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## The Subject Introduced

By Uriah Smith

THE sanctuary—what is it? when is it? where is it? What are its uses, and why? What its relations, and how extensive? What part does it act in the great scheme of human redemption? What prominence is given to it on the inspired pages of the Book of God's revelation to men? What bearing has it upon the interpretation of the prophecies? How is its past history calculated to interest, or how does its present work concern us? What claims has it upon our attention? In what way are our dearest interests connected with it?

The traveler who visits those marked spots where nature has displayed her most marvelous works or her profoundest mysteries, avails himself of the aid of a guide, who has explored each perilous path, knows the way to wonders and beauties hidden from a stranger's eye, and understands what dangers beset the steps of the unwary. We have to some extent explored this remarkable subject, and would be glad to point out to him who has not made it his study some of the beauties we have discovered, though we may have been able to explore but a small proportion of the whole. Those who have acquainted themselves with what the Bible teaches upon this question, will understand the correctness of the following statements. To those who have not, we will offer abundant proof of their truthfulness, if they will go with us in this investigation.

## The Center of the Gospel Plan

Let us then say, by way of anticipation, that the sanctuary is a great central object in the plan of salvation. Next to our Lord himself and his work, it claims our attention, as the place where the wonderful process of a world's redemption is carried forward. There is no one subject which so fully as this unites together all parts of revelation into one harmonious whole. The spokes of a wheel, considered by themselves and apart, may be symmetrical and beautiful; but their uses are made apparent and their utility demonstrated only when, fixed together by a central hub and exterior felloes, they appear as component parts of a perfect wheel. In the great wheel of truth, the sanctuary occupies this central position. In it, the great truths of revelation find their focal point. From it, in every direction, they radiate. It unites the two great dispensations, the Mosaic and the Christian, and shows their relation to each other. It divides with no other subject the high honor of explaining the position and work of our Lord Jesus Christ. Like a brilliant lamp introduced into a darkened room, it illuminates the whole Mosaic economy. In the light of this subject, the books of Moses, with their detail of offerings and sacrifices, their minutiae of rites and ceremonies, usually considered so void of interest and use, if not of meaning also, become animated with life and radiant with consistency and beauty.

## A Key to Prophecy

It is a key to the interpretation of the most important prophecies which are having their fulfillment at the present time. We confidently assert that no person who either ignores this subject or misapprehends it can rightly interpret the prophecies for this time. While, with this subject understood, it is almost as difficult to come to wrong conclusions as it is otherwise impossible to reach correct ones. These may seem like bold and rash assertions; but they are uttered only under the firmest conviction that they can be made good to the mind of every intelligent and candid reader.

We therefore call the attention of all to the subject of the sanctuary as one of great importance, interest, and profit.

It is a subject of great importance on account of the position it holds in the divine plan.

It is one of interest, so intimately is it connected with the work of our redemption.

Received, it will affect the life, to elevate and sanctify, and so be found at last to be one of infinite profit.—Introduction to "The Sanctuary."

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 1, 2.

## The Sanctuary

### The Atonement in Type and Antitype

By Mrs. E. G. White

The apostle Paul, in the epistle to the Hebrews, says: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat."

### The Tabernacle in the Wilderness

The sanctuary to which Paul here refers was the tabernacle built by Moses at the command of God, as the earthly dwelling place of the Most High.

"Let them make me a sanctuary; that I may dwell among them," was the direction given to Moses while in the mount with God. The Israelites were journeying through the wilderness, and the tabernacle was so constructed that it could be removed from place to place; yet it was a structure of great magnificence. Its walls consisted of upright boards heavily plated with gold, and set in sockets of silver, while the roof was formed of a series of curtains or coverings, the outer of skins, the innermost of fine linen beautifully wrought with figures of cherubim. Besides the outer court, which contained the altar of burnt offering, the tabernacle itself consisted of two apartments called the holy and the most holy place, separated by a rich and beautiful curtain, or veil; a similar veil closed the entrance to the first apartment.

In the holy place was the candlestick, on the south, with its seven lamps giving light to the sanctuary both by day and by night; on the north stood the table of showbread; and before the veil separating the holy from the most holy was the golden altar of incense, from which the cloud of fragrance, with the prayers of Israel, was daily ascending before God.

In the most holy place stood the ark, a chest of precious wood overlaid with gold, the depository of the two tables of stone upon which God had inscribed the law of ten commandments. Above the ark, and forming the cover to the sacred chest, was the mercy seat, a magnificent piece of workmanship, surmounted by two cherubim, one at each end, and all wrought of solid gold. In this apartment the divine presence was manifested in the cloud of glory between the cherubim.

### Solomon's Temple

After the settlement of the Hebrews in Canaan, the tabernacle was replaced by the temple of Solomon, which, though a perma-

nent structure and upon a larger scale, observed the same proportions, and was similarly furnished. In this form the sanctuary existed—except while it lay in ruins in Daniel's time—until its destruction by the Romans in A. D. 70.

