

Study for the Month of June, 2009

The Ancient Tabernacle and its Services

By Nathaniel Fajardo

A Laymen Ministry Dedicated to Promoting the Pioneer View of Pillars of Adventism
PO Box 1764 Loma Linda, CA 92354, Tel. (951) 685-7371 Email: natfajardo777@yahoo.com

***And God said, "Let them make Me a sanctuary
that I may dwell among them."***

The first tabernacle built in the days of Moses is described in detail in six chapters of Exodus, 25-40. These instructions and were preserved in the sacred canon of the Old Testament, which Christ told the religious leaders of His day to search as "the Scriptures that testify of Me" (John 5:39). They contain lessons vital to our better understanding of the plan of salvation in these last days of earth's history. If you haven't yet, it is time that you read and study its object lessons in connection with other Scriptures regarding the earthly tabernacle or sanctuary and its services, which makes us more familiar with the sanctuary in heaven, the abiding place of God wherein is His throne of glory.

In the New Testament we have a brief description of this tabernacle that Moses was instructed to build with its specified services as well. Exo. 25:9; See Hebrews 9: 1-7. In verses 8 and 9 we are told that this "first tabernacle" was but "a figure for the present time" (NKJV). That is, the ancient tabernacle was but an illustration, likeness, symbolic, or representation of *that* tabernacle—which, "the Holy Spirit indicating this, that the way into the holiest of all was not yet made *while* the first tabernacle was still standing." Verse 8. In verse 11 we read of "a greater and more perfect tabernacle not made with hands" –the one of which the first tabernacle was a "figure."

While the ancient tabernacle, its services, system of sacrifices, and the earthly priesthood were still necessary and binding, the way into, and the manner of entry into the great original tabernacle in heaven would not yet be "made manifest" or revealed to those who were still under its dispensation. By intelligent faith and whole-hearted participation they were to benefit from and be completely covered by its typical provisions. It taught by symbols and representation (1) the existence of the great temple in heaven where Christ himself would be the High Priest, (2) the comprehensive plan of salvation or the redemption plan (3) a coming Savior of the world whose ultimate sacrifice offered at Calvary, once and for all, was symbolized in all the sacrifices, as the promised Seed, the Messiah, the Savior of mankind.

The True Tabernacle and its Service

M. H. Brown in *Bible Student's Library*, No. 128, says:

"The tabernacle of the old dispensation has two apartments, and a ministration in each. The first apartment had its seven golden candlesticks, table of showbread, and altar of incense. The second apartment had the ark of the testimony, over which was the mercy seat, and in which were the tables of the covenant, upon which were written the ten commandments by the finger of God.

“Now, why was the Lord so particular in requiring Moses to make the sanctuary according to the pattern shown him in the mount, and in having the worldly [earthly] sanctuary and its furniture so carefully described in His word? --- *Evidently it was that we may learn concerning the tabernacle in heaven and its furniture.* This must be so, because it is expressly stated that the worldly sanctuary was “a pattern of things in the heavens.” (Heb. 9:23), and that its holy places or apartments ‘are figures of the true’ (verse 24).

“The true tabernacle was seen by John while in holy vision on the Isle of Patmos. In the Revelation it is called the tabernacle of the testimony (Rev. 15:5); therefore it must contain the great original of those tables of the testimony upon which God engraves His testimony, the ten commandments (Exo. 31:18; 32: 15; Deut. 4: 12, 13), and which were placed in the tabernacle built by Moses.

“John saw the throne of God and seven lamps of fire burning before the throne (Rev. 4:1, 2, 5), evidently the antitype of the seven golden candlesticks (lamps) which were placed in the first apartment of the ancient tabernacle. John also saw the altar of incense and the golden censer, Rev. 8: 3-5. These were both articles of furniture in the tabernacle of the old dispensation.

“Another important statement which John makes is that ‘the temple of God was opened in heaven, and there was seen in His temple *the ark* of His testament.’ Rev. 11: 19. The original word for ‘testament’ in this and every other passage in the New Testament is identified in the meaning with ‘covenant,’ being always translated from the Greek word, *diatheke*. This ark we recognize at once as the antitype of the ark of the covenant which contained the tables of the covenant upon which God’s covenant, the ten commandments, was written. It will be remembered that those tables were placed in the most holy place of the earthly sanctuary. See Deut. 4:12, 13; 9: 9, 10; 10: 5, 8; Exo. 40: 17-21; Heb. 9: 2-4.

“These words are sometimes applied in the Scriptures to other things, but this in no way nullifies or weakens the positive testimony of the scriptures which have been cited. We will refer to a few texts where these words are used in a secondary sense, or applied to other objects, to illustrate the truth of the above statement. On the mount of transfiguration Peter said to his Master, ‘Let us make three tabernacles; one for Thee, and one for Moses, and one for Elias [Greek for Elijah]’ (Matt. 17:4); that is, tents, or dwelling places, for them.

“In Isa. 8: 13, 14 it is said that the Lord of hosts ‘shall be a sanctuary,’ that is, a dwelling place for His people, who are said to dwell, or abide, in Him. See John 15:4-7.

“Again God’s people are spoken of collectively and individually as a *house*, or temple, of God, because God dwells in and among His people *by His Holy Spirit*. See 1 Pet. 4: 17; 2:5; 1 Cor. 3: 16, 17; 1 Cor. 6: 19; 2 Cor. 6: 16; Eph. 2: 19-22. Because God’s people are built up as a spiritual house and a holy temple, in which He dwells by His Spirit, is no argument His having a real literal dwelling place, where His throne is located, for we have the positive declaration that His sanctuary, or dwelling place, is in heaven (Ps. 102:19), that He has a glorious high throne (Jer. 17:12), and that this throne is in the heavens (Heb. 8: 1, 2).” – *Christ Our Advocate: His Ministry in the True Tabernacle*, pp. 37, 38.

The Jewish Economy

To lead us into more details of the Tabernacle and its two apartments it is needful to consider what the prophets, echoed by the inspired writer, say regarding the Jewish economy. First, Webster defines economy as: “The management of affairs, especially as to expense; specifically management of the affairs of a community, estate, or establishment, and directly concerned with its maintenance or productiveness. The management or ordering of parts, functions, etc. in an organic or organizes system; organization; also, a system or body so managed or ordered. *Theologically, the Creator’s plan; the design of providence. A special dispensation suited to the needs of a nation or period, as, the Mosaic economy.*” *Webster’s Collegiate Dictionary*, 1942 edition.

Let us go over that again: The Mosaic or Jewish economy is “*the Creator’s plan; the design of providence; a special dispensation suited to the needs of a nation or a period, as the Mosaic economy.*” Though it does not go one step farther to explain that it was but the antitype of the substance of the Christian economy inaugurated at Christ’s appearing, it certainly is valuable to explaining to the uninitiated the truths taught regarding the sanctuary in heaven, coming from a highly respected secular authority.

