

## THE SANCTUARY

Wann Fanwar

The Sanctuary has been a major preoccupation with Adventists throughout the history of the Church. Not only does it underpin the theology of the Church, it defines it. The truths that arise from the study of the Sanctuary provide a unique theological perspective to Adventism. In this study the Sanctuary will be explored in depth in order to fully grasp its significance and implications to contemporary Adventism.

### SANCTUARY MODELS

When referring to the Sanctuary, we must contend with 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 these models provides its vision of the same truth. This is done both architecturally and theologically. Due to time constraints, this seminar will explore only the Sanctuary of Moses, Solomon's temple, and Ezekiel's temple vis-à-vis the truths of the Sanctuary.

#### The Sanctuary of Moses

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 (Hebrew *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 built to a precise pattern, one revealed by God himself (see also 25:40 & 26:30). 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 (*shulkhan*)
  - The lampstand (*menorah*)
- Chapter 26     The Tabernacle (*mishkan*)
- Chapter 27     The golden altar (*mizbeakh*)
  - The courtyard (*khatsar*)
  - The anointing oil
- Chapter 27     The priestly garments
- Chapter 28     The consecration of the priests
- Chapter 30     The altar for burnt offering (*mizbeakh*)
  - 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 specialists

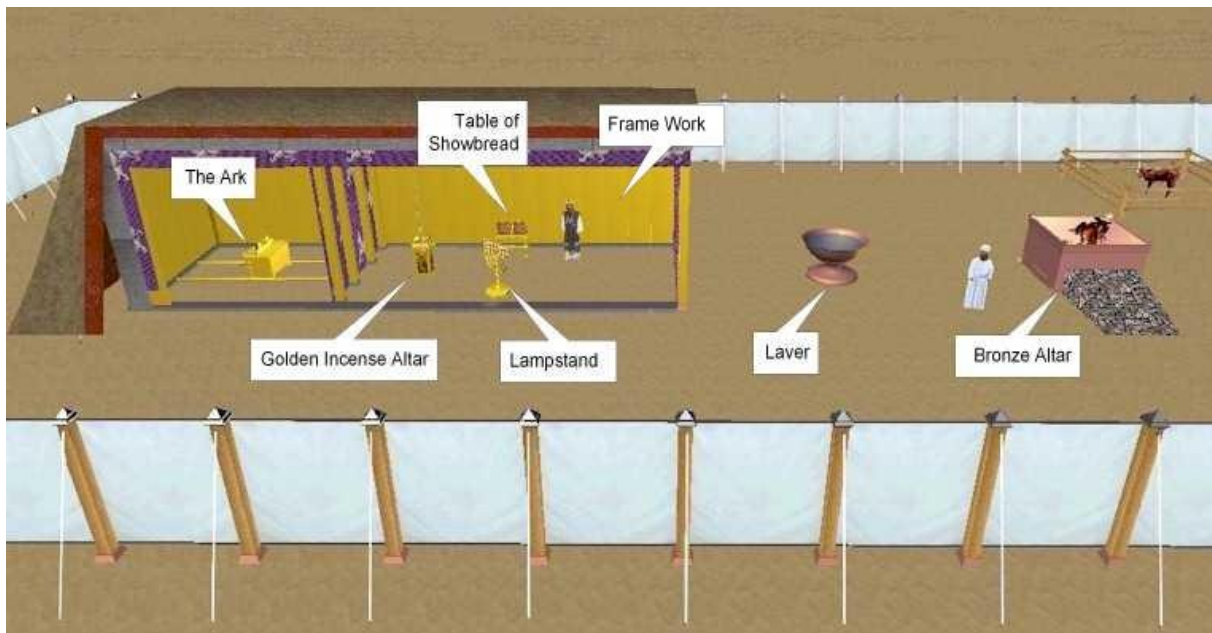
(\*Note the envelope effect of chapters 31 and 35/36A)

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 38B The courtyard
- 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. The various articles of furniture were located as follows: the altar of burnt offering and the basin were located in the courtyard; the table, the lampstand, and the golden altar were located in the Holy; and the Ark was located in the Holy of Holies (see the diagram below).

[[http://www3.telus.net/public/kstam/en/tabernacle/details/setup\\_tabernacle.htm](http://www3.telus.net/public/kstam/en/tabernacle/details/setup_tabernacle.htm).]



The descriptions in 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.

[[https://www.google.co.th/search?rlz=1C1AVFC\\_enTH754TH754&biw=1536&bih=759&tbm=isch&sa=1&ei=ZktEWOs4C4mNvQT\\_opSoBQ&q=timnah+tabernacle&oq=timnah+tabernacle&gs\\_l=psy-](https://www.google.co.th/search?rlz=1C1AVFC_enTH754TH754&biw=1536&bih=759&tbm=isch&sa=1&ei=ZktEWOs4C4mNvQT_opSoBQ&q=timnah+tabernacle&oq=timnah+tabernacle&gs_l=psy-)

ab.3...215909.219417.0.219689.17.17.0.0.0.0.131.1732.8j9.17.0....0...1c.1.64.psy-ab..0.8.931...0j0i67k1j0i30k1j0i24k1j0i10i24k1.0.OnQ6\_RhU3NU#imgrc=3NKIz-IOs9AEwM:]

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.



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 the High Priest which included a white robe, a blue tunic called an 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."



