

cies were fulfilled to the letter in A. D. 70, when the Romans under Titus captured and destroyed both the city and the sanctuary. Efforts were made to rebuild the temple, especially by Julian, the Roman emperor, A. D. 363, but they were unsuccessful. It was said that terrific explosions and outbursts of flames stopped the work. The Moslem Mosque of Omar, built in A. D. 635, is supposed to stand on the very site once occupied by the holy temple. The temple had served the purpose for which God designed it, and we now study the tabernacle and its priestly service to learn concerning the true tabernacle in heaven, and the service of our great High Priest, who is a "minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 1, 2.

## CHAPTER III.

### THE TRUE TABERNACLE AND ITS SERVICE.

THE tabernacle of the old dispensation had 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 covenant, or testimony, over which was the mercy seat, and in which were the tables of the covenant, or the tables of the testimony, 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

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 the 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 engraved His testimony, the ten commandments (Ex. 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 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 identical in meaning with “covenant,” being always translated from the same Greek word, *diathēkē*. 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; Ex. 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 are 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 here three tabernacles; one for Thee, and one for Moses, and one for Elias" (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 for 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 Spirit. See 1 Peter 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 a spiritual house and a holy temple, in which He dwells by His Spirit, is no argument against 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).

The throne of the Majesty in the heavens is the throne of God the Father. Christ occupies that throne with His Father at the present time (Rev. 3:21); and as Christ

rules upon His (the Father's) throne, and is a Priest upon His (Father's) throne (Zech. 6 : 12, 13), we know that Christ's present office and work is that of a Priest-King. The "counsel of peace is between them both" (the Father and the Son). While Christ occupies this position as Priest-King on the throne of His Father, that throne is called "the throne of grace" (Heb. 4 : 14-16); but when Christ comes again, "then cometh the end, when He [Christ] shall have delivered up the kingdom to God, even the Father" (1 Cor. 15 : 23-25). Then Christ's reign as a Priest-King on His Father's throne comes to a close, and Christ is crowned King of kings and Lord of lords, and takes His own throne, the throne of His father David, on which He will reign forever, "and of His kingdom there shall be no end." Luke 1 : 31-33.

Christ's reign as a Priest-King, that is, performing the twofold office of Priest and King, was illustrated and set forth in the priesthood of Melchizedek. See Heb. 6 : 20. Melchizedek was king of Salem, which signifies king of righteousness, and king of peace. Heb. 7 : 1, 2. Salem, or Jerusalem, often stands as the synonym of God's people. They are frequently referred to under this name. See Matt. 23 : 37; Luke 19 : 41, 42; Ps. 147 : 12; Isa. 52 : 1; 62 : 1. So Christ reigns as King of Jerusalem, His people, ministering righteousness and peace to them, and as our Advocate He pleads the merits of His shed blood as a propitiation for our sins. Thus God can be "just, and the justifier of him which believeth in Jesus." Rom. 3 : 24-26. As King He exercises His power in behalf of His people, giving them life, righteousness, peace, and strength to resist temptation, and power to overcome all

inward and outward foes. As our Advocate He exercises His love and mercy in pleading the cause of His people, for "if any many sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2 : 1.

We would again call attention to the statements found in 1 Corinthians 15 in regard to Christ's present reign as Priest-King. We read that when Christ comes again, "then cometh the end," that is, the end of Christ's reign with the Father as Priest-King on the throne of grace. Then the kingdom and throne are delivered up to the Father. "For He [Christ] must reign [with the Father on His throne], till He [the Father] hath put all enemies under His [Christ's] feet." Verses 23-25. When Christ is crowned King at the close of His priestly work, He is given the throne of His father David. Luke 1 : 32, 34. This is the time when the Father puts all Christ's enemies under His feet; that is, He gives Christ power and authority to rule the world. In other words, He is set as King, and the heathen are given Him as an inheritance, and the uttermost parts of the earth as a possession. Ps. 2 : 6-8. This kingdom is an everlasting kingdom, and will include the whole earth. Dan. 2 : 34; 35 : 44; 7 : 13, 14, 27.

His power as the King, or Prince, of Peace to convert and save His enemies while He reigns as a Priest-King will be exerted to the uttermost. But some will not yield to His mild scepter; and, therefore, when He has done for man all that He can do, He lays off the priestly robes, clothes Himself with kingly attire, and leads forth the armies of heaven to execute judgments by delivering His people (Dan. 12 : 1) and destroying His enemies (Rev. 19 : 11-21). It is at this time that He smites the

nations, and rules them with a rod of iron (verse 15; Rev. 12 : 5; Ps. 2 : 9), and they are swept away as the chaff (Dan. 2 : 34, 35, 44), and His enemies are devoured as stubble fully dry (Nahum 1 : 2-10). Then the saints will inherit the kingdom (Matt. 25 : 34), and sit down with Christ in His throne, as Christ now sits with His Father in His throne (Rev. 3 : 21).