The Sanctuary was the Heart of the Typical System

The whole Jewish economy with all its attendant ceremonial laws and sacred calendars regulating these events were built around and only had life and meaning because of the sanctuary and its services. In turn, the sanctuary services were focused on and around the sanctuary itself. The sanctuary was the very heart of the typical or shadowy system. There the Lord placed His name, manifested His actual presence in the shekinah glory, and communicated to the high priest regarding the welfare of ancient Israel. This was known as the sanctuary of the first covenant

The sanctuary could not but be the very and only reason for ancient Israel’s most favored-nation status for the simple reason that it was God’s appointed and designated *dwelling place on earth*, patterned after the “true.” It was Jehovah himself who summoned Moses up into Mount Sinai, instructed and gave Moses all the precise details of the sanctuary in forty days and nights, saying thus: “And let them make Me a sanctuary, that I may dwell among them, according to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it.” Exo. 25:8, 9, N.K.J.V.

“Christ was the foundation of the Jewish economy. He planned the arrangement of the first earthly tabernacle. He gave every specification in regard to the building of Solomon’s temple. He who worked as a carpenter in the village of Nazareth was the heavenly Architect who marked out the plan of the house where His name should be honored. The things of heaven and earth are more directly under Christ’s supervision than many realize. – Ms. 34, 1899; E. G. White *Bible Commentary*, p. 1129.

How many expositors, Bible teachers, and spiritual guardians have seen and explained to their followers the profound significance of the incarnated Creator taking on the lowly trade of *carpenter* back then—not realizing that it had everything to do with the plan of salvation as taught in the building of the sanctuary and the temple of Solomon—prototypes of building a *moral character* fit for God’s everlasting kingdom and eternity.

It is needful to be constantly reminded, for we oftentimes forget, that it is Jesus Christ, who, even as He intercedes for us, constantly *upholds* the whole of heaven, earth, and all the worlds in the universe “by the word of His power.” Heb. 1: 3; Col.1: 16, 17. That is more than a comforting thought, for when meditated upon it magnifies the all-embracing work and power of Christ, as High Priest, Mediator, and Judge to save the penitent sinner “to the uttermost” and “to keep us from falling.” Heb. 7: 26; Jude 24.

“We have yet to learn that the whole Jewish economy is a compacted prophecy of the gospel. It is the gospel in figures.” -*Manuscript 130*, Nov. 23, 1897/*MR* p. 313, par. 1.

This statement merely reinforces the truth that the everlasting gospel was made available in the Old Testament times as much as in the New, only that in the former it was shadowed forth in figures, types, and symbols. It was *a compacted prophecy of the gospel*. Compact, according to Webster means “closely united or packed; closely knit; solid; dense; also, lying in a narrow compass or arranged so as to economize space.” Prophecy means “a declaration of things to come; prediction.”

All will be saved by faith in the grace of Christ by the same gospel plan, for there was only one devised in heaven before the foundation of the world, before man fell. Those who claim to be New Testament Christians only, deny themselves one half of the Bible teachings of the gospel. If nearly enough is not enough for those seeking earthly perfection in their craftsmanship skills and projects, how fatal to the soul it is to presumptuously pick-and-choose what one wants to believe, or ignore of God’s word.

“The significance of the Jewish economy is not yet fully comprehended. Truths vast and profound are shadowed forth in rites and symbols. The gospel is the *key* that unlocks its mysteries. Through a knowledge of the plan of redemption, its truths are opened to the understanding. Far more than we do, it is our privilege to understand these wonderful themes. We are to comprehend the deep things of God. Angels desire to look into the truths that revealed to the people who with contrite hearts are searching the word of God, and praying for greater lengths and breadths and depths and heights of the knowledge which He alone can give.” – *Christ’s Object Lessons*, p. 133.

If the gospel is the key that unlocks the mysteries of Jewish economy, it goes without saying that we must know with a certainty what that gospel is and what it was designed to do, as popular definitions of it leave many with a feeling of emptiness on one hand, and spiritual smugness on the other, inevitably leading into belittling the nature of sin—the transgression of God’s moral and health laws. Christians espousing this idea of the gospel see no possibility of overcoming their sins, inherited tendencies, and weaknesses. Thus, forgiveness is all they seek to attain and look at sanctification the work of overcoming, as either instantaneous, or a merely a “good message.” Notice the following:

“The gospel is a system of practical truths
destined to work great change in human character.
If it does not work the transformation in life, in habits, and practice,
it is no truth to those who claim to believe it.
Man must be sanctified through the truth.
And said Jesus, ‘Thy word is truth’ (John 17:17).
Unless the truth of God shall lift up man out of his depravity,

his intemperate and profligate habits,
and make him reflect the image of God, he is lost.”
–*Letter 14, Mar. 13, 1885/This Day with God, p. 81.*

Now, that for me makes it quite plain. The genuine gospel plan is indeed a system of practical truths taught in the practical Jewish economy! Today, so close to the time of the final test of faith and end of earth’s probation, there yet remain mysteries to be unlocked and knowledge profound and wonderful not yet fully comprehended regarding the Jewish economy. That is both sad and exciting.

It is sad that with all the Bible scholars and theologians and institutions of learning for theology in the world that we are still destitute of understanding the “deep things of God.” But it is exciting at the same time because the only qualification needed to understand these mysteries is not having the IQ of a genius; not being born of parents who are professional theologians, not more education and degrees in the institutions of man, but a contrite heart and a deep yearning to know the truth that leads to diligent searching of the word of God and constantly praying for greater lengths and breadths and depths and heights for wisdom from above to understand these truths.

Does that sound over simplistic and unsophisticated? Yes, but such are the ways of Christ. “Except ye be like little children,” He said, “you cannot enter into the kingdom of heaven.” Those who yearn, pray, and search, as in “ask, seek, and knock,” the mysteries will be unlocked and its profound wisdom and truths will be revealed. I personally desire this wisdom and am willing to do whatever is specified and provided for by God’s grace. Do you? Then let us pray and work together for it for the unfailing promise is that we shall be rewarded correspondingly.

“The Jewish economy, bearing the signature of heaven, had been instituted by Christ himself. In types and symbols the great truths of redemption were veiled. Yet when Christ came the Jews did not recognize Him to whom all these symbols pointed. They had the word of God in their hands; but the traditions which had been handed down from generation to generation, and the human interpretations of Scriptures, hid from the truth as it is in Jesus. The spiritual import of the sacred writings was lost. The treasure house of all knowledge was open to them, but they knew it not.” – *Ibid, p. 105.*

Christ Himself instituted the Jewish economy, not Moses, though it is also commonly referred to as the Mosaic economy even as God’s moral law of Ten Commandments has been mistakenly called “the law of Moses” and classed with the ceremonial law that was nailed to the cross, being types that pointed forward to Christ’s sacrifice offered at Calvary.