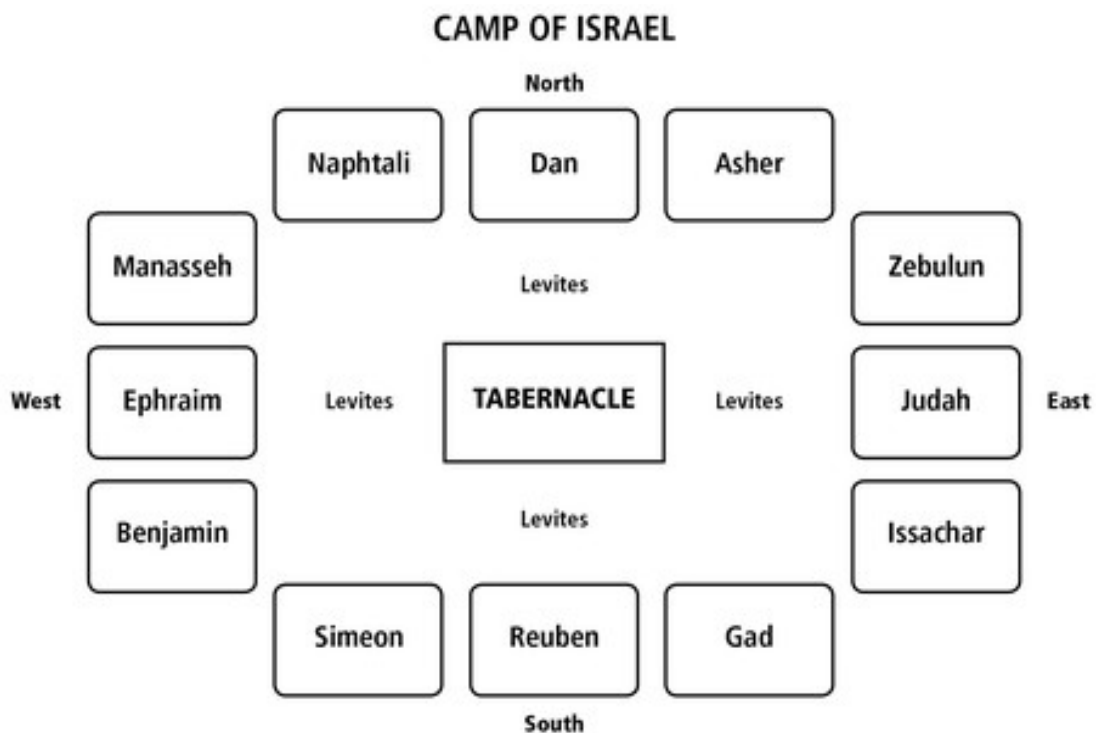
The entire Sanctuary was in reality a rather large tent arranged according to the instructions given by God to Moses. To the uninitiated it would have appeared as simply an oversized tent. However, its sheer size would have clued any passer-by that this was no ordinary tent. The most unique thing about 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 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 from outside its precincts proper.



*Numbers 2-3*

In Exodus we encounter the architectural plans for the Sanctuary. By contrast, Numbers presents an organisational view of the Sanctuary especially as this concerns the living arrangements around the Tabernacle. Immediately around and outside of the Sanctuary precinct (which was ringed by linen curtains) lived the Levites and the priests (the priests occupying the area east of the Sanctuary, right in front of the entrance). Beyond that lived the Israelites who were organised into four groups of three tribes each and the four groups occupied the four sides of the whole camp (i.e., east, north, west, and south). This arrangement carried its own significance especially as this pertains to the idea of holiness. The entire camp was considered sacred space but as one progresses inward the degree of holiness increases proportionately until the Holy of Holies is reached. This also applied to the people as a whole with the High Priest representing the highest degree of holiness. Likewise, the objects became increasingly holier with the Ark of the Covenant being the holiest object. This idea of holiness affected space, objects, and persons. Below is a diagram of the camp of Israel.

[\[https://www.lds.org/manual/old-testament-seminary-teacher-manual/introduction-to-the-book-of-numbers/lesson-61-numbers-1-10?lang=eng\]](https://www.lds.org/manual/old-testament-seminary-teacher-manual/introduction-to-the-book-of-numbers/lesson-61-numbers-1-10?lang=eng)



## Solomon's Temple

Eventually, the wilderness Tabernacle was replaced by a solid structure Temple. While King Solomon is credited with the building of the temple, it was his father David who actually first explored such a possibility and prepared for its eventual construction. Since God forbade him from building the temple, David ensured that when Solomon became king he would have a head start on the project. The accounts for this temple project are recorded in 1 Kings 6; 1 Chronicles 22; 28-29; and 2 Chronicles 2-7.

According to 1 Chron 28:12-18, the temple was built according to divinely revealed plans and again the word *tabnith* is employed. Upon closer examination, however, it is observed that there were substantial differences (architecturally and organisationally) from the wilderness Tabernacle. The dimensions of the whole structure were far larger than those of the Tabernacle. There were several courts attached to the temple and there were multiple furnishings in some instances (e.g., 10 tables, 10 lampstands, 10 basins). Certain features (like the two front pillars, the two additional cherubs, and side rooms) that did not exist in the Tabernacle were added and a portable tent was replaced by an immovable temple. Nevertheless, the basic three-part structure of the Tabernacle was adhered to and the Holy of Holies retained its cubical structure. In conjunction with all these descriptions, a clearer picture about the clergy emerges. By this stage there were 24 functional orders of priests and the Levites were organised according to specialised functions with a special group (the musicians) organised into 24 orders of 12 for a total of 288. The following illustrations respectively depict a cut-away diagram of Solomon's temple and a picture of the same temple from the Holy Land Museum reconstructed scale model in Jerusalem.

