

that would be done in the heavenly sanctuary by the Saviour of mankind, when he should officiate as our High Priest. The whole Jewish economy was a compacted prophecy of the gospel. Every act of the priest in the shadowy service, as he went in and out, was a prophecy of the Saviour's work when he entered heaven as our High Priest. "It was the gospel in figures," the Lord's object lesson or kindergarten for the "children" of Israel. They had become children in understanding, and in order to reach them God taught in a way that the senses could grasp the gospel. (SDP 138.3).

THE WILDERNESS TABERNACLE

Man finally became so depraved that he failed to see light flashing from the Levitical laws and sacrificial offerings, and when the antitype of all their offerings came, they rejected Him. Let us in imagination go back to the wilderness tabernacle, and see if we can discern the glorious gospel of Christ shining from the Jewish economy. A man enters the outer court with a lamb, which he brings to the door of the tabernacle. With solemn awe, and eyes raised to heaven, he lays his hand upon its head, while his moving lips, like Hannah's of old, betray the burden of his heart. Then he lifts the knife, and takes the life of the sacrifice. His faith lays hold of the bleeding Lamb of Calvary, and his sin rolls from off his burdened heart onto the great Sacrifice. The blood is carefully caught; every drop is precious, for by faith he views the real sacrifice. The priest meets him, takes the blood of the sacrificed life, and passes from sight within the first veil, while the worshiper awaits with anxiety his return. (SDP 139.2).

In childhood his father had told him of 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 cherubim of glory shadowing the mercy seat;" that at times the bright glory of the shekinah above the mercy seat shone out and filled the sanctuary. He had been told of that mystical table, with its twelve loaves covered with frankincense; also of the beautiful candlestick, whose seven lamps were ever burning; how the golden plated walls on either side reflected the light, and like great mirrors reproduced again and again the brilliant hues of the richly embroidered curtains with their shining angels.

Before the second veil, which concealed the sacred ark, he pictured the altar, from which the fragrant incense constantly ascended. By faith he sees the priest place the blood of the atoning sacrifice upon the horns of the altar. His faith looks past the shadowy service to the time when Christ

shall plead his blood in the heavenly sanctuary. It is the gospel of a crucified and risen Saviour that he beholds in the object lesson he himself is helping to carry out. (SDP 140.1).

THE RANSOMED LIFE

Soon the veil is lifted, and the priest returns. The offering has been accepted. The priest has made atonement for him, and he is forgiven. In the joy and freedom of forgiveness he prays: "O that the influence of all my sins might be forever wiped away!" when lo, he sees the priest go to the brazen altar in the court, and "pour out all the blood at the bottom of the altar." As he sees that blood, precious to him, because it represents his own ransomed life as well as the sacrificed life of the Saviour, poured upon the ground, his heart bounds with joy. He grasps the fact that the decree, "Cursed is the ground for thy sake," is met in Christ, and that the promised Saviour will finally cleanse the earth from all the effects of his sins.

The body of the lamb still lies near the door of the sanctuary, where the life was taken. He next turns to it, and with a sharp knife separates from the meat every particle of fat—"All the fat that covereth the inwards, and all the fat that is upon the inwards," etc. "All the fat is taken away, and the priest burns it upon the altar of burnt offering for a sweet savor unto the Lord." The fat is burned as a type of the final destruction, when "the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20. (SDP 140.2).

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The Sanctuary Truth

Daniel 9: 1-27
Part 3

Since a misunderstanding of the sanctuary question led to the disappointment in 1844, it seems proper to devote one chapter to the consideration of this all-important subject. (SDP 134.1).

THE THREE TEMPLES

Three sanctuaries, or temples, are brought to view in the Bible. The first is the heavenly sanctuary, where God reigns upon his throne, surrounded by ten thousand times ten thousands of angels. This temple was opened to the wondering gaze of the lonely seer on the Isle of Patmos, and also to Moses on Mount Sinai. The second, or earthly, sanctuary was a miniature model of the heavenly one, in which the priests served unto the example and shadow of the service in the heavenly temple. For more than fourteen hundred years, God designed that the service should be in the shadowy sanctuary. The time came when those following the shadow reached the substance. (SDP 134.2)

Two days before the crucifixion, Christ slowly and regretfully left the temple for the last time. The priests and rulers were struck with terror as they heard his mournful words: "Behold your house is left unto you desolate." The beautiful structure remained until a. d. 70, but it had ceased to be the temple of God. The Father showed by an unmistakable sign that the glory had departed. When the words, "It is finished," were pronounced by the Sufferer upon the cross, the veil of the temple was rent from the top to the bottom by unseen hands. Terror and confusion prevailed. The knife raised to slay the sacrifice fell from the nerveless hand of the priest, and the lamb escaped. (SDP 134.3).