This erroneous interpretation of Scriptures is largely taught among the modern Protestants or today’s Evangelical mainstream, who cannot invoke any authority from the Scriptures to answer the long-standing challenge of the Papacy as to why they keep Sunday instead of Saturday as the Sabbath—when they claim that the basis of their faith is “the Bible and the Bible only.” And yet lately, there is a growing movement by the churches joined by influential politicians to have the Ten Commandments restored in public places and government offices claiming that it is “the foundation of our Judeo-Christian values.” See *The Ten Commandments Day Commission* on the web. The fourth

commandment, as you may have already guessed it, is of course called “the Sabbath “but not specified as the seventh day as the fourth commandment clearly says—for their Sabbath is the *Christian Sabbath*—Sunday—which is the very mark of authority claimed by the Roman Catholic Church to have “transferred the sanctity of the Sabbath to Sunday.”

“The *system of the Jewish economy was the gospel in figure, a presentation of Christianity which was to be developed as fast as the minds of the people could comprehend spiritual light. Satan ever seeks to make obscure the truths that are plain, and Christ ever seeks to open the mind to comprehend every essential truth concerning the salvation of fallen men. To this day, there are still aspects of truth which are dimly seen, connections that are not understood, and far-reaching depths in the law of God that are not comprehended. There is immeasurable breadth, dignity, and glory in the law of God; and yet the religious world, has set aside this law as did the Jews, to exalt the traditions and commandments of men.*” – *Fundamentals of Christian Education, p. 238.*

“The gospel in figure was to be developed as fast as the minds of the people could comprehend spiritual light.” – Satan understands this system only too well and has been largely successful in delaying the comprehension of its spiritual meaning as taught in the Jewish economy by introducing all kinds of counterfeits “pleasing to the ear.” But this is not only true of the Jewish people, once the chosen people of God. Sunil Balasubramanian (see website) claims that Hinduism, also known as “Sanatan Dharma,” is the world’s oldest religion, though he says that Hinduism is first a philosophy, not a religion. In Sanskrit, India’s original language, “Sanatana” means Everlasting and Dharma, by crude translation, means Religion.

But *Christianity, as a religion*, dates back to the very beginning of creation of man and is definitely not merely a “philosophy”—as Hinduism or Buddhism claim to be—when, in fact, they are first and foremost religions, as held in belief and practice by their respective devotees. Adam and Eve, in their sinless state worshipped and obeyed no one and nothing else but the Creator, intellectually and spiritually. After the fall, the plan of redemption---designed by Christ himself *before* the fall---was Christianity in the gospel, merely enveloped in symbols and types.

It is the far-reaching depths of the law of God--the Ten Commandments--that are as much a focus of the Jewish economy as the sacrificial system and priesthood were, that is not fully comprehended yet even at this late hour of earth’s history. There is “immeasurable breadth, dignity, and glory in the law of God.” How intriguing and worrisome that is. This should cause the members of the remnant church who are the appointed *keepers of the law of God* in these last days to critically examine themselves and prove whether the law that they profess to keep, particularly the Sabbath, is indeed being joyfully and intelligently obeyed from the heart, and not merely outwardly kept as a religious ceremonial requirement. Such will be exposed when the final test comes.

“The teachers of the Jewish nation. . . said of themselves, ‘The temple of the Lord, the temple of the Lord are we’ [Jer. 7: 4, 1-34], yet they crucified the originator of all the Jewish economy, Him to all the ordinances pointed. They failed to discern the veiled mystery of godliness; Christ Jesus remained veiled to them. The truth, the life, the heart of all the service, was

discarded. They had and still hold, the mere husks, the shadows, the figures symbolizing the true. A figure for the time appointed, that they might discern the true, became so perverted by their inventions, that their eyes were blinded. They did not realize that type met antitype in the death of Jesus Christ. The greater their *perversion* of figures and symbols, the more confused their minds became, so that they could not see the perfect fulfillment of the Jewish economy, instituted and established by Christ, and pointing to Him as the substance. Meat and drinks and diverse ordinances were multiplied until ceremonial religion constituted their only worship.” – *Ibid*, p. 398.

“They failed to see the mystery of godliness; Christ remained veiled to them.” And certainly Christ, in His penultimate office and closing work in this antitypical day of Atonement, remains veiled to the Christian world today! The three angels’ messages of Revelation 14 are divinely-designed to open the eyes of those who have been spiritually blinded to this end-time truth.

“There is a striking similarity between the Church of Rome and the Jewish Church at the time of Christ’s first advent. While the Jews secretly trampled upon every principle of the law of God, they were outwardly rigorous in the observance of its precepts, loading it down with exactions and traditions that made obedience painful and burdensome. *As the Jews professed to revere the law, so do Romanists claim to reverence the cross.* They exalt the symbol of Christ’s sufferings, while in their lives they deny Him whom it represents.

Papists place crosses upon their churches, upon their altars, and upon their garments. Everywhere is seen the insignia of the cross. Everywhere it is outwardly honored and exalted. But the teachings of Christ are buried beneath a mass of senseless traditions, false interpretations, and rigorous exactions. *The Savior’s words concerning the bigoted Jews, apply with still greater force to the leaders of the Roman Catholic Church: ‘They bind heavy burdens and grievous to be borne, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers.’* Matt. 23:4. Conscientious souls are kept in constant terror fearing the wrath of and offended God, while many of the dignitaries are living in luxury and sensual pleasure.” – *Great Controversy*, p. 568.

“Our Savior, in His life and death, fulfilled the prophecies pointing to Himself, and was the substance of all the types and shadows signified. He kept the moral law and exalted [magnified] it by answering its claims as man’s Representative. Those of Israel who turned to the Lord and accepted Christ as the reality shadowed forth in the typical services, *discerned the end of that which was to be abolished.* The obscurity covering the Jewish system as a veil, was to them as a veil which covered the glory upon the face of Moses. The glory upon the face of Moses was the reflection of that light which Christ came into the world to bring for the benefit of man.- Vol. 1 Testimonies, p. 231.

So this was what Paul in Romans 10: 4 was saying: “For *Christ* is the end of the law for righteousness for everyone who believes.” What law was abolished? The law of ordinances and sacrifices of the Jewish economy that pointed to Christ as the substance, the reality of the types and shadows. Christ did not, could not bring the moral law to end at Calvary because it is what defines sin (1 John 3: 4), the righteousness of God, and is

the moral character standard to which all man will be judged and measured by, that is “weighed in the balances of the sanctuary” “by the books.”

“The Christian church, on the other hand, who profess the utmost faith in Christ, in despising the Jewish system [economy] virtually deny Christ, who was the originator of the entire Jewish Economy.”- *Ibid.*

All Christians who assert that they are only “New Testament Christians” do this on the reasoning that the Old Testament was for ancient Israel and the Jews but the New Testament Scriptures is for the Christian dispensation. By doing this they discard all that Christ instituted and taught in the Old Testament, including of course, the Ten Commandments as Christ wrote it with His finger, and the sanctuary services that taught the comprehensive plan of redemption. This is more than the sin of omission to know the truth; it is self-destruction for, unlike the Dark Ages where the papacy chained the Bible, religious freedom and the flood of light of truth with free access to highly affordable Bibles, this is criminal negligence that needs to be quickly and thoroughly repented of.