[\[http://www3.telus.net/public/kstam/en/default.htm\]](http://www3.telus.net/public/kstam/en/default.htm)

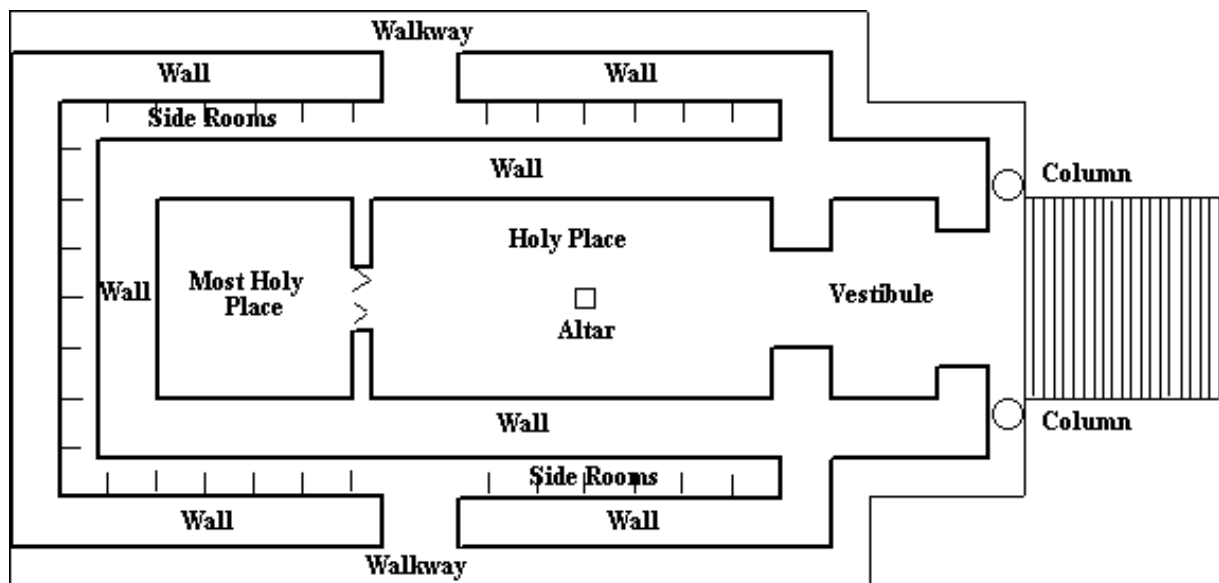




### Ezekiel's Futuristic Temple

In Ezekiel 40-48 there is a lengthy description of another temple. Ezekiel was an exilic prophet whose ministry was conducted largely in exile, in Babylon. Not long after Ezekiel was taken captive to Babylon (c. 597 BC), Jerusalem and its temple were destroyed (c. 586 BC) by the armies of King Nebuchadnezzar. In light of these historical events, it is evident that there was no Israelite temple in existence when Ezekiel had his visions. Subsequent history reveals that no temple of the type pictured in Ezekiel ever became a reality. Further, inter-textual evidence demonstrates that Ezekiel's vision is eschatological in nature and that this temple vision is closely related to visions in the Apocalypse (as will be seen later). It may be safely concluded that Ezekiel's temple is a purview of eternal realities couched in known metaphors. This temple bears a certain correspondence to the temple of Solomon and even the Tabernacle, namely its three-part structure and the idea that the vision addresses both architectural and organisational realities. The following diagram illustrates the basic floor plan of this temple. (From Thomas L. Constable, "Expository Notes")

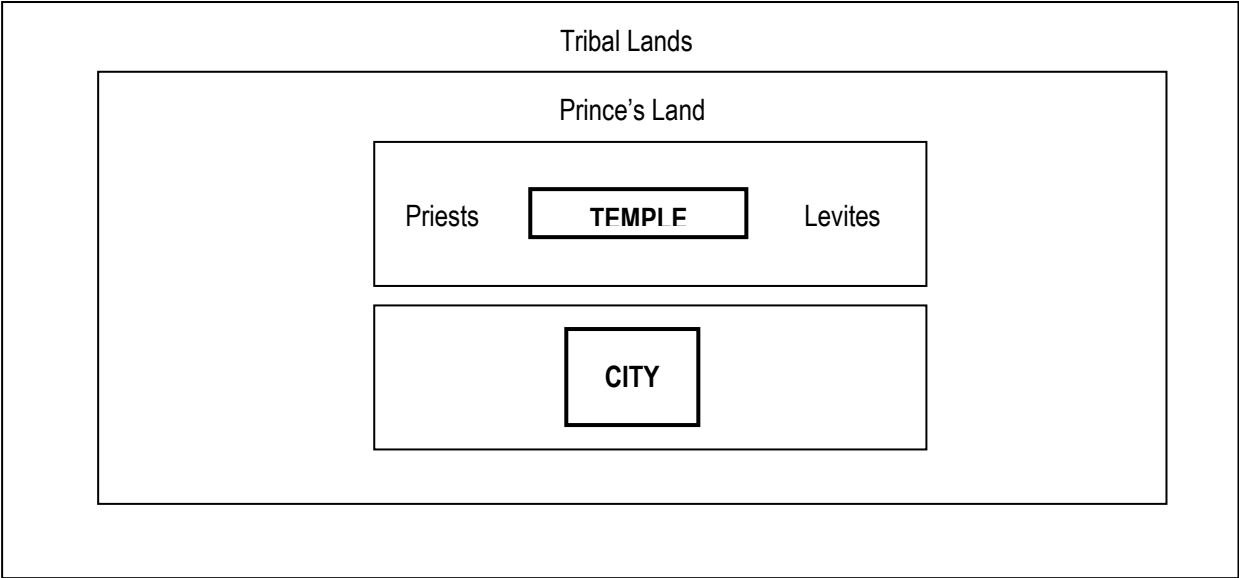
[http://www.christadelphianbooks.org/agora/art\\_ess/e32.html](http://www.christadelphianbooks.org/agora/art_ess/e32.html)



