

# SANCTUARY

## PJEC DISCIPLESHIP CLASS 2017



# SANCTUARY

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Sanctuary has been a major preoccupation with Seventh-day Adventists throughout the history of the Church. Major Theology and Doctrine of the Church. In this Discipleship class the Sanctuary will be explored in depth in order to fully grasp its significance and implications to contemporary Adventism.

## SANCTUARY MODELS

There is more than one biblical model. There is the Sanctuary of Moses, the Temple of Solomon, the Temple of Ezra, Ezekiel's Futuristic Temple, and Herod's Temple. Each of them provides vision of the same truth. This is done both architecturally and theologically. In this discipleship class we will explore only the Sanctuary of Moses, Solomon's temple, and Ezekiel's temple in relation to the truths of the Sanctuary.



Tabernacle  
at the  
Wilderness

## THE SANCTUARY OF MOSES

### THE WILDERNESS TABERNACLE

For information on the first Sanctuary we will turn to the TORAH, in particular the books of EXODUS and LEVITICUS, and, to a lesser degree, NUMBERS. It is important to note at the outset that Exodus and Leviticus are crucial to this inquiry. Exodus provides the architectural data while Leviticus supplies the cultic information.

### EXODUS 25 -40

The Physical description of the sanctuary is narrated in the second half of Exodus. The entire section is prefaced by a Divine Imperative : *"Let them make me a sanctuary (**miqdash**) that I may dwell (**shakan**) among them"*(25:8-9) God stated his intentions succinctly and Moses was left in no doubt as to the function of the Sanctuary - A dwelling place for GOD within the boundaries of his people, Israel.

Furthermore, God instructed Moses that the Sanctuary Should be build to a precise pattern, one revealed by GOD Himself (see also 25:40 & 26:30). The Hebrew word for pattern The Hebrew word for pattern in 25: 8-9 & 25: 40 is **Tabnith** - The word means : (a) a copy of something (b) An architect's drawing, or (c) A scale model. While it is virtually Impossible to determine the exact meaning here, it is quite evident that the **tabnith** is of something heavenly.

### Exodus breaks down this information into the following sequence:-

The First half of the narrative concerns what was to be built.

- Chapter 25 The Ark of the Covenant ('aron ha'eduth)
  - The table for the Bread of Presence (Shulchan)
  - The lampstand (Menorah)
- Chapter 26 The Tabernacle (Mishkan)
- Chapter 27 The Golden Altar (Mizbeach)
  - The Courtyard (Chatsar)
  - The Anointing Oil
- Chapter 27 The Priestly Garments - Ephod, Breastplate

- Chapter 29 The Consecration of the Priests
- Chapter 30 The Altar of Burnt Offering (Mizbeach)
  - The Atonement Money
  - The Basin (Kiyyor)
  - The Anointing Oil
  - The Incense
- \*Chapter 31 The Sanctuary Specialists and Sanctuary Time
  - Chapter 32 The Golden Calf Rebellion
  - Chapter 33 Divine Glory
  - Chapter 34 Divine Law
- \*Chapter 35/36A The Sanctuary Specialist  
(\*Note the envelope effect of chapters 31 and 35/36A)

**The second half of the narrative describes what was actually built.**

- Chapter 36B The Tabernacle
- Chapter 37A The Ark
- Chapter 37B The Table
- Chapter 37C The Lampstand
- Chapter 37D The Golden Altar
- Chapter 38A The Altar of Burnt Offering and the Basin
- Chapter 38C The Materials Used
- Chapter 39A The Priestly Garments
- Chapter 39B- 40 The Consecration of the Sanctuary

**What emerges is a Sanctuary comprising of three spaces: an outer court or courtyard, an antechamber called the Holy, and an inner chamber called the Holy of Holies/Most Holy Place. The various articles of furniture were located as follows: the altar of burnt offering and the basin were located in the courtyard; the table, lamp stand, and the golden altar were located in the Holy, and the Ark was located in the Holy of Holies. (See the diagram below)**