Parables showing what God endorses. **“In speaking of the building of the house of God, the prophet Haggai shows in parables what God endorses and what He condemns. [Haggai 2: 1-9, 11, 12 quoted]. This is a parable. The sacrifice, spoken as holy flesh, was a representation of Christ, who was the foundation of the Jewish economy; and who is ever to be regarded as the One who makes possible the purification of man from sin.” -MS 95, 1902/ Vol. 4, E.G. White *Bible Commentary*, p. 1176.**

“Superiority and Purpose of Second Temple—[Haggai 2: 9 quoted]. “The outward glory of the temple was not the glory of the Lord. Instruction was give as to what constituted the blessing that was to rest upon the temple. It s restoration in a plainer style than that of the first temple, was to place before the people in the proper light their first error in depending upon the pomp and splendor of outward form and ceremony. The temple was to be erected at this time, also, to remove the reproach of their disloyalty to God. Haggai instructed the people that by heartfelt repentance and a speedy completion of the temple, they were to seek to be cleansed from the sin of disobedience that had led away from God and had delayed the carrying out of the command to arise and build

In neglecting the temple, which was the mirror of God’s presence, the people had greatly dishonored God. They were now instructed to hold His house in sacred honor, not because of its magnificence, as did the Jews in the days of Christ, but because God has promised to be there. And this second temple was to be superior to the first because in a special sense the Messiah would honor it with His personal presence.” – (RH Dec. 12, 1907/ 4BC 1176.

“Christ was the foundation of the Jewish economy. In the service of the Jewish priesthood we are continually reminded of the sacrifice and intercession of Christ. All who are to come to Christ today are to remember that His merit is the incense that mingles with the prayers of those who repent from their sins and receive pardon, mercy and grace. Our need of Christ’s intercession is constant.” – MS 14, 1901/ Vol. 4. E.G. White *Bible Commentary*, p. 1078.

If we have already *come to Christ*, that is, decided through baptism by immersion to follow Christ wherever He leads and to continuously grow in the knowledge of the present truth, we are to constantly remember that when we pray for the forgiveness of our sins, we only receive pardon, mercy, and grace *if* we are truly repentant, depend entirely on *His merits* as the sweet-smelling incense that has to be mingled with our prayers—if it would reach the throne of grace of the Father. We must recognize and feel our need every moment of the day for His constant intercession as our merciful High Priest. This is the intelligent awareness of entire dependence on Christ which makes the difference between a hurried, thoughtless prayer and one that is contemplative and involved, one that lingers in His presence after the Amen is said, patiently waiting for His impressions and blessings. Too many hurry away after “saying” their prayers.

“Paul did not approach the Jews in such a way as to arouse their prejudices. He did not first tell them that they must believe in Jesus of Nazareth; but dwelt upon the prophecies that spoke of Christ, His mission, and His work. Step by step he led his hearers on, showing the importance of honoring the law of God. He gave due honor to the ceremonial law, showing that it was Christ who instituted the Jewish economy and the sacrificial services. Then he brought them down to the first advent of the Redeemer, and showed that in the life and death of Christ every specification of the sacrificial service had been fulfilled.” –*Gospel Workers*, p. 118.

There is a lesson to be learned here from Paul by those who desire to share the present truth to those who do not understand it: do not intentionally arouse the known prejudices of unbeliever particularly deeply-imbedded religious traditions such as the Eucharist to Roman Catholics, etc. When he first went to Ephesus whose main heathen deity worshipped was the Asiatic Artemis, Diana of Ephesus—a union of the Greek Artemis with the lusty Semitic moon-goddess Ashtoreth, and later goddess of the moon, he did not attack and expose this abominable worship but instead showed them who God was. They were convicted and on their own got rid of their Diana idols and images, etc. Let us let the word of God which is “sharper than any two-edged sword,” by His Holy Spirit, to do the cutting to the heart—not the human messenger.

“The Savior foretold in the Old Testament Scriptures was to offer Himself as a sacrifice in behalf of the fallen race, thus fulfilling every requirement of the broken law. In Him the sacrificial types were to meet their antitype, and His death on the cross was to lend significance to the entire Jewish economy.” –*Acts of the Apostles*, pp. 227-8.

The deeper spiritual meaning and the awesome significance of Christ’s sacrifice at Calvary can only be arrived *if* it is taught through the lessons contained in all the sacrifices made during Jewish economy. I found this out by reading in particular the book “The Cross and its Shadow” by Stephen Haskell, who, drawing exclusively from Scripture, gives a clear, concise understanding of how the Old Testament types used in the entire sacrificial system was designed by God “to shadow forth the different phases of the complete plan of redemption, made possible by the death of Christ.” It was Christ Himself that devised and instituted it as pointing to Himself, the supreme Sacrifice of Heaven. Thus, so much of today’s popular preaching on the cross falls wide of the mark of its full significance because of self-induced ignorance of the Jewish economy in the mainstream churches on account of prejudice towards the Old Testament, the books of Moses in particular.

“Christ’s death and resurrection completed His covenant. Before this time it was revealed through types and shadows, which pointed to the great offering to be made by the world’s Redeemer, offered in promise for the sins of the world. . . . Christ’s sacrifice is the glorious fulfillment of the whole Jewish economy.” – Vol. 7, E. G. White *Bible Commentary*, p. 932.

What “covenant” was *completed* at Christ’s death? Was it the Ten Commandments as is so often taught in mainstream Christianity? Absolutely not! Note the following correct exposition on what this covenant is:

“As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. [1] The covenant of grace was first made with man in Eden, when after the fall, there was given a divine promise that the seed of the woman should bruise the serpent’s head [Gen. 3:15]. To all men this covenant offered pardon, and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God’s law. Thus the patriarchs received the hope of salvation.

“This same covenant was renewed to Abraham in the promise, ‘In thy seed shall all the nations of the earth be blessed.’ Gen. 22: 18. This promise pointed to Christ. So Abraham understood it (See Gal. 3: 8, 16), and he trusted in Christ for forgiveness of sins. It was this faith that was accounted to him for righteousness. The covenant with Abraham also maintained the authority of God’s law. The Lord appeared unto Abraham, and said, ‘I am the Almighty God; walk before Me, and be thou perfect’ (Gen. 17:1). The testimony of God concerning His faithful servant was, ‘Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.’ Gen. 17: 1. And the Lord declared to him, ‘I will establish My covenant between me and thee, and thy seed after thee in their generations for an enduring covenant, to be a God unto thee, and to thy seed after thee.’ Gen. 26:5; 17: 7.

“Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a *new* covenant. The law of God was the basis of this covenant, which was imply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God’s law.” – *Patriarchs and Prophets*, pp. 370-1.

The Tabernacle and its Two Apartments

First, we shall summarize the types and their antitypes. Compare them by looking them up in the verses given and the Spirit of Prophecy quotes provided: (From the Bible Handbook, *Haskell*):

- Heb. 9: 1. Earthly sanctuary. *Patriarchs and Prophets* (PP) 343.
- Exo. 25: 9. 40, margin; 1 Chron. 28:19. Made after divine models. PP 313, 343, 349.
- Gen. 8: 1-5. The earthly shadow of the heavenly. PP 343.
- Heb. 9:1-3. Two apartments in the earthly. PP 348.