However, there are features unique to this temple. Chapter 47 pictures a river flowing out of the city with trees lining its banks (see Rev 22). The trees are fruit trees and they bear fruit every month. The fruit are said to be for food while the leaves are for healing purposes. Chapter 48 contains a

description of a city with twelve gates, three gates on each side (see Rev 22). These twelve gates carry the names of the twelve tribes of Israel.

Ezekiel also furnishes a plan concerning the apportioning of land in this new world. The land is depicted with two focal points: the temple and the city. The temple is at the centre of the whole set up with special land considered sacred all around it. This sacred land is to be inhabited by priests and Levites. The city, intended as a home for the people and surrounded by its own parcel of land, is the second focal point and is situated south of the temple. The land assigned to the Prince (the ruler of this new world) encircles both the temple precinct and the city lands. Beyond this lie the tribal lands of Israel (as illustrated in the diagram below).



The absence of any corresponding historical reality to the temple and city of Ezekiel's vision compels a twofold conclusion. (1) The whole vision was intended to find fulfilment after the exile period. (2) The vision is eschatological in nature and, when read in conjunction with Revelation, serves as a preview of heavenly realities.



## 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). This 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 either 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 Exod 23:15; 34:20; Deut 16:16).
- The meaning of the gift: The gift brought was frequently described a "*qorban*" and this word 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 OT. "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 expensive, 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 (Ps 15:2). The term encompasses both physical as well as moral purity (compare Rom 12:1).

- The gift often depended upon the donor's ability or resources. No exorbitant demands were made yet the worshipper 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) "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 of God, never of people]. Atonement/forgiveness means that God assumes responsibility for 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, the disposal of the blood and the fatty tissue, and the eating of certain sacrifices by the priests.

### *Why Sacrifices?*

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

- Relational Statement: The chapter opens with the statement "I am the Lord your God" (vv 1-2). 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 God and 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 five sacrifices in all and specific rites accompanied each one.

- Burnt offering (Hebrew *'olah* Lev 1): An animal was brought to the Sanctuary. The 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 performed this ritual, the worshipper washed the viscera (Deut 23:12-14). If the offering was a bird, its 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.
- Grain offering (Lev 2): 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.
- Fellowship (Peace) offering (Hebrew *shalem* Lev 3): 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).

- Sin (Purification) offering (Hebrew *khattat* Lev 4-5): 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 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 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.
- Reparation (Guilt) offering (Hebrew *'ashem* Lev 5-6): 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. The animal was 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 a sin of "blasphemy" and "revolt" against God. It was deliberate defiance against God's authority (cf. Matt 12:31-32; Heb 10:26-27).

#### **Priestly History (chs 8-10)**

Leviticus 8 relates the ordination of Aaron and his sons to the office of priest. The account carefully describes the ceremony, which lasted for seven days. Chapter 9 records the first priestly acts of Aaron and his sons and during this service God appeared in their midst. Chapter 10 narrates the tragedy of Nadab and Abihu (Aaron's sons) who discovered that toying with God's holiness is fatal. These chapters illustrate certain truths.

- They demonstrate the incorrigibility of the human heart and point to the universality and pervasiveness of sin. Even the priest needed sacrifices because even ordained men could fall.
- God chooses ordinary men for extraordinary service.
- All the pomp and ceremony that accompanied the priestly ordination served one purpose: the appearance of the glory of God. The gorgeous and elaborate garments, the multiplicity of the sacrifices, were designed to impress the mind with the majestic holiness of God. They created a state of mind that was prepared for God's coming and removed obstacles that prevented this communion.
- True worship has two elements—spontaneous heart-felt praise and fear (see 9:24; Acts 2:43; Heb 12:28-29).

- People always require a mediator before God--Moses for Aaron, Aaron for the congregation, Jesus for the Church (Heb 2:14-18).
- The closer a person is to God, the stricter will be the standards by which he will be evaluated (Luke 12:48; 1 Pet 4:17; Jas 3:1). Correspondingly, the closer a person is to God, the more attention he must pay to the holiness and glory of God, e.g. Moses (Num 20); the men of Bethshemesh (a priestly town—Josh 21:16 & 1 Sam 6:19); an unnamed priest (1 Kgs 13); Gehazi (2 Kgs 5); King Uzziah (2 Chron 26).
- The holy people belonging to a holy God must live holy lives.

### **Uncleanness Issues (chs 11-15)**

These chapters cover a wide array of issues with one dominant motif—cleanness before God. While it is not necessary to go into all the details, certain observations are in order here.

