviticus 16:

The LORD spoke to Moses after the death of the two sons of Aaron who died when they approached the LORD. 2 The LORD said to Moses: "Tell your brother Aaron not to come whenever he chooses into the Most Holy Place behind the curtain in front of the atonement cover on the ark, or else he will die, because I appear in the cloud over the atonement cover.

Why do you think it was important for Aaron – and by extension, us – to understand that no one can come into the presences of God through methods of their own choosing?

Preparation (3-10)

- *Aaron was to choose for himself a young bull for a sin offering (to make atonement for himself and his family) and a ram for a burnt offering.*

  He was to put on the sacred linen tunic, with linen undergarments next to his body, tie the linen sash around himself and put on the linen turban (He was not to wear his usual extravagant garments). Before putting on these sacred garments, he was to bathe.

  For Israel – 2 male goats – 1 for a sin/purification offering and one for Azazel – and a ram for a burnt offering were to be chosen.

  Next, he was to take the 2 male goats and present them before the LORD at the entrance to the Tent of Meeting and cast lots -- one lot for the LORD and the other for the scapegoat.

  - *The goat chosen for the LORD was to be sacrificed for a sin/purification offering.*
  - *The goat chosen as the goat of removal (Azazel) was to be presented alive before the LORD.*

Purification Offering for the High Priest (11-14)

- *Aaron was to slaughter the bull for his own sin offering to make atonement for himself and his household (see Purification Offering for the People for explanation).*

He was to take a censer full of burning coals from the Altar of Burnt Offering and two handfuls of finely ground fragrant incense and take them behind the curtain. He put the incense on the burning coals. The smoke of the incense concealed the Mercy Seat so that he would not die.

He was to take some of the bull's blood and sprinkle it on the front of the mercy seat and then 7 times before the mercy seat.

Purification Offering for the People (15)

- *Aaron was to slaughter the goat for the sin offering for the people – to make atonement for the whole community - take its blood behind the curtain and do the same as he did with the bull's blood: sprinkle it on the mercy seat and in front of the mercy seat. (The purpose of the blood of this goat was to cleanse, not to defile, therefore, the ritual did not involve confession nor the laying on of hands – there was no transferal of sin to this goat and its blood was not a "carrier" of sin).*

Reason for Ritual (16-17)

- *In this way he made atonement for the Most Holy Place because of the uncleanness and rebellion of the Israelites, whatever their sins have been. He was to do the same for the Tent of Meeting, which was in the midst of their uncleanness. No one was to be in the Tent of Meeting from the time Aaron went in to make atonement in the Most Holy Place until he came out.*

Altar of Burnt Offering Cleansed (18-19)

- *Aaron next went to the Altar of Burnt Offering to make atonement for it. He took some of the bull's blood and some of the goat's blood and put it on all the horns of the altar, then he sprinkled some of the blood on it - 7 times to cleanse it and to consecrate it from the uncleanness of the Israelites.*

The Goat for Azazel (20-22)

- *At this point, the accumulated sins have been removed. The Most Holy Place, the Tent of Meeting, the Altar of Burnt Offering and the people are cleansed for another year and harmony between God and the people has been restored. Now Aaron was to bring the goat of removal forward, lay both his hands on its head and confess over it all the wickedness and rebellion of the Israelites -- all their sins -- transferring them to the goat. The goat becomes the "transporter" not the "carrier" of sin.*

  The goat was sent away into the desert in the care of a man appointed for the task. The goat was taken to a solitary place and released into the desert.

****** What is *"The Goat for Azazel"?* Early Jewish interpreters identified Azazel as the original angelic sinner and primary author of evil – the leader of evil angels who is responsible for human sin as well: "all the earth has been corrupted by the deeds of the teaching of Azazel; and upon him write all the sins." (1 Enoch 10:8)**

What is the purpose then, of this goat who represents Satan, in the work of cleansing the Sanctuary and forever eliminating the sins of the people?

Satan DOES NOT play a role in our salvation. He is NOT some kind of substitutionary sacrifice. The symbolism of the stored sins being transferred to this goat conveys the idea that the sins of God's people are returned to the one who is the source of evil and who is, therefore, ultimately responsible for them. For sin to be truly eliminated forever, the one who is the instigator of sin must also be eliminated.

- **Ellen White (GC 658.1) -** *In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels and the hosts of the redeemed the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness.*

When does this occur? After the 2nd Coming of Jesus, when Satan is "chained" for 1000 years to a desolate and empty planet (Revelation 20:1-3).

- **Ellen White (EW 178.1) -** *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.*

When does this occur? At the end of the 1000 years (Revelation 20:7-15).

Concluding Activities (23-28)

- *Aaron was to go into the Tent of Meeting, take off the linen garments and leave them there.*

  He was to bathe with water in a holy place and put on his regular High Priestly garments.

  Then he was to sacrifice the burnt offering (ram) for himself and the burnt offering (ram) for the people, to make atonement for himself and for the people.

  He was to also to burn the fat of the sin offering on the altar.