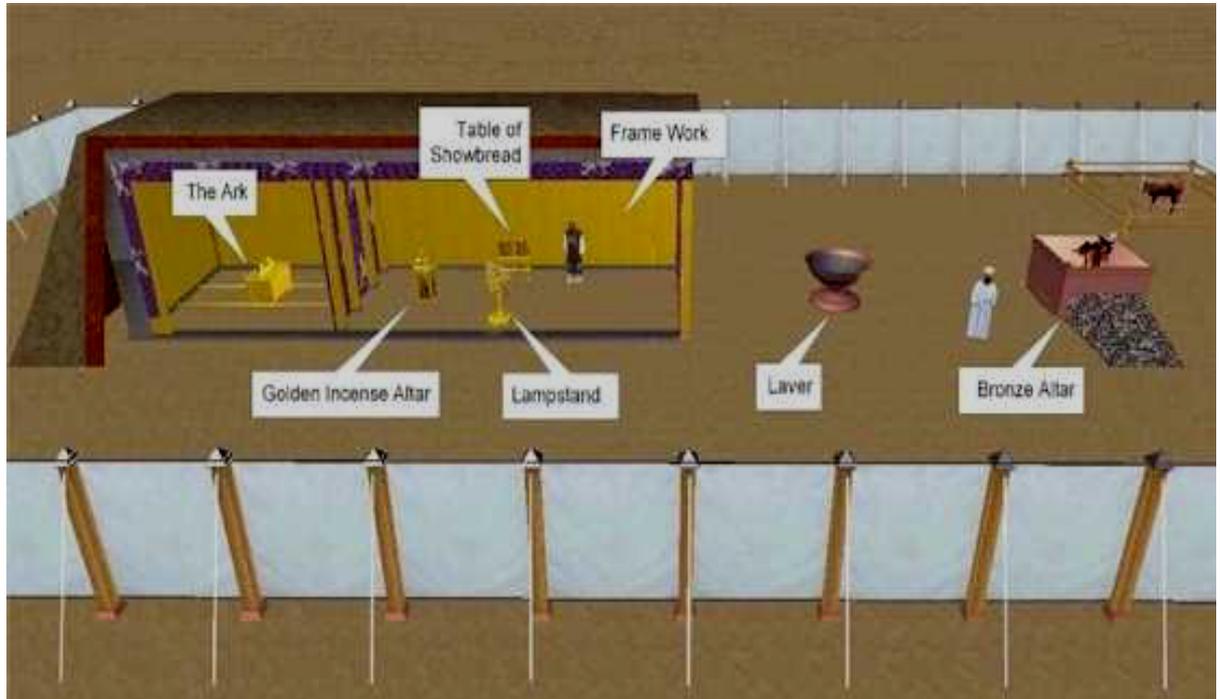


Diagram 1 - Sanctuary (Side View)

The descriptions in the Exodus are extremely detailed and meticulously precise. Each article was furnished with exact specifications and the entire Sanctuary complex was also described to the minutest details. The accompanying pictures are actual reconstructions of the Sanctuary at the Valley of Timnah, Israel.

**The Altar of Burnt Offering: Made of acacia and overlaid with bronze**



## The Basin: Made of Bronze



## The Table of Bread: Made of acacia and overlaid with gold . The 12 loaves of bread were changed on Sabbath



"Lachem Panim"

**The Lampstand:** An ornate piece made of solid gold. The wicks were trimmed twice a day.



**The Golden Altar:** Made of acacia and overlaid with gold. Incense was offered daily.



The Ark of the Covenant: Made of acacia and overlaid with gold.  
The cover was solid gold on which golden cherubs were mounted.



Also of great interest are the special vestments of High Priest which included a white robe, a blue tunic called and ephod, a breastplate on which were embedded twelve precious stones, a turban held together by a gold diadem on which were inscribed the words "**Holiness to the Lord**"



The entire Sanctuary was in reality a rather large tent arrangement according to the instructions given by God to Moses. To the uninitiated it would have appeared as simply an oversized tent. However, its sheer size would have clued any passer-by that this was no ordinary tent. The most unique thing about the Sanctuary was the cubical structure of the Holy of Holies. Whereas many features of the wilderness Tabernacle would later be changed when it was replaced with a temple, and whereas the dimensions of the later replacements would never coincide with the dimensions in the Exodus, one thing would remain constant: the Holy of Holies was always a cube. This would have profound repercussions on the subsequent replacements and the theology that arises from all this. Below is a bird's eye view of how the Sanctuary must have appeared to people outside its precincts proper.

## SANCTUARY CULTUS

The cult (religion) of Israel is the theme of the book of Leviticus. While Exodus and Numbers provide a physical view of the Sanctuary, Leviticus furnishes a cultic view. In this book we encounter information concerning sacrifices, festivals, and other relevant issues pertaining to Israel's cult. The centre of the book is chapter 16, which deals with **YOM KIPPUR (The Day of Atonement)**. The centre is framed by passages about clean and unclean (11-15 & 17-20). Beyond this perimeter lies discussion about the priesthood (8-10 & 21-22) and to either side of the priestly material are data concerning religious rituals (1-7 & 23-25). The book concludes with an unparalleled epilogue that speaks about divine promise and human commitment (26-27). This type of structure is a complex chiasm referred to as concentric structuring as illustrated below.