This is the only sanctuary that ever existed on the earth, of which the Bible gives any information. This was declared by Paul to be the sanctuary of the first covenant. But has the new covenant no sanctuary?

Turning again to the book of Hebrews, we find that the existence of a second, or new



"ON THE RIGHT HAND OF GOD"

covenant, sanctuary was implied in the words of Paul already quoted: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." And the use of the word "also" intimates that Paul has before made mention of this sanctuary. Turning back to the beginning of the previous chapter, we read: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

### The Heavenly Sanctuary

Here is revealed the sanctuary of the new covenant. The sanctuary of the first covenant was pitched by man, built by Moses; this is pitched by the Lord, not by man. In that sanctuary the earthly priests performed their service; in this, Christ, our great high priest, ministers at God's right hand. One sanctuary was on earth, the other one is in heaven.

## Patterns of Things in the Heavens

Further, the tabernacle built by Moses was made after a pattern. The Lord directed him, "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." And again the charge was given, "Look that thou make them after their pattern, which was showed thee in the mount." And Paul says that the first tabernacle "was a figure for the time then present, in which were offered both gifts and sacrifices;" that its holy places were "patterns of things in the heavens;" that the priests who offered gifts according to the law, served "unto the example and shadow of heavenly things;" and that "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."

## A Glorious Type of God's Dwelling Place

The sanctuary in heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. God placed his spirit upon the builders of the earthly sanctuary. The artistic skill displayed in its construction was a manifestation of divine wisdom. The walls had the appearance of massive gold, reflecting in every direction the light of the seven lamps of the golden candlestick. The table of showbread and the altar of incense glittered like burnished gold. The gorgeous curtain which formed the ceiling, inwrought with figures of angels in blue and purple and scarlet, added to the beauty of the scene. And beyond the second veil was the holy Shekinah, the visible manifestation of God's glory, before which none but the high priest could enter and live.

The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God. "The abiding place of the King of kings, where thousand thousands minister unto him, and ten thousand times ten thousand stand before him; that temple, filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration, could find, in the most magnificent structure ever reared by human hands, but a faint reflection of its vastness and glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption, were taught by the earthly sanctuary and its services.

## John's Vision of the Sanctuary in Heaven

The holy places of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the "seven lamps of fire" and the "golden altar," represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened," and he looked within the inner veil, upon the holy of holies. Here he beheld "the ark of his testament," represented by the sacred chest constructed by Moses to contain the law of God.

Thus from a study of this subject is found indisputable proof of the existence of a sanctuary in heaven. Moses made the earthly sanctuary after a pattern which was shown him. Paul teaches that that pattern was the true sanctuary which is in heaven. And John testifies that he saw it in heaven.

## God's Righteous Law the Foundation of His Throne

In the temple in heaven, the dwelling place of God, his throne is established in righteousness and judgment. In the most holy place is his law, the great rule of right by which all mankind are tested. The ark that enshrines the tables of the law is covered with the mercy seat, before which Christ pleads his blood in the sinner's behalf. This is represented the union of justice and mercy in the plan of human redemption. This union infinite wis-

dom alone could devise, and infinite power accomplish; it is a union that fills all heaven with wonder and adoration. The cherubim of the earthly sanctuary, looking reverently down upon the mercy seat, represent the interest with which the heavenly host contemplate the work of redemption. This is the mystery of mercy into which the angels desire to look,—that God can be just while he justifies the repenting sinner, and renews his intercourse with the fallen race; that Christ could stoop to raise unnumbered multitudes from the abyss of ruin, and clothe them with the spotless garments of his own righteousness, to unite with angels who have never fallen, and to dwell forever in the presence of God.

#### Christ Our Intercessor

The work of Christ as man's intercessor is presented in that beautiful prophecy of Zechariah concerning him "whose name is The

sand and three hundred days; then shall the sanctuary be cleansed," unquestionably points to the sanctuary in heaven.

#### What Is the Cleansing of the Sanctuary?

But the most important question remains to be answered: What is the cleansing of the sanctuary? That there was such a service in connection with the earthly sanctuary, is stated in the Old Testament Scriptures. But can there be anything in heaven to be cleansed? In Hebrews 9 the cleansing of both the earthly and the heavenly sanctuary is plainly taught. "Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these," even the precious blood of Christ.

other lot for the scapegoat." The goat upon which fell the lot for the Lord was to be slain as a sin offering for the people. And the priest was to bring his blood within the veil, and sprinkle it upon the mercy seat, and before the mercy seat. The blood was also to be sprinkled upon the altar of incense, that was before the veil.

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited." The scapegoat came no more into the camp of Israel, and the man who led him away was required to wash himself and his clothing with water before returning to the camp.

The whole ceremony was designed to impress the Israelites with the holiness of God and his abhorrence of sin; and, further, to show them that they could not come in contact with sin without becoming polluted. Every man was required to afflict his soul while this work of atonement was going forward. All business was to be laid aside, and the whole congregation of Israel were to spend the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart.