  The man who released the scapegoat must wash his clothes and bathe himself with water; afterward he may come into the camp.

  The remains of the sin offerings – the bull and the goat – whose blood was brought into the Most Holy Place to make atonement, must be taken outside the camp; their hides, flesh and offal are to be burned up. The man who burns them must wash his clothes and bathe himself with water; afterward he may come into the camp.

Wrap up (29-34)

- *"This is to be a lasting ordinance for you: On the 10th day of the 7th month you must deny yourselves and not do any work -- whether native-born or an alien living among you -- because on this day atonement will be made for you, to cleanse you. Then, before the LORD, you will be clean from all your sins. It is a sabbath of rest, and you must deny yourselves; it is a lasting ordinance for you." ……*

  While the High Priest was performing his duties in the Most Holy Place, the people were to come humbly before God with fasting and personal reflection. They were to treat the Day of Atonement as a Sabbath. No work was to be done except for the redeeming work of the High Priest in the Most Holy Place. By obeying the command to do no work, the people were expressing their total dependance upon God for the removal of their sins.

The symbolism here finds its ultimate fulfilment in Salvation thru our faith in the substitutionary sacrifice and heavenly ministry of Jesus. We rely completely on Christ's work on our behalf.

The Day of Atonement ended with celebration and rejoicing.

The Sanctuary

Lesson 12

Lesson 12 brings us full-circle in our study of the Sanctuary. In the introduction, a question was asked, *"What happened on October 22, 1844?"* It was a question born out of the Great Disappointment, when Jesus failed to return as William Miller said He would.

Believing that something had happened October 22, 1844, a small group of believers set about to understand what went wrong and to discover, if possible, the true meaning of the 2300-day prophecy of Daniel 8:13-14:

- *Then I heard a holy one speaking, and another holy one said to the one who spoke, "For how long is the vision concerning the regular burnt offering, the transgression that makes desolate, and the giving over of the sanctuary and host to be trampled underfoot?" And he said to me, "For 2,300 evenings and mornings. Then the sanctuary shall be restored to its rightful state."*

Out of their study came the most important theological contribution the Seventh-day Adventist Church has made – the Investigative or Pre-advent (pre-2nd Coming) Judgment.

The book of Hebrews shows us that Jesus' death was not the end of the Plan of Salvation, but merely part 1 and 2 of phase 1.

- **Hebrews 6:19–20 (ESV)** - *We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.*

- **Hebrews 7:23–8:2 (ESV)** - *The former priests were many in number, because they were prevented by death from continuing in office, but he holds his priesthood permanently, because he continues forever. Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them. For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself….. Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, a minister in the holy places, in the true tent that the Lord set up, not man.*

If His death was only a part of phase 1, what has Jesus been doing since 31 AD? The answer is found in the daily and yearly activities of the priests in the earthly Sanctuary.

Phase 1
The Daily Sacrifice
The Work of Forgiveness
(see lesson 7 this study)

- **Part 1 – Sins transferred from the guilty party to the animal via laying on of hands.**

  2 Corinthians 5:21 (ESV) - *For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.*

  1 Peter 2:22–24 (ESV) - *He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.*

- **Part 2 – Death of the sacrificial animal.**

  Isaiah 53:5–7 (LEB) - *But he was pierced for our transgressions, crushed because of our iniquities; the chastisement for our peace was upon him, and by his wounds we were healed. All of us have wandered about like sheep; we each have turned to his own way; and Yahweh let fall on him the iniquity of us all. He was oppressed and afflicted, yet he did not open his mouth; he was brought like a lamb to the slaughter, and like a sheep is dumb before its shearers, so he did not open his mouth.*

  Luke 23:44–47 (ESV) - *It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun's light failed. And the curtain of the temple was torn in two. Then Jesus, calling out with a loud voice, said, "Father, into your hands I commit my spirit!" And having said this he breathed his last. Now when the centurion saw what had taken place, he praised God, saying, "Certainly this man was innocent!"*

- **Part 3 – Sin transferred to the Tabernacle via the blood of the Substitutionary Sacrifice. This work of Forgiveness in the Heavenly Sanctuary began after Christ ascended to Heaven in 31 AD.**

  Ephesians 1:7–8 (ESV) - *In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he lavished upon us, in all wisdom and insight*

  Hebrews 1:3 (ESV) - *He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,*

  Hebrews 9:11–12 (ESV) - *But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.*

  Revelation 5:6–10 (LEB) - *And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as though slaughtered, having seven horns and seven eyes, which are the seven spirits of God sent into all the earth. And he came and took the scroll from the right hand of the one who was seated on the throne. [8] And when he took the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each one of whom had a harp and golden bowls full of incense, which are the prayers of the saints. And they were singing a new song, saying, "You are worthy to take the scroll and to open its seals, because you were slaughtered, and bought people for God by your blood from every tribe and language and people and nation, and made them a kingdom and priests to our God, and they will reign on the earth."*

Phase 2
Day of Atonement
The Work of Judgment and Cleansing
(see lesson 11 this study)

As we studied in lesson 11, the cleansing of the Earthly Sanctuary occurred once a year, the purpose of which was to <u>judge and remove the sins</u> that had been stored throughout the year. The Day of Atonement was fundamentally a day of judgment.