#### *Leviticus 11*

- No hunter, scavenger, or non-herbivore was permitted for food. Not all herbivores were permitted for food either. Only a very small spectrum of animal life was permitted for food. This was done to maintain the closest possible proximity to man's original diet (see Gen 1:29-30).
- God determined the categories of what is clean and unclean. God separated the two realms and God's people were expected to partake of only one realm.
- The dietary code was a perpetual reminder of the need to live in only one realm, God's holy realm. Through these laws, holiness was given a physical expression.
- Every time food regulations appear in the Torah, the word "holy" is not far away (see Exod 22:31; Lev 11:44-45; 20:25-26; Deut 14:21). The context of the theology of holiness, the absence of typological symbolism, and the lack of NT discussion on the subject compel us to consider these dietary laws as being still relevant.

#### *Leviticus 12-15*

- The law about childbirth was very clear. It was not the birth that caused uncleanness but the discharge that followed. This was mentioned three times (12:4, 5, 7).
- The loss of blood was considered a hazard to life since life was in the blood (17:11, 14). Loss of blood meant that a person was less than complete, therefore unclean (wholeness is tantamount to being holy). Blood was, on the one hand, the most effective ritual cleanser (17:11), and on the other hand, the most polluting substance when in the wrong place.
- The following remarks by Dennis F. Kinlaw are worth noting: "In a society like ours where much of the danger of childbirth has been removed by modern medicine and the mystery removed by biological knowledge, who is to say that some customs are not needed to restore the element of gracious mystery and sacredness to such events?"
- The rituals surrounding the skin diseases were symbolic and religious, not therapeutic. Priests were not healers or physicians. They did not heal but were rather more like ecclesiastical public health inspectors. They diagnosed whether a person was indeed infected or clean. They did not cure, they simply determined whether a person could or could not continue as a member of the covenant community.
- Holiness is symbolised by wholeness. Sacrificial animals must be whole. Priests with physical deformity were precluded from officiating. People had to behave in a way that reflected wholeness and integrity. Mixtures were an abomination. Patchy skin and bodily discharges were visible signs of the lack of wholeness, therefore unclean.

- Since bodily discharges caused uncleanness, and since uncleanness rendered a person vulnerable to divine judgement, these laws promoted restraint in relations between the sexes and acted as brakes to sexual passion.
- Lev 15:31 clearly state the demand to live in only one realm. Warning was given if someone existed in two realms. Clean and unclean, holy and unholy, could not be mixed. This was true with reference to food or disease or bodily discharges.

### Yom Kippur or Day of Atonement (ch 16)

Literally, “Day of Atonements,” *Yom Kippur* was held on the 10<sup>th</sup> day of the 7<sup>th</sup> month, *Tishri*, which falls around October-November. The ceremony was officiated by the High Priest. He had to offer a burnt offering (ram) and a sin offering (young bull) for himself (v 3). He also had to offer a burnt offering (ram) and a sin offering (goat) for the nation of Israel (v 5). In addition to this, another goat, Azazel, was selected for special use. The ceremony itself functioned on two dimensions (as illustrated in the following diagram).

<i>God’s Place</i>	<i>God’s People</i>
Holy of Holies (vv 11-16)	High Priest (vv 11-14)
Holy Place (vv 16-18)	Priest’s Household (vv 11-14, 17)
Altar (vv 18-20)	Community (vv 17, 24, 33-34)

The service order employed the following sequence: High Priest’s sin offering → people’s sin offering → goat of removal (Azazel) → High Priest’s burnt offering → people’s burnt offering.

#### *Views on Azazel*

- In Jewish literature, Azazel was the name of a demon that lived in the wilderness and the name stood in contrast to Yhwh. The OT looks to the wilderness as a haunt of demons (Isa 13:21; 34:14). The sins of Israel were, symbolically speaking, sent back to the author of sin. This is the view maintained by many scholars.
- Azazel was a rare Hebrew name which means “complete destruction.” The goat symbolised the complete destruction of sin.
- Azazel means a “rocky precipice.” The NIV renders it a “solitary place” or literally, “a land cut off” (see also NEB). This was a reference to the eventual destination of the goat.
- Azazel means “scapegoat” (short for ‘escape goat’) or “goat of removal.” The word was derived from two Hebrew words, one, which means “goat” and the other, “to go” (see KJV, NIV, NKJV).
- The traditional, historical, Christian view has been that Azazel represents Christ.
- Azazel was a personal name (so rendered by RSV, TEV, CEV, NJB). The apocryphal book of Enoch says that Azazel was the source of sin to which all sin must be ascribed. In v 8 there is a parallel – “one for Yhwh” // “one for Azazel.” What is important to note is that the goat Azazel took no part in the services of *Yom Kippur*.