- A Rituals (sacrifices) Chs 1-7
- B Priestly history ( ) Chs 8-10
- C Clean & unclean(health&Hygiene) Chs 11-15
- D Day of Atonement Ch 16
- C' Clean & unclean (blood&other issues) Chs 17-20
- B' Priestly legislation chs 21-22
- A' Rituals (Festivals) chs 23-25

### Epilogue: Divine promises & human commitment chs 26-27

The second half of the book is also commonly referred to as the Holiness Code and the entire book stands at the heart of the Torah. To entire side of Leviticus are books about Israel's wilderness experience (Exodus & Numbers) and to either side of that are books with promise as the dominant motif (Genesis & Deuteronomy). In view of all this, it is not surprising that Leviticus has historically served as the central focus of the religious education within Judaism. From a Christian perspective, this book supplies a pre-Christian view of salvation and as such serves as a perfect typical model of the life and ministry of Jesus. Consequently, a proper comprehension of its contents underscores any attempt to understand the whole biblical plan of salvation and demands proper attention.

### **THE SACRIFICES (CHS 1-7)**

The first seven chapters of Leviticus describe the various sacrifices that comprised Israel's religion. There were five sacrifices in all; two were primarily sin-related sacrifices; two sacrifices were largely for worship purposes; and the sacrifice of burnt offering served a dual purpose.

## Elements with regards to Sacrifices

- The worshipper always brought a gift and never entered the presence of God empty handed (see Exodus 23:15; 34:20; Deut 16:16)
- The meaning of the gift: The gift brought was frequently described a "Qorban" and this is used at least once to describe each of the sacrifices except the reparation (guilt) offering. The word is used 38 times in Numbers and 39 times in Leviticus but only twice elsewhere in the Old Testament. **"Qorban" means "a Thing brought near."** Sacrifices were concerned with the issue of how one can live in nearness to God and they answer the question "Can there be proximity and propinquity between God and man?"
- The description of the gift: Overwhelmingly, a domesticated animal was offered though sometimes grain was brought. **Sacrifices brought to God were invariably the Most costly, the Most valuable and the Most affordable.** Animal sacrifices had to be **without blemish (TAMIM)**, i.e., a perfect offering. The Hebrew word tamim used to describe these sacrificial animals was also used to describe Noah (Gen 6:9), Abraham (Gen 17:1), Job (Job 12:4), or any worshipper hoping to enter God's presence (Psalms 15:2). The term encompasses both physical as well as moral purity (compare Roman 12:1)
- The gift often depended upon the donor's ability or resources. No exorbitant demands were made yet the worshippers was expected to give as he/she had received.
- The worshipper participated in the execution of the rituals. He/She was actively involved in the act of sacrifice. He/she presented the sacrifices, laid hands on it, and slaughtered the animal. The laying of

hands may have reflected either the transmission of blessings (Gen 48:13-14) or the transmission of curse or judgement (Lev 24:14).

- The sacrifice and its significance: Either all or part of the sacrifice was placed on the altar to burn. In some cases, the blood was sprinkled on the altar or poured at its base. The meat was often eaten by the priests, the Levites, and, on occasion, the worshippers. The burnt offering was never eaten but totally burnt up. Blood and fatty tissue could not be eaten. The effects of the sacrifices were (a) "pleasing aroma to God" (Lev 1:9 cp. Eph 5:2; Rom 12:1; 2 Cor 2:15) (b) for "making atonement" (Lev 1:4; etc. The Hebrew word **kaphar** means "to remove" or "to cover"), and (c) to "bring forgiveness" (Lev 4:20; etc. The Hebrew word **salah** means "forgive/pardon" and is used only by God, never of people). Atonement/forgiveness means that God assumes responsibility for the sins. He takes it upon himself to provide resolution for the sins of his people. This was indicated in three ways: the use of the blood, disposal of the blood and the fatty tissue, and the eating of certain sacrifices by the priests.