#### The Meaning of This Typical Service

Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the day of atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself and bore them from the sanctuary. Placing his hands upon the head of the scapegoat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people.

#### The Work of Christ Our Great High Priest

Such was the service performed "unto the example and shadow of heavenly things." And what was done in type in the ministration of the earthly sanctuary, is done in reality in the ministration of the heavenly sanctuary. After his ascension, our Saviour began his work as our high priest. Says Paul, "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."

The ministration of the priest throughout the year in the first apartment of the sanctuary, "within the veil" which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at his ascension. It was the work of the priest in the daily ministration to present before God the

runner is for us entered, even Jesus, made an high priest forever." "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of his solemn work—to cleanse the sanctuary.

#### The Cleansing of the Sanctuary in Heaven

As anciently the sins of the people were by faith placed upon the sin offering, and through its blood transferred, in figure, to the earthly sanctuary; so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of his atonement. The cleansing of the sanctuary, therefore, involves a work of investigation—a work of judgment. This work must be performed prior to the coming of Christ to redeem his people; for when he comes, his reward is with him to give to every man according to his works.—"The Great Controversy," pages 411-422.

#### Christ in Type and Shadow

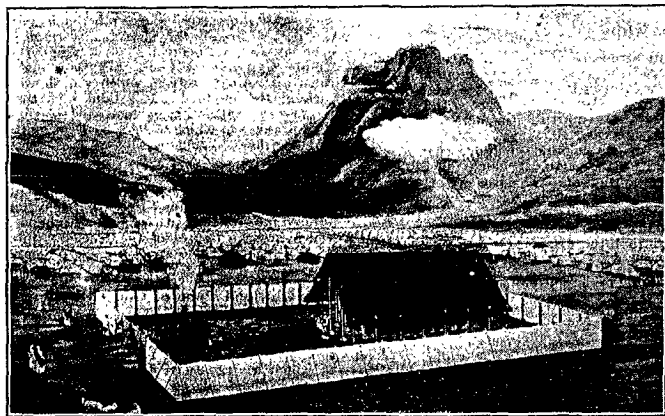
By S. N. Haskell

ETERNITY can never fathom the depth of love revealed in the cross of Calvary. It was there that the infinite love of Christ and the unbounded selfishness of Satan stood face to face. The entire system of Judaism, with its types and symbols, was a shadow of the cross, extending from Calvary back to the gate of Eden, and contained a compacted prophecy of the gospel.

At the present day the person who comes to the study of the New Testament through the interpreting lights of the types and symbols of the Levitical services, finds a depth and richness in the study that are found in no other way. It is impossible to have exalted views of Christ's atoning work if the New Testament is studied without a previous knowledge of the deep, blood-stained foundations in the Old Testament gospels of Moses and the prophets.

"In every sacrifice, Christ's death was shown. In every cloud of incense his righteousness ascended. By every jubilee trumpet his name was sounded. In the awful mystery of the holy of holies his glory dwelt."

In the light shining from the sanctuary, the books of Moses with their detail of offerings and sacrifices, their rites and cere-



THE TABERNACLE IN THE WILDERNESS

Branch." Says the prophet: "He shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his [the Father's] throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both."

"He shall build the temple of the Lord." By his sacrifice and mediation, Christ is both the foundation and the builder of the church of God. The apostle Paul points to him as "the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also," he says, "are builded together for an habitation of God through the Spirit."

"He shall bear the glory." To Christ belongs the glory of redemption for the fallen race. Through the eternal ages, the song of the ransomed ones will be, "Unto him that loved us, and washed us from our sins in his own blood, . . . to him be glory and dominion forever and ever."

He "shall sit and rule upon his throne; and he shall be a priest upon his throne." Not now "upon the throne of his glory;" the kingdom of glory has not yet been ushered in. Not until his work as a mediator shall be ended, will God "give unto him the throne of his father David," a kingdom of which "there shall be no end." As a priest, Christ is now set down with the Father in his throne. Upon the throne with the eternal, self-existent One, is he who "hath borne our griefs, and carried our sorrows," who "was in all points tempted like as we are, yet without sin," that he might be "able to succor them that are tempted." "If any man sin, we have an advocate with the Father." His intercession is that of a pierced and broken body, of a spotless life. The wounded hands, the pierced side, the marred feet, plead for fallen man, whose redemption was purchased at such infinite cost.