#### *The Role of the People*

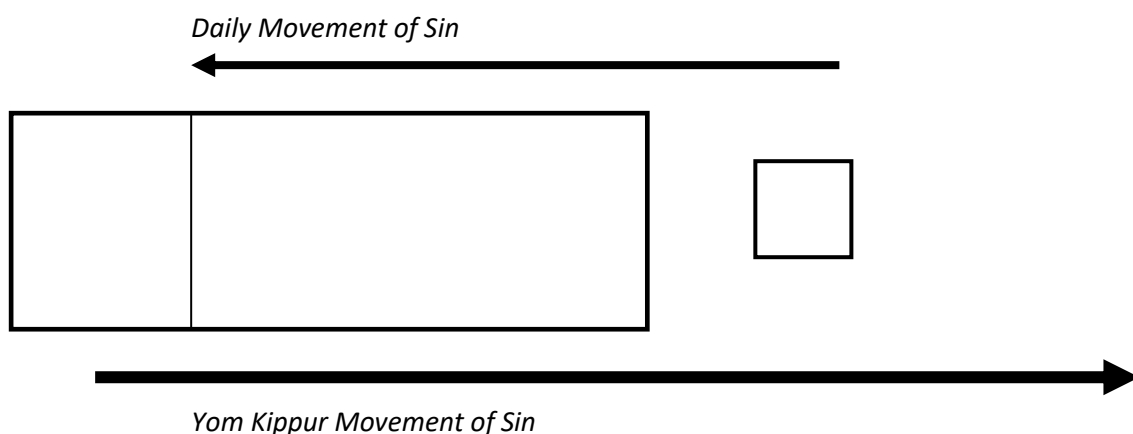
During *Yom Kippur*, the people of Israel were commanded to deny (i.e., fast) themselves (v 29). Those who would not do this were cut off from the people. The people were to do no work and those who

worked would be destroyed. Yom Kippur was to be observed as a Sabbath (v 31) during which they were to hold a sacred assembly and present an offering by fire (probably a reference to the burnt offering).

*Observations*

- The burnt offering was present throughout the day as it was during any other day. The services climaxed with special burnt offerings.
- The High Priest first ministered for himself before he could minister for the people. In the presence of God, he stood in his simplest clothing. His usual regalia did not make him special in God’s presence.
- God was never the subject of the verb “to make atonement” (*kaphar/kipper*). It was the priest who made atonement (cf. Heb 2:4-5, 8-9).
- People were never the direct object of the verb. It was inanimate objects (such as the Holy of Holies or the altar), which required atonement because of the pollution of the people’s sins (vv 16, 19).
- Persons were seen as the beneficiaries of the atonement. When atonement was associated with people it was preceded by a preposition (e.g. atonement *for* Aaron). Blood was not sprinkled or daubed on people but only on the articles of the Sanctuary. It was God who gave forgiveness or granted atonement, not the rites.
- On this day, blood was taken into the Holy of Holies, into God’s presence. In vv 16 and 21 the Hebrew word *pasha* (rebellion) is used. This was the strongest word for sin and used only here in Leviticus. Sin in its grossest manifestation meant that blood had to be carried in closest proximity to God for atonement to occur.
- Atonement was not complete until the final removal of sin from the camp (v 10). Therefore, the atonement was a process rather than an act. At the altar (via sacrifice) atonement was provided for and guaranteed. At the Holy Place, through priestly ministration, atonement provided for the transference of sin. In the Holy of Holies, on Yom Kippur, atonement provided for the removal and extermination of sin.

Essentially, the movement of sin throughout the year into the Sanctuary was reversed on Yom Kippur (see the diagram below).



**Yom Kippur and the Resolution of Sin**

Before proceeding to the remaining chapters, a brief excursus is in order. *Yom Kippur* is not only the structural centre of the book of Leviticus (and of the Torah by extension), it was the climax of the

religious calendar of Israel (a role it still plays in contemporary Judaism). The cultic and theological significance of the day cannot be unduly stressed.

The complexity of sin cannot be properly appreciated until we come to terms with the sheer complexity of the language employed to describe this phenomenon in Hebrew. There are at least eleven different words and several metaphors to describe sin. Only the main words can be examined here.

*Khattat*: The root word appears 580 times in OT and it means to miss the mark, to come short of what God intended, and to be anything less than the total. The word assumes an absolute standard.

*Awon*: The word in both verbal and nominal forms is used 230 times in OT. It means perversion or distortion of nature. It also means to be bent or crooked, as in crooked behaviour. As a collective noun the word denotes both deeds and their consequences.

*Pesha*: The word means revolt or rebellion. It denotes a refusal to be subject to rightful authority and also indicates a breach of relationship. Essentially it speaks of the rejection of the authority of God.

*Ra'a*: This word means evil or wickedness and is frequently employed with the formula "in the eyes of." It expresses an activity that is contrary to the will of God.

*Rasha*: The word expresses the tossing and confusion in which the wicked live. It denotes the perpetual agitation that the wicked cause others and betrays the inner disharmony of a person. The noun denotes the kind of life that is opposite to God's character.

This rich semantic field and wealth of information underpin any understanding of sin and therefore its resolution that is innate to the Hebrew Bible.

In Lev 16:16, three words for sin are associated with the atonement made that day. They are *tame'* (unclean), *pesha* (rebellion), and *khattat* (sin). All three are used in the plural and together they encompass all dimensions of human sin. The atonement carried out on *Yom Kippur* ensured that every wrongdoing was covered by this act. The use of *khattat* is especially instructive. Unlike the first two categories of sin listed in the verse, this word is preceded by the prepositional phrase "to/for all," suggesting that *khattat* here specifies more precisely the preceding words—"uncleannesses" and "rebellions." The atonement (*kaphar*) of *Yom Kippur* related how the sins of Israel in their totality were dealt with in a manner that cleansed the Sanctuary.