Henceforth the sinner need no longer wait for a priest to offer his sacrifice. The great Sacrifice had been made. Every child of Adam could accept his atoning blood. The way into the heavenly temple was now made manifest. The heavenly had taken the place of the earthly sanctuary. Hereafter man's faith was to enter within the veil, where Christ officiated. The third temple brought to view in the Bible is the temple of the human body. The Jews had lost sight of the fact that their bodies were to be the temples of the Spirit of God; and when the Saviour said, "Destroy this temple, and in three days I will raise it up," they thought only of the massive structure of marble and stone, and replied that it had taken forty-six years to build the temple, not perceiving that "he spake of the temple of his body." (SDP 135.2).

Glorious rays of light shine from the heavenly sanctuary upon those who study the typical work in the earthly. These rays, when gathered into the temple of the body, reflect the character of our great High Priest in the heavenly courts.

EVIL NATURE MUST DIE

In the beginning the body of man was created to be a dwelling place for the Holy Spirit; but Satan gained possession, and man partook of an evil nature. Before the body could again become a fit temple for the Spirit of God, the evil nature must die. Christ offered his life for the sinner, and before the foundation of the world he was counted as a "Lamb slain." That man in his fallen condition might comprehend this gift, and understand the work of redemption, the sinner that longed to crucify "the old man," the evil nature, was directed to bring an innocent animal, and take its life, as an object lesson of the Lamb of God, and also to illustrate the fact that the evil nature of the sinner must die, in order that the Holy Spirit might dwell within. (SDP 135.4).

Before the gate of the garden of Eden, Adam and his family presented their offerings. Their clear minds grasped by faith the promise of the Redeemer, who would again open to them the joys of the garden. Adam by faith looked forward to the time when the Saviour would lead him once more to the Tree of Life, and bid him pluck and eat of its life-giving fruit. As he took the life of the innocent lamb, and saw by faith the "one sinless Man," suffering death for him, his heart went out in love and gratitude to God for his wonderful love, and for a time he forgot the terrible sorrow that weighed upon his soul. Every falling leaf, while it taught the death of Christ, was also a constant reminder to him that his sin had brought death into the hitherto perfect earth. (SDP 136.1).

THE PERFECT WORSHIP MARRED

While man lived near God, the altars were lighted by fire from heaven. But this perfect worship was marred. Cain's mind became so blinded by sin that he failed to grasp the infinite sacrifice. Satan convinced him that God was an austere judge, demanding service. The love and sacrifice of the Saviour were overlooked. Cain and Abel each brought an offering to the gate of the garden; but the desire of the two hearts was greatly different. Abel brought a lamb, and as he took its life, his faith laid hold of the Lamb of God. The lamb was laid upon the altar, and fire flashed from the shining sword of the cherubim guarding the way to the Tree of Life, and the sacrifice was consumed. (SDP 136.2).

Cain brought an offering of fruits. There was nothing in his offering that typified the dying Lamb of Calvary. No innocent life was taken in exchange for his forfeited life. He waited for the fire to consume it; but there was nothing to call forth the fire from the heavenly Watcher. There was no

sweet love, no longing for deliverance from the thralldom of sin and death. (SDP 137.1).

CHARACTER INSTEAD OF AGE

Cain and Abel are a type of all worshipers from that time to the present. The followers of Cain multiplied ceremonies, and made offerings to the sun and various other objects. In it they overlooked the all-important principle that self must die, and that Christ must live in the temple of the human body. Anciently each family erected its own altars. The father was priest of the household, and was succeeded by the eldest son. At times sin separated the eldest from the family, and character, instead of age, decided who should act as priest. (SDP 137.3).

Jacob knew the character of the one great High Priest; and as he lay with his head upon the stone in Bethel, and watched the angels ascending and descending upon that glorious ladder, he also saw the Lord above it. He beheld his glorious vestments, and in imitation of those garments he made Joseph a "coat of many colors." The other sons of Jacob could not comprehend these beautiful truths. Even the coat was an object of hatred to them. When the brothers sold Joseph, they dipped the coat in blood, and its beauty was marred. The future revealed that Jacob had read aright the character of Joseph, for in the midst of Egyptian darkness he reflected the light of heaven. He was a temple for the indwelling of the Spirit of God. (SDP 137.4).

When Israel came out of Egypt, their minds were so beclouded by sin that they no longer saw the promised Saviour in the simple offerings. God then said: "Let them make me a sanctuary, that I may dwell among them." Six days were spent by Moses on the mountain side in deep searching of heart; then the thick cloud of glory covering Mount Sinai broke forth like devouring fire in the eyes of all Israel, and Moses was ushered into the presence of Deity. Before his wondering gaze was spread out the beauties of the heavenly sanctuary. Forty days the Lord communed with him, giving minute directions in regard to building a shadow of that heavenly structure upon the earth. In the midst of the idolatry of Egypt, Israel had lost the spiritual truth that the body was the dwelling place for the Holy Spirit. Neither could they form any conception of the work done in heaven for sinful man. (SDP 138.1).

To reach man in his fallen condition, God directed the building of the earthly tabernacle, that humanity might become acquainted with the nature of the work in the heavenly sanctuary. In this building, men divinely appointed were to perform in the sight of the people a shadow of the work