"And the counsel of peace shall be between them both." The love of the Father, no less than of the Son, is the fountain of salvation for the lost race. Said Jesus to his disciples, before he went away, "I say not unto you, that I will pray the Father for you: for the Father himself loveth you." God was "in Christ, reconciling the world unto himself." And in the ministration in the sanctuary above, "the counsel of peace shall be between them both." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

#### What Is the Sanctuary?

The question, What is the sanctuary? is clearly answered in the Scriptures. The term "sanctuary," as used in the Bible, refers, first, to the tabernacle built by Moses, as a pattern of heavenly things; and, secondly, to the "true tabernacle" in heaven, to which the earthly sanctuary pointed. At the death of Christ the typical service ended. The "true tabernacle" in heaven is the sanctuary of the new covenant. And as the prophecy of Dan. 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant. At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries. Thus the prophecy, "Unto two thou-

#### Cleansing With Blood

The cleansing, both in the typical and in the real service, must be accomplished with blood: in the former, with the blood of animals; in the latter, with the blood of Christ. Paul states, as the reason why this cleansing must be performed with blood, that without the shedding of blood is no remission. Remission, or putting away of sin, is the work to be accomplished. But how could there be sin connected with the sanctuary, either in heaven or upon the earth? This may be learned by reference to the symbolic service; for the priests who officiated on earth, served "unto the example and shadow of heavenly things."

#### The Service of the Earthly Sanctuary

The ministration of the earthly sanctuary consisted of two divisions; the priests ministered daily in the holy place, while once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary. Day by day the repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. The animal was then slain. "Without shedding of blood," says the apostle, there is no remission of sin. "The life of the flesh is in the blood." The broken law of God demanded the life of the transgressor. The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, "God hath given it you to bear the iniquity of the congregation." Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary.

#### The Great Day of Atonement

Such was the work that went on, day by day, throughout the year. The sins of Israel were thus transferred to the sanctuary, and a special work became necessary for their removal. God commanded that an atonement be made for each of the sacred apartments. "He shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." An atonement was also to be made for the altar, to "cleanse it, and hallow it from the uncleanness of the children of Israel."

Once a year, on the great day of atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration. On the day of atonement, two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, "one lot for the Lord, and the



THE DAILY SACRIFICE

blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead his blood before the Father in behalf of sinners, and present before him also, with the precious fragrance of his own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in heaven.

Thither the faith of Christ's disciples followed him as he ascended from their sight. Here their hopes centered, "which hope we have," said Paul, "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the fore-

monies, usually considered so meaningless and void of interest, become radiant with consistency and beauty. There is no other subject which so fully unites all parts of the inspired Word into one harmonious whole, as the subject of the sanctuary. Every gospel truth centers in the sanctuary service, and radiates from it like the rays from the sun.

Every type used in the entire sacrificial system was designed by God to bear resemblance to some spiritual truth. "The value of these types consisted in the fact that they were chosen by God himself to shadow forth the different phases of the complete plan of

redemption, made possible by the death of Christ. The likeness between type and antitype is never accidental, but is simply a fulfillment of the great plan of God.

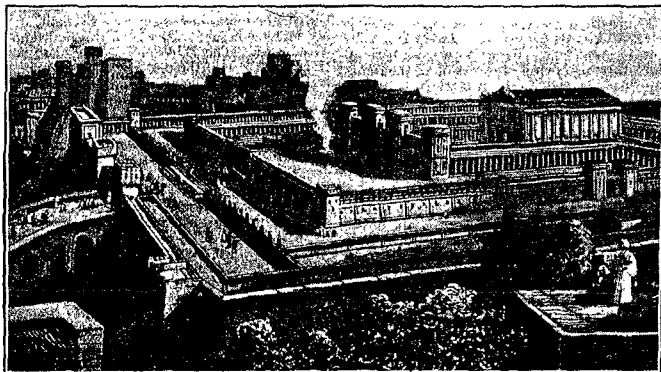
In the cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.

When the woes of life o'ertake me,  
Hopes deceive, and fears annoy,  
Never shall the cross forsake me;  
Lo! it glows with peace and joy.

When the sun of bliss is beaming  
Light and love upon my way,  
From the cross the radiance streaming  
Adds new luster to the day.

Bane and blessing, pain and pleasure,  
By the cross are sanctified;  
Peace is there that knows no measure,  
Joys that through all time abide.

In the cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.



SOLOMON'S TEMPLE

## The Sanctuary

### A Bible Study

#### The Earthly Sanctuary

1. What did God, through Moses, command Israel to make?

"And let them make me a sanctuary; that I may dwell among them." Ex. 25:8.

2. What was offered in this sanctuary?

"In which were offered both gifts and sacrifices." Heb. 9:9.

3. Besides the court, how many parts had this sanctuary?

"And the veil shall divide unto you between the holy place and the most holy." Ex. 26:33.

4. What was in the first apartment, or holy place?

"For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary." Heb. 9:2. "And he put the golden altar in the tent of the congregation before the veil." Ex. 40:26. See also Ex. 30:1-6.

5. What was contained in the second apartment?

"And after the second veil, the tabernacle which is called the holiest of all; which had the golden censor, and the ark of the covenant overlaid round about with gold, wherein was the tables of the covenant." Heb. 9:3.

6. By what name was the cover of the ark known?

"And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee." Ex. 25:21.

7. Where was God to meet with Israel?

"And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony." Verse 22.