We are not to conclude that after Christ completes His work as our Advocate and leaves the throne of His Father, and His enemies are placed under His feet, God's throne is no longer a throne of grace, and that God is no longer merciful and gracious, for His mercy endureth forever. His character and His attitude toward all His creatures remain the same. The attitude and character of those who have refused His mercy, slighted His love, trodden underfoot the Son of God, and done despite to the spirit of grace, will have changed.

God would still minister His pardon and grace to the sinner, but His offers of mercy have been rejected, His gracious invitations have been refused, and the gentle pleadings of His Holy Spirit have been resisted and silenced. Those who reject His love have so identified themselves with sin and Satan that with them they must be destroyed. Thus the finally impenitent are lost, and go to perdition, simply because they neglect and refuse the great salvation. "Ye will not come to Me," says Jesus, "that ye might have life." Hence it is evident that those who will not accept Christ, and receive life in Him, take the responsibility of deciding their own fate. As they refuse Christ's righteousness and life, they choose sin and death, and God permits them to have their choice.

As the tabernacle built by Moses was a pattern of the true tabernacle in heaven, which the Lord pitched, and not man, so the service of the Levitical priests in that tabernacle was an example, or shadow, of the work of our great High Priest, or Advocate, in the temple in heaven. Heb. 8 : 1-5. And as the tabernacle built by Moses had two apartments and a ministration in each, so Christ, our Advocate, ministers in both apartments in the true tabernacle, performing a service in each. We also know from the type that Christ's work in the most holy place of the true tabernacle must be the close of His priestly service, and will consist in the final work of removing sin from the tabernacle, or the cleansing of the sanctuary.

It should ever be remembered that the sanctuary, or tabernacle, built by Moses was made as a dwelling place for God, whose love for fallen man had led Him to provide a gracious plan for saving him from sin and death; and that in that sanctuary a daily service, or ministration, was carried forward by which sin was transferred from the repentant sinner to the sanctuary, followed by a yearly service for its final removal. Hence, the sanctuary was not only the dwelling place of a pure and holy God, but He suffered it to be defiled by sin for a time, that guilty man might be cleansed from sin and saved from death. This was the case in type. We therefore know that a similar work will be performed by our Advocate, inasmuch as the typical service was given to teach us in regard to Christ's work in the heavenly tabernacle.

Christ bore our sins in His own body on the tree as our sacrifice. 1 Peter 2 : 24. He "died for our sins." 1 Cor. 15 : 3. Having given His life, or shed His blood, for us, He ascended to the tabernacle in heaven (Heb.

8: 1, 2), entering with His own blood (Heb. 9: 12), to advocate the cause of guilty man, who, because of sin, is worthy of death. "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9: 24); hence the blessed promise, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2: 1).

As the sins of the people were borne into the worldly tabernacle by the priests, through the confession of the sinner and the ministration of the priests, so now in the antitype, when we confess our sins, they are borne into the true tabernacle by our great High Priest. In Scripture language, they "go before to judgment" (1 Tim. 5: 24), and Christ, our Advocate, pleads the merits of His precious blood in our behalf.

Thus, day by day and year by year, the sins of God's people are transferred to the sanctuary in heaven, and, as in the type, their removal becomes necessary. The removal of these sins from the sanctuary, as we learn from the type, is the close of the round of service, and is performed in the second apartment on the great day of atonement. This service is called the cleansing of the sanctuary. The sanctuary is cleansed, not from physical impurity, of which there is none in heaven, but from sin. We should remember, also, that the sanctuary has not been polluted by sin *committed in it*, but by sins *transferred* to it through the work of our Advocate, and that such transference is in order to secure their final removal and blotting out, that they may be remembered no more.

The day of atonement in the time of ancient Israel



was a time of solemnity and heart searching. The people of God were instructed to afflict their souls, and it was recognized and observed as a day of special interest and importance. Those who would not observe the day by humbling their hearts and confessing their sins, were to be cut off from among the people. Lev. 16:29-33; 23:27-30. It was regarded as a time of reckoning, or judgment, at which time the cases of all the Israel of God were decided. Those who were truly penitent and sought God as He had commanded, were accepted, and their sins were removed from the sanctuary, and borne by the scapegoat into the wilderness, into a land not inhabited, or a land of separation, as we read in the margin. See Lev. 16:21, 22. That is, by means of the scapegoat, the sins of the truly penitent were finally borne away, or removed, and were thus separated from them. Those who did not afflict their souls and seek the Lord were rejected; their sins came back upon themselves, and they were cut off from among the people.