- Heb. 9: 24. Two apartment in the heavenly. *Early Writings* (EW), 32, 251, 252; *Great Controversy* (GC) 414, 415.
- Heb. 9;2; Exo. 25:37. Seven lamps in the earthly. GC 412.
- Rev. 4: 5. Seven lamps of fire in the heavenly. EW 251.
- Exo. 30:1-6. Golden altar in the earthly sanctuary. PP 348.
- Rev. 8: 1-4. Golden altar in the heavenly. Testimonies, Vol. 8 (8T) 177.
- Exo. 30: 7, 8. Incense burned on earthly altar. GC 412.
- Rev. 8: 3, 4. Incense offered in the heavenly. PP 353, 367; 8T 178.
- Lev. 16:12, 13. Incense burned in censer in the earthly.
- Rev. 8:5. Incense burned in the heavenly censer. EW 32, 256; 8T 178.
- Exo. 40: 22, 23. Table of showbread. PP 354; EW 251.
- Heb. 9: 3-5; Exo. 25: 10-22. Ark in the second apartment of earthly. PP 348, 349.
- Rev. 11: 19. Ark in the heavenly sanctuary. EW 32; GC 415.
- Deut. 10: 1-5; Exo. 25:16. Ark in earthly sanctuary contained the law of God. EW 32, 33.
- Exo. 31:18. The law of God called “the testimony.”
- Rev. 11:19. The heavenly ark called “the ark of His testament.”
- Heb. 7: 28; 5:1. Priests taken from among the people.
- Heb. 4: 14, 15; 2: 16-18. Our High Priest was taken from humanity. *Desire of Ages* (DA) 296, 442.
- Heb. 5: 4. Priests did not appoint themselves.
- Heb. 5: 5, 6. Christ was appointed by the Father. DA 757.
- Heb. 5: 1. Priests offered gifts and sacrifices for sin.
- Heb. 9: 26-28. Christ put away sin by offering Himself the Sacrifice for sin. DA 25

The Outer Court

“The sacred tent was enclosed in an open space called the court, which was surrounded by hangings, or screens, of fine linen, suspended from pillars of brass. The entrance to this enclosure was at the *eastern* end. It was closed by curtains of costly material and beautiful workmanship, though inferior to those of the sanctuary. The hangings of the court being only about half as high as the walls of the tabernacle, *the building could be plainly seen by the people without*. In the court, and nearest the entrance, stood the brazen altar of burnt offering. Upon this altar were consumed all the sacrifices made by fire unto the Lord, and its horns were sprinkled with the atoning blood. Between the altar and the door of the tabernacle was the laver, which was also of brass.” – *Patriarchs and Prophets*, p. 347.

“The sacrificial system was an educational device adapted to the understanding of the people at that time and was designed to help them develop the right concepts concerning the holiness of God, the heinous character of sin, and how they might approach God and become reconciled to Him. But both the Old Testament (Micah 6:6-8; and the New Testament (Matt. 9: 13; 12: 7) make clear that the sacrifices were subordinate in importance to practical godliness. During the life of Christ on earth the sacrificial system was in full operation, and He sanctioned it (Matt. 5: 23, 24; 8:4; 23: 2, 3; cf. Gal. 4: 4). He also attested its typical nature (Matt. 26: 28). Paul similarly speaks of the sacrifices as types of Christ’s true sacrifice (1 Cor. 5:7; cf. Heb. 10; 1-11).”

“The temple precinct [court] of Christ’s time had four courts: ‘the outer court of the Gentiles,’ accessible to all worshippers regardless of race or religious affiliation; ‘the

court of the women,' accessible to all Jews regardless of age or sex; 'the outer court of Israel,' into which only male Jews could enter; and 'the court of the priests,' in which the ecclesiastical personnel functioned."- *SDA Bible Dictionary, Commentary Reference Series, Vol. 8.*

The Altar of Burnt Offering

All the sacrifices (see Leviticus chapters 1-7), except the *red heifer* offering, which was slain outside the camp (Num. 19; Deut. 21.), were offered at the altar of sacrifice located at the entrance of the outer court, the largest part of the temple that was the only one accessible to the Israelites. Only the priests could enter the holy places, and only the high priest enter the most holy place on the Day of atonement, which took place at end of the year.

"The Old Testament sacrifices and offerings may be classified variously as to: (1) purpose (2), offerer, (3) kind." We will here cite only the purpose.

1. *Purpose.* (1) The 'burnt' offering expressed worship, gratitude, and dedication. It represented the unbroken, uninterrupted adoration, worship, and devotion of the entire congregation to the Lord. (2) 'Sin' offerings represented the confession of, and atonement for, what had been termed God ward sins, while the 'trespass' or 'guilt' offering represented the confession of what had been termed man ward sins, and the restitution for injury or loss, though the precise difference is not always clear. (3) 'Peace' offerings expressed gratitude, good will, brotherhood, or the fulfillment of vows.

2. *Offerer.* A distinction was made between sacrifices offered for the entire nation and those for individuals. (1) Those representing the entire congregation included the *regular* 'burnt' offerings (that is, those offered upon regularly recurring occasions); all regular sin offerings; and those presented for specific instances of sin on the part of the entire congregation; special burnt offerings that were presented with the sin offering for the congregation; the regular peace offering offered with the bread at Pentecost. (2) Those offered by individuals included: all the *special* burnt offerings and sin offerings (those required by specific circumstances), with the exception of the special burnt offerings and sin offerings for congregational sin; all trespass, or guilt, offerings; and all special peace offerings. A ruler's sin offering was *more elaborate* than that required for the common people, in keeping with his responsible position; the same was true for a priest, for whom there were, in addition, special specified burnt offerings at the time of consecration. Otherwise, all special burnt offerings, sin offerings, and peace offerings, and all trespass offerings were always for *individuals*." – *Ibid*, p. 942.

The Laver

"Laver, the Hebrew *kiyor*, 'basin. The bronze basin in the courtyard of the ancient tabernacle between the altar of burnt offering and the sanctuary, and later similar but more elaborate water containers in Solomon's temple (Exo. 30: 17-21; 1 Kings 7: 23-39). The priests used the water for their ritual. They were to wash their hands and feet before ministering at the altar or entering into the sanctuary (Exo. 30:17-21; Lev. 8: 11) . These ablutions were symbolic of the concept that God requires absolute cleanness of heart and life on the part of those who approach Him in worship.

"The bronze laver made at Mount Sinai was cast from the *metal mirrors* of Israelite women (Exo. 38:8). It consisted of two parts, a bronze bowl and the bronze pedestal on which it stood (ch. 30:18). The "molten sea" and the ten lavers provided by Solomon for his Temple (1 Kings 7: 23-43) served the same purpose as the laver in the sanctuary.