In Lev 16:21, the sins of Israel were removed from the camp and carried into the desert to Azazel. What is important here is that there is a change in the list of sin words. The "uncleannesses" of Israel are replaced with *awon* (guilt). The list reads, "guilt," "rebellions," and "sins." It is these that were carried away into the wilderness. The "taking of the live goat into the desert to die indicates the permanent removal of sin" (Gerhard Hasel). The basic idea of this rite is that sin was eliminated from Israel and, like a great weight or burden, sin was carried away by the goat.

The book of Leviticus immediately reverts to another discussion pertaining to uncleanness issues in chapters 17-20.

## Uncleanness Issues (chs 17-20)

A quick breakdown of the section shows that different topics are covered in the different chapters. Chapter 17 deals with blood, chapter 18 discusses sexual purity, and chapter 20 returns to the issue of holiness. Chapter 19 is a motley collection of laws dealing with many miscellaneous items. Some basic observations about each chapter are made here.

### *Leviticus 17*

- Israel was not allowed to slaughter livestock or eat their meat outside the Sanctuary but killing wild game was permitted. Possibilities were that (a) Israel was permitted to eat meat only in connection with the fellowship offering; (b) the command was not feasible after the settlement in Canaan and if followed through it meant that (c) Israel would have become virtual vegetarians.
- With regards to the treatment of blood, three factors should be kept in mind: (a) abstaining from blood was also mandated and accepted by the NT Church (Acts 15:29) which implied that either the law was still applicable or the Church thought so; (b) the ransom price for a person's life was not monetary payment but the life of an animal (or Christ) since the animal's blood was said to atone for human sins; and (c) the notion that "blood makes atonement" was a basic presupposition underlying NT theology of atonement, i.e. Christ's death (Heb 9:22).
- The severity of punishment prescribed rendered this law about blood extremely demanding and strict adherence was expected.

### *Leviticus 18*

- The context of the laws in this chapter was that Israel must not be like other nations. A holy lifestyle could not imitate worldly patterns. It was determined solely by God's law, for Israel must be morally above its neighbours.
- Holiness of lifestyle must penetrate into the most private and intimate aspects of life—marriage and sex.
- Holiness lifestyle must seek to safeguard the very cornerstone of society—marriage.
- The use of the holiness formula "I am the Lord your God" in this chapter (6 times) provided both the reason for the laws as well as the motive for obedience. Law and obedience are part of the holiness relationship between God and his people.
- The severity of punishment prescribed showed that sexual/moral unholiness jeopardised the covenant itself. Violation was not only against one's flesh and blood but especially against God. Punishment was proportionately heavier as the uncleanness was seen to be heavier.

### *Leviticus 19*

- All Ten Commandments of the Decalogue were either cited or alluded to in this chapter. Sometimes they were also expounded or developed in a new way.
- The diversity of material reflects the differentiation of life. All aspects of human affairs were the subject of God's law.
- The basis of all law and the motive of all obedience is a relationship with God.
- Humans are called upon to imitate God (cf. Matt 5:48; 1 Cor 11:1; 1 Pet 1:16).
- Holiness is expressed in terms of moral integrity, which in turn is symbolised by physical wholeness. Holiness is not so much an abstract or mystical idea but rather a regulative principle in everyday life.
- Holiness morality is relational, that is, love bound.



## Leviticus 20

- People are held accountable for their actions. Their “blood will be on their heads” (vv 11-13) and they “will be held responsible” (vv 17, 19, 20) are phrases that stress this idea.
- The severity of punishment was intended to reflect the awfulness of sin, which contaminates and pollutes. It must be removed from the camp because it was incompatible with holiness.
- The severity of punishments on relational sins highlights the seriousness with which harmonious relationships were to be preserved.
- The rationale behind all law and, therefore, all punishment is, firstly, that Israel must be different from the other nations (vv 22-23) and secondly, that Israel was set apart unto God (vv 7-8, 24, 26).

### Priestly Legislation (chs 21-22)

These two chapters divide into 6 sections with each section closing with the formula “I am the Lord who makes you holy” (21:8, 15, 23; 22:9,16,32). The phrase occurs elsewhere only in 20:8. These chapters describe the holiness of the priests and lead to the following conclusions.

- Holiness finds expression in wholeness and normality. Physical integrity was viewed as a symbol of moral integrity.
- The common denominator was that God had made the priests holy and as such, holiness must be exemplified in the clergy. The priests’ closer proximity to God called for a more stringent degree of holiness from them. Their work, to set and implement standards of holiness for the congregation, also demanded a higher level of holiness.
- The expectation of a higher level of holiness also extended to the priests’ families and children (see 1 Tim 3 & Titus 1:5-11).
- For the priest, holiness had to do with his relationship to his family, wife, household employees, and physical appearance.
- The NT concept of the priesthood of all believers likewise demands a higher standard of holiness than God’s people sometimes care to recall.

### Israel’s Festivals (chs 23-25)

This segment of Leviticus provides a sandwich structure with chapter 24 (which speaks about holy things and the Holy Name) being enveloped by chapters 23 (which speaks about regular festivals) and 25 (which speaks about special festivals).

- In these chapters we encounter a rich concept of *Shabbat* (Sabbath). It was more than a weekly activity and extended to all the high festival days. Its primary purpose was for sacred assembly (lit. “assembly of holiness”) and, therefore, principally a day of worship. The Sabbath was differentiated from other days by being treated differently. The mundane and regular were not engaged in. The most appropriate activity on the Sabbath was corporate worship.
- These chapters reveal a rich variety to Israel’s worship. There were different types of sacrifices as well as various festivals, most of which were celebrations. Corporate worship (*Yom Kippur* excepted) for Israel was largely a celebration. The major elements attached to the celebrations were: (a) offerings—every celebration was commemorated with many sacrifices; (b) song and praise as evident in the Pilgrim Psalms (Pss 120-134; cf. 1 Chron 25; 2 Chron 5:12-14; 29:25-30; 30:13-27; & 35:8-19). These celebrations were foundational to Israel’s religious and national psyche (see Ps 137) and were central to its spiritual vitality.