8. What was in the ark, under the mercy seat?

"And he wrote on the tables, according to the first writing, the ten commandments. . . . And I turned myself and came down from the mount, and put the tables in the ark which I had made." Deut. 10:4, 5.

9. When did the priest minister in the first apartment of the sanctuary?

"Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services." Heb. 9:6, R. V.

10. Who alone went into the second apartment? how often? and for what purpose?

"But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Verse 7.

11. What were sinners desiring pardon instructed to do?

"And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord, . . . then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering." Lev. 4:27-29.

NOTE.—According to this, if a man sinned in Israel, he violated one of the ten commandments that were in the ark under the mercy seat. These commandments are the foundation of God's government. To violate them is to commit sin, and so become subject to death. 1 John 3:4; Rom. 6:23. But there was a mercy seat reared above these holy and just commandments. In the dispensation of his mercy, God grants the sinner the privilege of confessing his sins and

of bringing a substitute to meet the demands of the law, thus obtaining mercy.

12. What was done with the blood of the offering?

"And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar." Verse 30.

NOTE.—After a person discovered his sin by the law which demanded the death of the transgressor, he first brought his offering, then he confessed his sin while laying his hands on the head of the victim, thus, in a figure, transferring his sin to the victim; the victim was next slain in the court, or outer part of the sanctuary, and its blood put on the horns of the altar and poured at the foot of the altar. In some cases a portion of the offering was eaten by the priest. In this way sins were pardoned, and, in the typical service, transferred to the sanctuary.

#### The Day of Atonement

13. After the accumulation of the sins of the year in this way, what service took place on the tenth day of the seventh month of each year?

"And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, . . . for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16:29, 30.

14. How was the sanctuary itself to be cleansed, and how were the sins of the people to be finally disposed of?

"And he [the high priest] shall take of the congregation of the children of Israel two kids of the goats for a sin offering. . . . And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat." Verses 5-8.

NOTE.—The Hebrew word for scapegoat is Azazel. See margin of verse 8. It is used as a proper name, and according to the opinion of some of the most ancient Hebrews and Christians, refers to Satan, or the angel who revolted and persisted in rebellion and sin.

15. What was done with the blood of the goat upon which the Lord's lot fell?

"Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, . . . and sprinkle it upon the mercy seat, and before the mercy seat." Verse 15.

16. Why was it necessary to make this atonement?

"And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." Verse 16.

NOTE.—Sins were conveyed into the sanctuary during the year by the blood of the personal sin offerings offered daily at the door of the tabernacle. Here they remained until the day of atonement, when the high priest went into the most holy place with the blood of the goat on which the Lord's lot fell; and bearing the accumulated sins of the year in before the mercy seat, he there, in type, atoned for them, and so cleansed the sanctuary.

17. After having made atonement for the people in the most holy place, what did the high priest next do?

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." Verses 20, 21.

NOTE.—The offering of the Lord's goat cleansed the sanctuary. By this offering the sins of the people, transferred there during the year, were, in type, atoned for; but they were not by this offering finally disposed of, or destroyed. The scapegoat, symbolizing Satan, the great tempter and originator of sin, was brought to the sanctuary, and upon his head were placed all these sins which Satan had tempted God's people to commit.

18. What final disposition was made of the sins of the people?

"And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness." Verse 22.

#### This Sanctuary Service a Type of the Work of Christ in the Heavenly Sanctuary

19. What was this earthly sanctuary and its round of service?

"Which was a figure for the time then present." Heb. 9:9. Compare Heb. 9:24.

20. Of what sanctuary, or tabernacle, is Christ the minister?

"A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:2.

21. Of what was the blood of all the sacrifices of the former dispensation only a type?

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:12. See Eph. 5:2.

NOTE.—Through the sacrifices and offerings brought to the altar of the earthly sanctuary, the penitent believer was to lay hold of the merits of Christ, the Saviour to come. In this way, and in this way only, was there any virtue connected with them.

#### The Close of the Earthly Service

22. At the death of Christ, what miraculous occurrence signified that the priestly work and services of the earthly sanctuary were finished?

"Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom." Matt. 27:50, 51.

NOTE.—Type had met antitype. The shadow had reached the substance. Christ, the great sacrifice, had been slain, and was about to enter upon his final work as our great high priest in the sanctuary in heaven.

The priestly work in the earthly sanctuary was typical of the work of Christ in the heavenly sanctuary. In the earthly, the atonement was performed on the last day of the ceremonial year. All who did not then have their sins atoned for were "cut off," and the camp was cleansed from sin. The atonement day was virtually a day of judgment for Israel, and the people whose sins had been

atoned for were free from sin, and could enter upon the services of the new year clean in the sight of God. This work was kept up year after year. In the antitypical service the sacrifice is offered but once; and but one atonement, or cleansing, of the heavenly sanctuary can be made, which must take place at the time assigned of God for it. And when the great atonement, or cleansing, of the heavenly sanctuary has been made, God's people will be forever free from sin, and the fate of all will be forever sealed. See Rev. 22:11. This, as in the type, will be a day of judgment.