Solomon's "molten sea" was for the priests "to wash in" and the ten smaller lavers were for washing portions of the burnt offerings (2 Chron. 4: 6). Each of the ten lavers had its own stand or base, cast separately from the laver, and these bases were equipped with wheels to permit the lavers to be moved about the court as necessary. These bases and that of the "molten sea" were elaborately decorated (1 Kings 7: 23-37). Nothing is known of the size of or capacity of the laver in the original tabernacle."

The Pattern of Things In Heaven

In Hebrews 9: 23 and 24 the first or ancient, earthly tabernacle with its furniture is called "the patterns of things in the heavens," and its two apartments, or "holy places" are "the figures of the true," that is, figures of the true holy places in "the true tabernacle which the Lord Himself pitched, and not man." Heb. 8:2.

"The plan of salvation is broad enough to embrace the whole world." In God's wisdom, love, and mercy towards fallen man, He designed that all sinners from Adam and Eve down to the last person living before the close of probation, may be saved through His plan of salvation by learning the deep things of God through the things seen, heard, and felt, bringing them from the known to unknown. But Paul also tells us that spiritual things can only be spiritually discerned. And since "the carnal mind is enmity against God's for it is not subject to the law of God, neither indeed can be" (Rom. 8: 7) , it must be expected that interest in studying the details of the sanctuary and its services will hold little attraction to the yet carnally-minded, or sin-hardened heart. "They which are the children of the flesh, these are not the children of God." Rom. 9: 8. But it is precisely the work of the Holy Spirit to convict sinners "of sin and of righteousness, and if humbly yielded to, He will change the heart of stone into flesh, and bring on the progressive transformation of the mind. When this mighty change takes place, things that we once found boring will become interesting, things that we once hated, we shall love, and vice versa.

Let us therefore *review* (for those already familiar with these subjects) and *study* (for those who have yet to consider such) these "patterns of the things in the heavens" that we may better understand the "heavenly things themselves"—and better appreciate what Christ has done and is doing for our ultimate salvation.

The tabernacle was made up of two apartments, separated by a veil. The first, called "the holy place," measured 20 cubits long, ten cubits wide, and ten cubits high.

Note: A *cubit* is a measure of length, originally the length of the forearm, from the elbow to the end of the middle finger; in English measure, 18 inches (45.72 cm.). The **second** apartment was called the most holy place. Measuring 10 cubits in each of its dimensions, it was just half as large as the holy place.

The sides of both apartments, and the rear, or west end, were composed of boards made of acacia wood overlaid with gold. These boards were secured at the bottom by means of tenons made on the lower end of the board, which fitted securely into sockets or bases of silver—each weighing a talent (Exo. 26: 19-23; 38:27). At the top the bars were placed through rings which were attached to the board, thus were held securely in position.

Note: There are differences on the exact weight of a talent. For instance, Dr. Strong says it weighs about 91 pounds; the SDA Dictionary has it at 75. 39 lbs.)

The thickness of the boards is not given in the Old Testament. However, Jewish rabbis and modern many modern scholars say that they were *one cubit in thickness!* BSL No. 28, p. 9, however, says that Barrows, in his “Sacred Geography and Antiquities,” commenting of this view, says: “We may well hesitate to admit such an enormous thickness. How could such an immense mass of timber, with all ‘the bars thereof, and the pillars thereof, and the sockets thereof,’ and in addition to these the ‘pillars of the court round about, and their sockets, and their pins, and their cords’ (Num. 4:31, 32), be transported from place to place by the help of 4 wagons and 8 oxen, the number assigned to the sons of Merari for their service (Num. 7:8)? . . . Nor is it necessary to assume such a thickness for these boards. The fact that the 2 corner boards are mentioned separately allows us to assume that their width was determined by the exigency of their position. Josephus says that they were *four fingers* thick. This would make the width of the corner boards half a cubit and four fingers.”

The *door* of the tabernacle consisted of a curtain, called the veil, hung upon 5 pillars. A similar curtain, called the *second veil*, hung upon 4 pillars, separated the two apartments. The top of the tabernacle was made of curtains, which hung down over the boards on the outside. The curtains which composed the door, the second veil, and the top, were made of linen, beautifully wrought with the cherubim, emblematic of the heavenly angels, which surround the throne of God.

Over this was spread first a curtain of made of goat’s hair for protection, called the *tent* of the tabernacle. Above this was placed other curtains, one of ram’s skin dyed red, and another of badger’s skin (or seal’s skin, according to other Bible scholars). Authorities differ in regard to the arrangement of these curtains. The American Tract Society holds that the curtains were placed over the ridgepole, and extended outward, thus making it a *veranda* at the sides.

The Furniture of the Tabernacle

The furniture of the first apartment, or holy place, consisted of the table of showbread (shewbread), altar of incense, and the seven-branched golden candlestick.

The Table of Showbread

The table of showbread always stood on the *north* side of the tabernacle. It was overlaid with pure gold and had a border around it which was a crown of gold. Calvary, on where Christ the Bread of life was sacrificed once and for all, was located on the north side of the Damascus Gate at Jerusalem—although the precise site of the crucifixion still remains a matter of uncertainty. *SDA Dictionary, Vol. 8, art, “Golgotha.”* On this table the priests were to place each Sabbath, 12 hot loaves or cakes of bread sprinkled with frankincense, arranged in 2 piles. These were called showbread, or “shewbread,” meaning, bread of the presence, because it was ever before the face of the Lord.” Exo. 25:30. God fed Israel in their wilderness wanderings for 40 years with manna, also bread from heaven—and they were continually dependent upon His bounties---both temporal food and spiritual blessing. Both manna and showbread pointed to Christ, the Living Bread, who is ever in the presence of the Father for and in our behalf.

During the whole week the bread lay on this table. But since it was accounted holy, the loaves that were removed were eaten, not discarded, by the priests. Stephen Haskell says:

“This explains why Ahimelech the priest had no common bread on the Sabbath to give to David, as the priests were accustomed to eat the ‘hallowed bread’ on that day. 1 Sam. 21: 4. It was not lawful to bake common bread upon the Sabbath; the command is very plain that all bread for Sabbath use in the home should be baked upon the sixth day. ‘This is what the Lord has said; Tomorrow is the rest of the holy Sabbath unto the Lord. Bake what you will bake today, and boil what you will boil: and lay up for yourselves all that remains, to be kept until morning.’ Exo. 16: 22, 23. *But the Lord directed that the Levites should prepare the showbread every Sabbath.* 1 Chron. 9: 23.

All the service connected with the table of show bread was one upon the Sabbath. The bread was prepared on the Sabbath, and while hot was placed on the table. The following Sabbath it was removed, and eaten by the priests that day.

“The priests served ‘unto the example and shadow of heavenly things;’ therefore there is a heavenly lesson for us in the antitype of the showbread. It was a continual offering, ever before the Lord. It taught that man was wholly dependent upon God for both temporal and spiritual food, and that both alike come to us through the One who ‘ever liveth to make intercession’ for us before the Father.’ Heb. 7: 25.