From this we can plainly see that the work of removing sin from the sanctuary, or the cleansing of the sanctuary on the day of atonement, was a work of judgment. It is also evident that that work was a type, or figure, of the final reckoning with God's people in the judgment, which will decide whose sins will be blotted out, and who will be cut off from among the people, and their names blotted out of the book of life. Rev. 3:5.

Some may think it inconsistent with the character of God and the purity of heaven to have any sin or defilement there. The reader will notice, however, that the angels that sinned were among the inhabitants of heaven, and that sin had its origin there. Says one writer:—

Sin originated with him who, next to Christ, stood highest in the favor of God, and mightiest in power and glory among the inhabitants of heaven. Before his fall Lucifer was the covering cherub, holy and undefiled. The prophet of God declares, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Eze. 28:15. Peace, and joy, in perfect submission to the will of heaven, existed throughout the angelic host. Love to God was supreme, love for one another impartial. Such was the condition that existed for ages before the entrance of sin. . . .

He was not immediately dethroned when he first ventured to indulge the spirit of discontent and insubordination, or even when he began to present his false claim and lying representations before the loyal angels. Long was he retained in heaven. Again and again was he offered pardon on condition of repentance and submission. Such efforts as God alone could make, were made to convince him of his error, and restore him to the path of rectitude. God would preserve the order of the heavens, and, had Lucifer been willing to return to his allegiance, humble and obedient, he would have been reestablished in his office as covering cherub. But, as he stubbornly justified his course, and maintained that he had no need of repentance, it became necessary for the Lord of heaven to vindicate the honor of His throne; and Satan and all who sympathized with him were cast out. See 2 Peter 2:4; Jude 6.

If God permitted Satan and his angels while *committing* sin to remain in heaven for a time in order that His own character might be vindicated, and permitted the sins of His erring but repentant children to be borne by His own dear Son as our sacrifice on Calvary's cross, surely it is reasonable and consistent for God to permit our Advocate to make remembrance of those sins in the temple above, that finally they may be forever removed. We can easily conceive that God can consistently permit the record and remembrance of sin in heaven for a time if His plan provides for its ultimate removal, and a vindica-

tion of His character and His government. This is vastly different from permitting sin or sinners to remain in heaven, throughout eternity.

By the study of the type we are held to the conclusion that Christ will perform a work in the second apartment of the temple in heaven, called the cleansing of the sanctuary, and that it will take place on the great day of atonement. We are not obliged, however, to depend upon logical conclusions, or upon obvious or necessary inferences, for we have positive Scripture testimony which declares that "it was therefore necessary that the patterns of things in the heavens should be purified with these [that is, the blood of calves and goats, Heb. 9 : 19-22]; but the heavenly things themselves with better sacrifices than these." Heb. 9 : 23. This plainly teaches that "the heavenly things" (that is, the true tabernacle and its furniture), "should be purified" (cleansed) "with better sacrifices than these," the "better sacrifices" clearly referring to Christ, whose blood is efficacious in washing away sin and cleansing from all its defilement.

Under the Levitical priesthood there were "many priests, because they were not suffered to continue by reason of death." Heb. 7 : 23. The period of one year was appointed for a complete round of service, closing, as we have seen, on the tenth day of the seventh month, with the service called the cleansing of the sanctuary. Thus the entire work of Christ as Priest was represented by the service of each high priest, before his death should cut short his work. In other words, the Lord designed that the ministration of each high priest should symbolize as fully as possible the service of our Advocate in the heavenly temple.

Heavenly things cannot be perfectly represented by earthly things. For this reason we read, "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect." Heb. 10:1. Those sacrifices "can never take away sins." Verse 11. "But this Man [Christ], after He had offered one sacrifice for sins forever [that is, a sacrifice all-sufficient in merit for all time], sat down on the right hand of God;" "for by one offering He hath perfected forever them that are sanctified [that is, His one offering is amply sufficient to perfect His people]." Verses 12, 14. His offering is said to be "once for all." Verse 10. The same truth is also clearly taught in Heb. 7:26, 27; 9:24-28.

With Christ's work in the true sanctuary, as with His offering, it is "once for all." He ministers "once for all" in each apartment. That is sufficient. His work is efficacious. It need not be repeated. In the type there was a continual daily service throughout the year in the first apartment, till the day of atonement, when the service was concluded by the cleansing of the sanctuary. This represented the work of our High Priest, who continues His service in the first apartment of the true tabernacle till the work begins in the second apartment on the great day of atonement. His work in each apartment is "once for all," as symbolized by each yearly round of service in the type.