The round of service in the earthly sanctuary was God's service. It had to do with the sins of the people; not that the blood of the sacrifices offered there could in itself take away their sins, for it is expressly said that it could not. Heb. 10:4. It could, however, show their faith in the efficacy of Christ's blood yet to be spilled, to which the sanctuary work was intended constantly to direct their minds. The work there was a type, or shadow, of Christ's atoning work, and, as such, carries with it a significance that cannot be overestimated. Upon a correct understanding of the type depends a correct understanding of the antitype. The entire sanctuary service was an object lesson of most important and vital gospel truth—that of man's salvation and the atonement of sin.

#### The Service of Christ in Heaven for Us

23. What relation does the earthly sanctuary sustain to the heavenly?

"Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. 8:5.

24. By what comparison is it shown that the heavenly sanctuary will be cleansed?

"It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 9:23.

25. When Christ has finished his priestly mediatorial work in the heavenly sanctuary, what decree will go forth?

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11.

26. What event is directly connected with the blotting out of sin and the final refreshing from God's presence?

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:19-21.

27. According to the view of the judgment presented to Daniel, what is to be given to Christ while still before the Father?

"I saw . . . and, behold, one like the Son of man came . . . to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." Dan. 7:13, 14.

28. What will occur when the Lord descends from heaven?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

29. What statement immediately following the announcement mentioned in Rev. 22:11, indicates that a judgment work had been in progress before Christ comes?



THE SERVICE IN THE TEMPLE

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

NOTE.—The typical sanctuary service is fully met in the work of Christ. As the atonement day of the former dispensation was really a day of judgment, so the atonement work of Christ will include the investigation of the cases of his people prior to his coming to receive them unto himself.

30. Is there a specified time for the cleansing of the heavenly sanctuary?

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.



31. How may one know that this does not refer to the earthly sanctuary?

"He said unto me, Understand, O son of man: for at the time of the end shall be the vision." Verse 17.

NOTE.—The prophetic period of 2300 days

(years) extends to A. D. 1844, while the divinely appointed services of the earthly sanctuary ceased at the cross (Dan 9:27; Matt. 27:50, 51), and the sanctuary itself was destroyed in A. D. 70, when Titus captured Jerusalem.

## The Subject Concluded

By Uriah Smith

We are now prepared to take a retrospective view of this important subject. The questions proposed in the beginning of this work, are now answered.

To the question, "The sanctuary—what is it?" the answer has been plainly found. It is not the earth, not the land of Palestine, not the church; but, as revealed to us in the Scriptures, it is, first, the dwelling which the Lord provided for himself here among men, in the tabernacle of Moses, and afterwards in the temple of Jerusalem; and, secondly, we behold it as the temple of God in heaven, his dwelling place on high.

To the question, "When is it?" the answer has come. In all its most important aspects, it is now. Beginning with Moses, fifteen hundred years before Christ, it becomes an object of ever-increasing interest, till, as we reach our own generation, and the work connected with it is about to close, the issues there to be decided make it an all-important center of consideration and study.

To the question, "Where is it?" the answer is equally plain. During the typical dispensation, it was here upon earth; in the present antitypical dispensation, it is in heaven.

"What are its uses?" It is the center around which all the worship of God revolves, and to which every act of devotion points. "And why?"—Because it is the habitation of God, and there in the most holy, he placed the transcript of his will, the ten commandments; and there on the mercy seat, the cover of the ark, is the focal point in the work of redemption, where mercy and truth meet together, and righteousness and peace kiss each other. There reposes the law which shows transgression; and there is presented the blood which satisfies the law, and, so far as the sinner's record is concerned, blots out the sin.

"What are its relations, and how extensive?"—It relates to everything in the plan of salvation, and has to do with every individual who comes within the range of Christ's redeeming work.

"What prominence is given to it on the inspired pages of the Book of God's revelation to men?"—Great prominence. The word occurs one hundred and forty-four times, not merely as casual mentions, but often as the theme of the discourse itself.

"What bearing has it upon the interpretation of the prophecies?"—A bearing the most intimate. It shows that no prophetic period reaches to the coming of the Lord, but only to the short but indefinite work called the cleansing of the sanctuary, which just precedes that coming. It thus saves us from the folly of time setting. It clears up and explains the mystery of the disappointment in the past advent movement. Mistaking the sanctuary to mean the earth, it was supposed that the cleansing of the sanctuary meant the purifying of the earth by fire; and as the Lord is to be revealed in flaming fire, it was argued that the Lord must then come. Hence the coming of the Lord was looked for at the end of the 2300 days, in 1844. But the prophecy only says, "Then shall the sanctuary be cleansed," which we now see to be the closing work of our High Priest in the temple above. It explains the parable of the wedding garment (Matt. 22:11-13), shows where that preliminary work of judgment comes in, which must precede the coming of Christ, and shows how and when that sentence which eternally fixes every man's condition, whether he be filthy or righteous, unjust or holy, can go forth before the Lord appears. Rev. 22:11.