Note: This does not mean, as some interpret, that Christ intercedes *forever* or endlessly as High Priest but that His priesthood has no predecessor, no successor. The earthly priests died and had to be replaced, hence, a succession. Not with Christ our High Priest. No one qualified and thus preceded His work as High Priest, Advocate, and Mediator between fallen man on earth and God the Father *in heaven*, though an earthly *type* represented Him in the priest-king Melchizedek. And when His intercessory work is ended in this antitypical day of Atonement begun 1844, His priesthood ceases eternally. Then He “casts down the censer,” sheds His High Priestly garments and puts on His Kingly garments in preparation to return to earth with all His glory “before the world was,” as King of kings and Lord of lords, bringing with Him the eternal rewards of eternal life for the righteous and eternal death for the finally impenitent.

“This, like all other types of the sanctuary service, met its fulfillment in Christ. He is the true bread. He said, ‘I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread that I will give is My flesh.’ Then He added, ‘Except you eat of the Son of man, . . . you have no life in you.’ John 6: 51-53. Even the disciples could not comprehend Christ’s words, and they murmured. Jesus read their thoughts, and said unto them, ‘It is the Spirit that quickens; the flesh profits nothing. The *words* that I speak unto you, *they* are spirit, and *they* are life.’ John 6: 63. His word is the true bread, of which we are to eat.

“As the bread in the presence of God was taken out from the sanctuary and eaten, so Jesus said, ‘The word you hear is not Mine, but the Father which sent Me.’ John 14: 24. The Bible came direct from God. God gave it to Christ, Christ signified it by His angel unto the prophets, and the prophets gave it to the people. Rev. 1:1.

“We often read the Bible as a mere form of godliness, or to get something to give to others; but if we would receive of its life-giving power into our own souls, we must have it ‘hot,’ warm from heaven.

“There is no more appropriate time to let God speak to our own souls through His word than on the Sabbath day, when we lay aside our worldly cares and business, and

take time to study the Holy Word and let it into our inmost heart until we hear God speak to *us*, not to another.

“The priests were not only to set the hot bread upon the table on the Sabbath day, but later that same bread was to be eaten and become part of their very being. God designed that His people should each Sabbath day gain a fresh experience in divine things, which would make them better fitted to meet the temptations of the week. The soul that never gains a deeper experience on the Sabbath than on any other day, fails to keep the Sabbath as God would have him. Exo. 20: 12. We may have a few minutes of quiet study of the word on the Sabbath day, when we hear the Lord speaking to us individually; but if the words are not incorporated into our lives, they give us no abiding strength. As the priests ate the bread prepared the Sabbath before, they assimilated it, and thus received strength for daily duties.

“Peter evidently understood this truth when he admonished the church to desire the sincere milk of the word that they might grow thereby, and he said that if they did this they would be ‘holy priesthood.’ 1 Pet. 2: 2-5. Here is the secret of true Christian living. Eternal life does not come to the soul through forms and ceremonies. They are all right in their place; but eternal life results from feeding upon the true Bread which comes from *the presence of the Lord*,--- God’s Holy Word, the blessed Bible.”- *The Cross and its Shadow*, pp. 56-58.

The Golden Altar of Incense

Just before the veil separating the first apartment from the most holy place, stood the golden altar of incense. Upon this altar the priest was to burn incense every morning and evening. “The fire upon this altar was kindled by God Himself, and was sacredly cherished. Day and night the holy incense diffused its fragrance throughout the sacred apartment, and without far around the tabernacle.”- *Patriarchs and Prophets*, ch. 30.

The altar of incense was fashioned from acacia wood and overlaid with pure gold. It was placed just outside the veil that concealed the most holy place. Each morning when the priest dressed the lamps, he burned incense on this altar. Exo. 30:1-9; cf. Luke 1:8, 10. Once a year, on the great Day of Atonement, the high priest brought the incense within the veil, and, burning on a fire in a censer in the most holy place, it enveloped the ark of the covenant with a cloud of the odoriferous smoke which it sent forth. Lev. 16:12, 13. It ascended while the high priest sprinkled blood on the mercy seat, and filled the sanctuary, veiling God’s glory when and while the high priest was inside the most holy place (see Ministry of Healing, p. 437; Vol. 8 Testimonies, p. 285).

The SDA Bible Dictionary says that the incense prescribed for use in the tabernacle consisted of equal parts of *stacte* (possibly *opobalsamum*), *onyxcha*, *galbanum*, and *frankincense*, and was seasoned with salt. It was forbidden to use a mixture according to this recipe for other purposes (Exo. 30: 34-38). In the Mosaic system incense was burned morning and evening during the hour of prayer at the earthly sanctuary.

See the following Spirit of Prophecy references on what the incense and its sweet-smelling savor represents:

- Emblem of Christ’s mediation (Te 43), pointing to Christ as our Mediator (PP 353).

- Ascending with Israel's prayers, represents Christ's merits and intercession (PP 353)
- Christ presents His people's confessions to the Father with His own merits and spotless righteousness (EW 42, 252, 256), adding His own perfection (DA 667; SD 22; 6T 267).
- Represents the blood atonement, 7BC 971
- Moistened with cleansing blood, ascended from the earthly sanctuary (1 SM 344).
- Common or unconsecrated fire was not to be used to burn the incense. (FE 427-8; PP 359-62, 389). It was only fire of God's kindling that could be used to burn this incense (FE 427; Te 43, 280). Nadab and Abihu used unconsecrated fire (FE 427-8; PP 359-62). Offered today by men and priests, avails nothing with God (7BC 913).

Stephen Haskell says: "John saw the smoke of the incense with the prayers of the saints ascend up before God. Our prayers, made fragrant by the righteousness of Christ our Savior, are presented by the Holy Spirit before the Father. To John in vision it appeared like a cloud of smoke bearing the prayers and the fragrant incense up before the throne of the Infinite One. The weakest saint who knows how to press his petitions to the throne of grace in the name of Jesus, the sinless One, has all the treasures of heaven at his command. Having the richest millionaire of earth sign his checks at earthly banks would in no way compare with the privilege of the Christian." – *The Cross and its Shadow*, p. 61.

The Seven-Branched Candlestick

The seven-branched candlestick, with its seven lamps, was located on the *south* side of the first apartment, or holy place (Exo. 25: 31-40; 40: 24). Hammered from one solid piece of gold, its branches were ornamented with exquisitely wrought flowers resembling lilies. Since there were no windows in the tabernacle to allow in any outside light, the seven lamps were never all extinguished at one given time, but provided light both by day and night.

The *SDA Dictionary, Commentary Reference Series, Vol. 8* says that since the sources of the lights were lamps and not candles, the translation "candlestick" is incorrect. It says further:

"The lamps were fed with pure olive oil and burned all night (Exo. 27:20, 21; Lev. 24:2-4). Josephus says that 3 of the lamps burned also during the day. (*Ant.* 3: 8, 3). Solomon replaced the 1 lamp stand by 10 in his temple---5 on each side of the sanctuary (1 Kings 7: 49; 2 Chron. 4: 7).