The attitude of the people, during the work of the High Priest in the Most Holy Place, was to be that of humility and total reliance on God as demonstrated by treating the day as Sabbath (no work) and fasting. To not work and not eat revealed absolute trust in God's care and redemptive work. The lives of the people were analyzed and separation was made between the faithful and the unfaithful (Lev. 23:29-30).

- *We find a connection between the Day of Atonement and the Judgment of Joshua in Zechariah 3:1-5 and in Daniel 7:9-10, 13-14 we find a similar judgment scene in which God is present and the legal records are opened. As a result of this Heavenly Judgment, the Son of Man received the kingdom.*

- *We also find verses in the Bible which included separating true worshipers of God from false ones and separating God's people from the wicked as a part of judgment (see Ezekiel 9; Mattthew 13:24-30, 47-50; 25:32-34, 41).*

The examination/investigation of God's people on the Day of Atonement resulted in their vindication by revealing that they had remained in a faith relationship with God. As a result, their sins were removed from the Sanctuary and placed on the *"goat to Azazel"* who was then permanently removed from the camp.

Since we know that all aspects of the Sanctuary System on earth pointed to the reality of the Plan of Salvation in Heaven, we can rightly say that the Earthly Day of Atonement has a Heavenly counterpart.

The Day of Atonement:

- **Reveals** the work of Jesus as our High Priest in his work of judgment and reconciliation and vindicates God, by declaring that His judgments are just in His dealings with humanity:

  Revelation 15:3 (ESV) - *And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations!*

  Revelation 16:5–7 (ESV) - *And I heard the angel in charge of the waters say, "Just are you, O Holy One, who is and who was, for you brought these judgments. For they have shed the blood of saints and prophets, and you have given them blood to drink. It is what they deserve!" And I heard the altar saying, "Yes, Lord God the Almighty, true and just are your judgments!"*

- **Reveals** that, while God has allowed the transfer of sin to Himself, it is impossible for sin to remain permanently in the Tabernacle because holiness and sin are incompatible. God assumes responsibility for sin because of His forgiving grace, but only temporarily.

- **Reveals** the one who is truly responsible for sin - Satan. The act of the High Priest removing the sins from the Tabernacle and transferring them to the "*goat to Azazel,*" demonstrated that sin did not originate with God and that ultimately the one who is responsible for sin will be punished and sin will be separated from the people forever.

As the Sacrifice, Jesus took upon Himself the sins of humanity.

As High Priest, He applies the benefits of His sacrifice to every believer – 1st in forgiveness and 2nd in judgment – by declaring them righteous and ready for eternity with Him based on the merits of His blood (see John 3:16).

After His work is finished in the Heavenly Sanctuary, Jesus will come a 2nd time and he will bring 2 things with Him:

- **1 - The sins of His people, which will be placed on the *"goat to Azazel"* – Satan – who will then be left in the wilderness of an empty planet earth for 1000 years:**

  Revelation 20:1–3 (ESV) - *Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while…….*

- **2 - The reward for His people (see also Matthew 16:27):**

  Revelation 22:12 (BSB) - *Behold, I am coming soon, and My reward is with Me, to give to each one according to what he has done.*

Bringing the reward for His people and placing the sins of His people on Satan are only possible because the investigative portion of the judgment has already occurred. All the judging will be done before Jesus comes back.

The execution portion of the Judgment – when Satan and the wicked are eternally destroyed – occurs after the 1000 years – after God's people have had a chance to understand why the lost are lost:

- **Revelation 20:4-15 (ESV) -** *Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years. And when the thousand years are ended, Satan will be released from his prison and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea. And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them, and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever. Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.*

Let's return to the book of Daniel for a moment.

As we know, the visions of Daniel 7-12 are expansions or restatements of the vision Nebuchadnezzar had in Daniel 2.

In Daniel 8:13 a question was asked, *"How long will the Sanctuary be trampled?"* which pointed back to the events portrayed in Daniel 7:9-14.

The answer came in verse 14 – *"For 2,300 evenings and mornings. Then the sanctuary shall be restored to its rightful state."*

In chapter 9:25, Daniel was given a start date, *"From the issuing of the decree to restore and rebuild Jerusalem," which we believe is 457 BC*.

So, 2300 years after the order to restore and rebuild Jerusalem (457 BC) the heavenly Sanctuary would be restored/cleansed.

That brings us back to 1844 and the question, *"What really happened on October 22, 1844?"*

Answer: *Jesus moved from the forgiveness phase (daily work) to the judging and cleansing phase (yearly work) of His ministry in the Heavenly Sanctuary*.

That is the beauty of The Sanctuary System. God, thru the earthly sacrifice and heavenly ministry of Jesus, made a way for us. It was a way to deal with the sin problem and at the same time extend mercy and provide salvation to anyone who believes.

John 3:16 - For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.