"How is its past history calculated to interest, or its present work concern, us?" Its past history interests us because it is the textbook from which we learn the nature of the work of our great High Priest above and the manner of his ministration; and its present work concerns us, because, in connection with the declaration of the prophecies concerning it, we learn more definitely than from any other source our proximity to the end. "In what way are our dearest interests connected with it?" Our dearest interests

are there because there is our only hope of life and salvation. There is to be found the only means that can cleanse our souls from guilt, and there the only Advocate who can plead our cause. If we accept his mediation on the free terms offered, our cases will go well; if we reject it, all is lost. The court is now sitting; its session soon will close, and its eternal decisions be rendered.

These are the claims it now has upon our attention, the strongest and most urgent that can ever be brought to hear upon men.

### A Central Point of Interest

All through its history are epochs of interest. It was a point of great interest when the tabernacle was first erected in this world of ours, and an outward symbol of the work of salvation was given to men.

It was a point of interest when the tabernacle gave place to the larger and more glo-

up of the Papacy, to the Dark Ages, when the Waldenses and other few faithful witnesses in obscurity and concealment kept the light of God's truth alive in the world? Has it come down to the great Reformation, to the times of Luther? of the Wesleys? We know not. We know only that it is passing down somewhere through these generations, and rapidly approaching the living, when our cases will come up for decision, and our destiny be decided forever. And here we now stand waiting; may we not also say preparing?

### A Glorious Deliverance From Sin

But with considerations of such thrilling interest even as these, our view of this subject does not end. We go forward a little in the future, and behold the sins of all the righteous loaded upon the head of the antitypical scapegoat, to be put away forever. We see Satan hound, and the saints forever free from his power. This is a point of transcendent interest to all the righteous. Then we take our first drafts from the cup of immortality. Our sins are borne away. They come up to trouble us no more. We cannot recall them; and even God says that he will forget them. He who instigated them will then have received them back again. Here the serpent's head is effectually bruised by the seed of the woman. Here the strong man armed (Satan), who has been shutting

beings whatsoever, no higher or greater moral law than the law of love can be conceived. Universal justice and benevolence are included in its range, and eternal harmony in its results. Upon its fulfillment depends the union or unity of the moral universe. No sacrifice therefore of this principle can pass unchecked in a universe which deserves the name. Order and unity must prevail, or the system perish.

"Revelation exhibits the restoration and establishment of the supremacy of the moral law."

"Herein it crowns the system of nature with perfection and completeness. The law of subordination leads up, step by step, to the supremacy of the moral law. But though in the world system the moral law is supreme by right, it is not supreme in fact. Its rule is disregarded and overthrown. The Bible unfolds the plan, and traces the story of the restoration of its supremacy. The order followed in securing this result includes:—

"1. The authoritative republication of the moral law.

"2. The historic demonstration of its inability to produce the holiness it commands.

"3. The shadowing and predicting of the mediatorial method by which God designed to accomplish the required restoration.

"4. The perfect fulfillment of the moral law, and satisfaction of its righteous claims, by the Son of God in human nature.

"5. The restoration of the supremacy of the moral law in the hearts and lives of his redeemed and renovated people, who walk not after the flesh, but after the Spirit.

"The Bible is the story of a rebellion vanquished and subdued. It is the account of the victory of the divine goodness. In its volume evil is overcome by good. The cross conquers. Love overcomes. The hand that holds the scepter was pierced on Calvary. The universe worships at the feet once fastened to the shameful tree. The anthem of its praise is, 'Worthy the Lamb! Through Jesus Christ all things are subjected to God. And when that subjection is complete, the Son himself shall give up the kingdom to the Father, that God may be all in all.'"

"Thus the natural and the spiritual form one system. One law of subordination reigns throughout.

"1. Inorganic nature subserves the organized world.

"2. In the vegetable kingdom inferior forms of life subserve superior forms.

"3. The vegetable kingdom subserves the animal.

"4. Lower animal races subserve the interests of higher.

"5. The material world subserves the mental.

"6. The physical subserves the moral.

"7. In the realm of mind all is subordinated to moral law.

"8. Moral law, though supreme in the world by right, is not supreme in fact.

"9. Revelation exhibits the restoration and establishment of the supremacy of the moral law.

"10. Revelation further traces the progressive subjection of 'all things' to Christ, by whom the moral law is established, and through Christ to God, for 'he must reign, till he hath put all enemies under his feet.'"

"The revealed system is thus in strict continuity with the natural, and rests on the immutable rock of man's moral nature, and the indisputable facts of his history and condition. Conscience is indestructible. The moral law written in the human heart abides forever. The system which restores its supremacy is self-evidenced as divine."—"Creation Centered in Christ," H. Grattan Guinness, D. D., London, Hodder & Stoughton, 1896, pages 77, 82, 83.