"Nebuchadnezzar carried the Temple lampstands to Babylon (Jer. 52; 19). They were not apparently returned to Jerusalem in Cyrus' time, for Zerubbabel's Temple seems to have contained only one lampstand, which Antiochus IV Epiphanes carried off after he had desecrated the Temple (1 Macc. 1: 20, 21). Judas Maccabeus had a new one made (ch. 4: 49), but this one was replaced at Herod's Temple by a much larger one (Jos. War vii. 5. 5). This lampstand was captured by the Romans in A.D. 70 and carried in Titus' procession of triumph, as the relief on his triumphal arch shows. It remained in Rome until the Vandals carried it to Carthage in A.D. 455. Under Belisarius it was taken to Constantinople in 534, and was later sent back to Jerusalem by emperor Justinian. When the Persians sacked Jerusalem in A.D. 614 it was probably taken to the East. Nothing has been heard of it since. [This SDA Dictionary was published 1960].

“Since archeology has found no examples of 7-branched lampstands in Old Testament times, but only of lamps consisting of a bowl with 7 spouts for the wicks, many believe that the lampstands of the Tabernacle and of Solomon’s Temple were in appearance and form quite unlike that of Herod’s Temple. However, the description in Exo. 25: 31-37 specifies 7 branches. The 7-branched lampstand became a frequent symbol in later Jewish art on sarcophagi, on tombstones, over the doors of houses, and especially in synagogue decorations, of which the third century A.D. synagogue of Dura Europus in Euphrates is one of the earliest examples.”

The book of Revelation was specifically written for and to the Christian church as it goes through its seven periods since its birth at Pentecost. Rev. 3: 1-11, 18-20. The prevailing spiritual condition of each period of the church, is given in the meaning of the names of the seven churches: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. E. G. White makes this clear in the following extracts:

“The names of the seven churches are symbolic of *the church* in different periods of the Christian era. The number seven indicates *completeness*, and is symbolic of the fact that the messages extend to end of time, while the symbols used reveal the condition of the church at different periods in the history of the world.

“*Christ is spoken of as walking in the midst of the golden candlesticks.* Thus is symbolized His relation to the *churches* He is constant connection with His people. He knows their true state. He observes their order, their piety, their devotion. Although He is high priest and mediator in the sanctuary above, yet He is represented as walking up and down in the midst of His churches on the earth. With untiring wakefulness and unremitting vigilance, He watches to see whether the light of any of His sentinels is burning dim or going out. If the candlesticks were left to mere human care, the flickering flame would languish and die; but He is the true watchman in the Lord’s house, the true warden of the temple courts. His continued care and sustaining grace are the source of life and light.

“Christ is represented as holding the seven stars in His right hand. This assures us that no church [of the seven churches] faithful to its trust need fear coming to naught; for not a star that has the protection of Omnipotence can be plucked from the hand of Christ. . . .

“*The church was defective, and in need of stern reproof and chastisement;* and John was inspired to record messages of warning and reproof and entreaty to those who, losing sight of the fundamental principles of the gospel, should imperil their hope of salvation. *But always the words of rebuke that God finds it necessary to send are spoken in tender love, and with the promise of peace to every penitent believer* [Rev. 3: 20 quoted].”—*Acts of the Apostles*, pp. 585, 586.

Note: This is just one of the many reasons given in the Word of God as to why calling the Seventh-day Adventist Church, the remnant stage of the (Christian) church of prophecy which is currently in the seventh and last Laodicean yet militant condition, “Babylon,” unmistakably reveals that such persons are misinformed, having failed to study New Testament church history.

Moreover, sad to say, it is quite obvious that such persons have not read, much less studied what the Spirit of Prophecy says regarding the Christian churches that separated from the Roman church, and then fell away themselves towards the end of the Reformation. It is these churches and denominations who were prophesied to *eventually* become the “image of the beast” of Revelation 13 in the near future. These are the churches referred to as “Babylon that is fallen, is

fallen” in the second angel’s message of Revelation 14—a startling message that was proclaimed beginning in the year 1844 after they corporately rejected the announcement that the judgment hour in heaven had commenced. In the final union of all churches “as the daughters” of the “Mother of harlots,” the Roman Catholic Church in enforcing Sunday worship with “the kings of the earth”—the political powers—in the very near future, they will have become the final corporate Babylon of Revelation 18 to which all of God’s people still in them are called out “that they be not partakers of her sins, and receiver not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” Rev. 18:4, K.J.V.

The highlights, not the details, of the history of the church since after the destruction of Jerusalem in A.D. 70, are clearly presented in the first 20 chapters of the book *The Great Controversy*. The problem is many have not read these chapters as they should, (or even the book itself) having been told by some of their spiritual guardians that “it is not important; only the last half is.” But I also personally know several who say they read these chapters sometime in the past but did not see their significance in connection with the seven churches of Revelation 2 and 3 until we studied them together again.

Summary of the Service in the First Apartment

- Rev. 11: 19; Ps. 102:10. Heavenly temple. GC 489.
- Heb. 6:20; 8:1, 2. Jesus, priest in the heavenly temple. EW 48.
- Heb. 4: 14, 15. We are the congregation (church on earth); 6T 366; EW 55.
- Heb. 8:1-5. Service in the earthly, shadow of heavenly. GC 420.
- Heb. 9:26; Lev. 4: 27-21; 16:30. Object of the service was to put away sin. *Prophets and Kings* (PK) 61, 62.
- Heb. 9:22. Without the shedding of blood, no remission of sins. EW 149.
- Matt. 26:28. Christ’s blood shed for the remission of sins. Acts of the Apostles (AA) 552, 553.
- Lev. 4: 27, 28. The sinner brought the lamb.
- Lev. 4: 29; Num. 5: 6, 7. Sins were confessed over the head of the lamb.
- Lev. 4: 5, 6. Blood presented before the Lord.
- Lev. 10: 16-18; 6:30. Flesh eaten by the priest before the Lord when the blood was not taken into the sanctuary. Either blood or flesh of every sin-offering was taken into the sanctuary. This was but a type of the real work. GC 418.
- John 1:20. Christ is the real Lamb of God. AA 33.
- 1 Pet. 2: 24. Christ bore our sins in His own body, or flesh. DA 751.
- Heb. 9:12. Christ entered the heavenly temple with His own blood. EW 38, 253; GC 430.

Throughout the whole year this service was performed, as meticulously prescribed in detail, as a constant object lesson during the Jewish economy to point to the coming of the Lamb of God, and lift up the Great Sin-bearer of the world before the Israelites. They, and eventually the Jewish nation, were chosen by God to be the light-bearers to the world of the nature and work of Christ, the promised Seed and Messiah. But when He finally incarnated and “came to His own, His own received Him not,” rejecting Him, the Stone or Rock of salvation, and had Him crucified between two criminals. With the rejection of Christ and His disciples, the work and message was proclaimed and given to the Gentiles who became the Christian Church that underwent seven stages and conditions since the first century to this present one—the final generation.

To be continued next month