### **WHY SACRIFICES?**

By examining the sequence of Exodus 20, the following can be observed:

- Relational Statement: This chapter opens with the statement "I am the Lord your God" (vv1-2). It tells us who God is, what his relationship to Israel was, and what God did for Israel, namely his redemptive act or salvific work.
- Lifestyle Expectation Statements: The second part of the chapter presents God's moral code with the introduction "You will never ...." (vv 3-17) These expectations fall into two main categories, expectations in relationship to others.

- Altar- Sacrifice Statement: "Make altar.... Sacrifice...." (vv. 24-26) commanded God. The altar-sacrifices were mandatory. Altar-sacrifice brings God and man together (see Isa 59:2 & Rom 5:8,10). Altar-sacrifice results in blessings (Lev 26:1-13; Deut 28:1-14).

## **The Rites of the Sacrifices**

- There were 5 sacrifices in all and specific rites accompanied each one
- These 5 sacrifices are :- Burnt Offering, Grain Offering, Fellowship (peace) Offering, Sin (Purification) Offering, and Reparation (Guilt) Offering

### ***The Burnt Offering (Hebrew 'olah Lev 1 & 6:8-13)***

- An animal was brought to the Sanctuary. Worshipper laid hands on the animal and might have had to explain the reason for the offering
- Perhaps a psalm was recited or sung (see Pss 20:3, 40:6, 50:8, 51:16, 19; 66:13,15)
- The worshipper then killed, skinned, and butchered the animal
- The priest collected the blood, splashed it against the altar, and burnt the meat
- While the priest perform this rituals, the worshipper washed the viscera (Deut 23: 12-14) If the offering was a bird, it's the neck was wrung by the priest, while the worshipper removed the crop and feathers. The bird was then torn apart by its wings and burnt.

### ***The Grain Offering (Hebrew- Minha - Lev 2 & 6:14-23)***

- The worshipper prepared the offering of fine flour or roasted new grain mixed with oil and incense
- If the offering was cooked or baked, it had to be without yeast
- The offering was presented to the priest who took a handful and burnt it at the altar
- The rest of the offering was food for the priest

### ***The Fellowship (Peace) Offering (Hebrew shalem - Lev 3 & 7:11-21)***

- The worshipper brought an animal, laid hands on it (Probably explaining the reason for the offering), killed and butchered it
- The priest splashed its blood against the sides of the altar and burnt selected portions on the altar
- Certain portions belonged to the priest while the worshipper and his family joined in a sacred meal to eat up the rest of the meat (Deut 12:7)

### ***The Sin (Purification) Offering (Hebrew- Chattat - Lev 4-5 & 6:24-30)***

- The Worshipper brought an animal, laid hands on it, explained the reasons for the offering, then killed and butchered the animal.
- Some of the blood was caught in a basin while the rest was poured at the foot of the altar
- The blood in the basin was used in the different ways- for the sin of priest or nation, the blood was sprinkled seven times on the inner curtain and golden altar; for the sin of elders and common Israelites, the blood was smeared on the horns of the altar

- The meat of the animal was likewise used differently- for the sin of the priest or nation, the fat portions were burnt on the altar but the rest of the flesh was taken outside the camp and burnt beside the **ash heap**; for the sin of elders and common Israelites, the fat portions were burnt at the altar but the priest and male family members could eat the rest of the meat.

### ***The Reparation (Guilt) Offering (Hebrew- 'ashem - Lev 5-6 & 7:1-10)***

- Problem or sin related to human relationships
- The brevity of the description renders the exact rite of the offering uncertain
- The focus was on the value of the sacrifice rather than the procedure
- The Sacrifice was always a ram
- The worshipper probably laid hands and the animal is certainly killed
- The blood was thrown against the altar and there were no blood-sprinkling rites.
- The fat and the entrails were burnt at the altar. The priest was given the meat, as his food, and also the hide of the animal
- Restitution was mandatory with this offering with a 20% added value

### ***Could all Sins Be Forgiven or Atoned for?***

- Sins that could be forgiven (there was a sacrifice). (1) Those covered by the sin offering. These included inadvertent sins against God's law (4:13,22, 27) and sins of omission (5:1-4) . (2) Sins covered by the reparation offering. These included inadvertent sins against God's holy things and persons (5:15); inadvertent sins against God's commands (5:17ff); and deliberate sins against the Lord (6:2 cf. Num 5:6-8)

- Sins that could not be forgiven (there was no sacrifice). This is the sin of the “high hand” (Num 15:30-31). This was sin of “blasphemy” and “revolt” against God. It was deliberate defiance against God’s authority(cf. Matt 12:31-32; Heb 10:26-27)

God Bless You!