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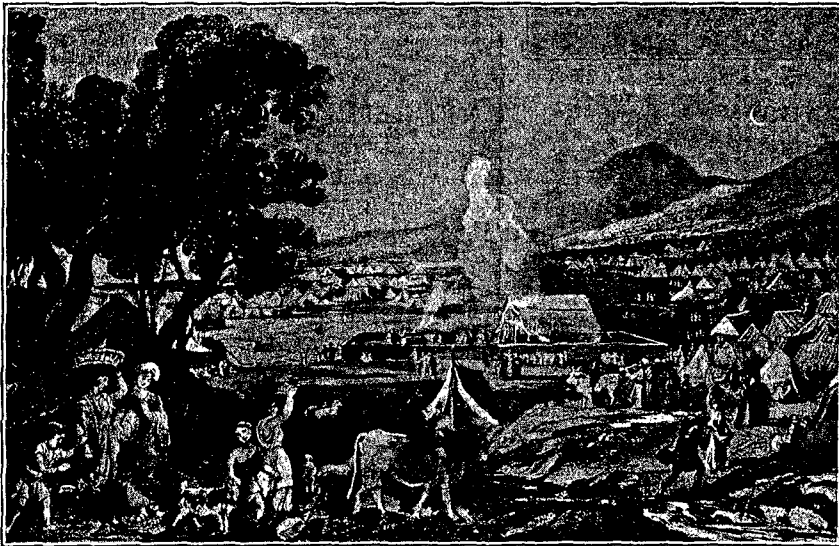
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THE FEAST OF TABERNACLES

rious structure of the temple, and when in the dedication of that temple the most imposing religious ceremony was performed which the world has ever witnessed.

It was a point of still greater interest when the typical dispensation closed, and a transfer was made from the sanctuary below to the sanctuary on high. Henceforward we come directly to Jesus, the Mediator of the new covenant, and turn our attention to Jerusalem above.

A point of still deeper interest to us was reached when, at the end of the 2300 days in 1844, the time came for the cleansing of the sanctuary, and the ministration was moved from the holy into the most holy place. Then the temple of God was opened in heaven. Then was discerned, by faith, the ark of God's testament there. Then the position of the moral law was seen, enthroned in the very presence of Jehovah, immutable, eternal. Then was discovered the connection between this subject and the seal of the living God, the sealing work, the last message of mercy, and the closing up of the great advent movement of the present generation. Then the foretold judgment hour began, and the church entered upon the great Sabbath reform. With this subject all portions of the message are connected; this is the grand center and citadel of the present truth.

### The Close of Human Probation

Then it was seen that the time of probation could last but a little longer; for the final work in the sanctuary must be brief. Should it be otherwise, it would destroy the type, and show in the plan and work of God a want of consistency and harmony, which we know does not exist. And already for many years this work has been going forward. We understand that, beginning with the human race at the opening of the world's history, the examination passes down through successive generations, in consecutive order, till at length the cases of the last generation, the living, are reached, who come latest into this investigative judgment, and the work closes. And what generation has the work now reached? Has it come down to the age of Noah? of Abraham? of Job? of Moses? of Daniel? Has it reached the age of the apostles and the early Christians? Are their cases now in review before the great tribunal above? Has it come down to the setting

up even the followers of Christ in his prison house, the grave, for six thousand years, will be bound by a stronger than he (Christ), and his house be spoiled of its precious treasures. Then will the tares have been bound in bundles for the burning, and the wheat have been gathered into the heavenly garner. Then our High Priest will have come forth from the sanctuary to pronounce the everlasting blessing upon his waiting people. Then we shall have come, not by faith merely, but in deed and in truth, unto Mt. Zion, and the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. Then will the redeemed, placing the foot of triumph upon the world, the flesh, and the devil, raise their glad voices in the song of Moses and the Lamb. Glorious and longed-for day! The Lord hasten it in his time.—Conclusion of "The Sanctuary."

## The Relation of the Ministry of Christ to the Law of God

The ministry of Christ, our High Priest, in the heavenly sanctuary, has special reference to the law of God enshrined within the ark of the covenant in the most holy place. The purpose of Christ's atoning work and his ministry is to take away sin, and "sin is the transgression of the law." Not only is sin forgiven by virtue of the sacrifice made on the cross and pleaded in the heavenly sanctuary, but according to the new covenant promise, the law of God is to be written in the heart, that it may be revealed in the life. Thus the final aim of the priestly mediation of Christ is the restoration of the supremacy of the moral law. That the Bible exhibits the restoration of such supremacy is clearly set forth in the following extract:—

"As central in the moral world, which is itself central in the material, the moral law holds the central place in the universal system. It is the law of laws. Characterized by the unbiased and unswerving uprightness, straightness, or equity of its dictates, it is known as the law of righteousness. Righteousness is simply rightness. In its ultimate analysis this law of rightness is love, the purest, highest, and most comprehensive of all principles. Its exclusions and inclusions embrace the entire realm of morality. Love worketh no ill. Love worketh all good. No more comprehensive moral principle can therefore exist. As applicable to all moral