Their absence was viewed with a sense of loss (see 2 Chronicles). The feasts were always a shared, corporate, and joyful experience (Ps 122) rather than a private one.

- The annual feasts were a reminder of God's historical, present, and future involvement in the lives of his people. They also reminded Israel of God's abundant provisions and salvific acts.
- The special festivals taught Israel that God controlled their destiny. There may be temporary reversals of fortune but ultimate emancipation is assured. Recognising this, they must not depend overly much on their individual or national accomplishments but always upon God.
- The life of faith is a pilgrimage. During the festivals, Israel journeyed to Mt Zion (to the Sanctuary). Similarly, we journey to God's presence and ultimately to God's dwelling (heaven). Every pilgrim begins at the same place (at the foot of the mountain, outside Zion), in the same way (driven by a desire to come to God), and with the same destination in mind (God's Sanctuary). All pilgrims must also struggle up to Mt Zion. Along the way they will have similar experiences—the realisation of God's presence, power, and providence (see Gen 22). They all share a common destiny—union with God.

### **Divine Promises and Human Commitment (chs 26-27)**

Leviticus 26 recounts promises of God, which take on both negative as well as positive aspects. Obedience would have led to prosperity, while disobedience would have led to ruin. Chapter 27 addresses vows that Israel could conceivably make to God. Closer examination shows that the chapter is really more about retraction of vows under certain conditions or specifications.

- The principle of blessing and curse applies to God's people, individually and corporately, throughout all ages (Lev 26-27; Deut 28; Rev 2-3). Salvation is a product of God's grace and those who accept that grace will enjoy its privileges in doing God's will but will suffer if they do not.
- The motif of vowing is a principal concern of the book of Leviticus. Those who dedicate themselves to God become holy to him; they become his possession. Whether it is in the choice of food, the selection of priests, sickness and health, family life, personal integrity, love for one's neighbours or worship, Israel was to demonstrate to the world what God was really like.
- Holiness is more than a matter of divine call and correct ritual. It is more than moral integrity and sound society. It is more than healthful lifestyle and proper ethics. Holiness requires the total consecration of one's life to God's service and involves the giving of oneself, one's family, and one's possessions.
- The heart of all true religion is promise and commitment—HIS to me and mine to HIM.

Israel's cultus supplies a view of how salvation works and prefigures the one who is to be the Saviour of the world. The contribution of Leviticus to this odyssey is of inestimable value.

## EXCURSUS

The following charts provide a tabular view of Israel's sacrifices, regular and special festivals.

### *Israel's Sacrifices*

<b>Name</b>	<b>Occasion</b>	<b>Sacrifice</b>	<b>Description</b>	<b>Effects</b>	<b>Uses</b>
Burnt offering	Gaining divine favour; varied; etc.	Unblemished animal or bird	Without defect; fire offering; blood; perpetual	A pleasing aroma to the Lord; make atonement	Worship and/or sin
Grain offering	Gaining divine favour; varied; etc.	Flour & oil; cakes; roasted grain	Fire offering; most holy; eaten	A pleasing aroma to the Lord	Worship
Fellowship offering	Thankfulness; vows; public rejoicing; etc.	Unblemished male or female animal	Without defect; fire offering; blood; eaten	A pleasing aroma to the Lord	Worship
Sin offering	Sin against law; need for purification; etc.	Unblemished animal (bull for priest or congregation; male goat for ruler; female goat, lamb, or birds for others); flour	Without defect; fire offering; most holy; blood; eaten	Make atonement and bring forgiveness	Sin
Reparation offering	Sin against holy things; etc.	Animal (ram) + restitution	Without defect; fire offering; most holy; blood; eaten	Make atonement and bring forgiveness	Sin

### *Israel's Festivals*

<b>Festival</b>	<b>Elements</b>	<b>Offering</b>	<b>Meaning</b>
Sabbath ( <i>Shabbat</i> )	Day of rest – sacred assembly – no work	Burnt offering	Exod 20:8-11; 31:12-17
Passover ( <i>Peshach</i> ) & Unleavened Bread	2 sacred assemblies – no regular work – Passover lamb	Burnt offerings, etc.	Exod 12:24-27
Firstfruits	(wave sheaf)	Sheaf of grain – burnt, grain, & drink offerings	
Pentecost (Weeks)	Sacred assembly – no regular work	2 loaves of new grain – burnt, sin, & fellowship offerings	
Trumpets	Day of rest – sacred assembly – no regular work – trumpet blasts	Burnt offerings, etc.	Announce <i>Yom Kippur</i>
<i>Yom Kippur</i>	Sacred assembly -- no regular work -- fast	Burnt, grain, drink, & sin offerings	Lev 16 & 23:28
Tabernacles ( <i>Sukkoth</i> )	2 sacred assemblies – no regular work -- campout	Burnt, grain, & drink offerings	Lev 23:43

### *Israel's Special Festivals*

<b>Festival</b>	<b>Description</b>
Sabbath Year	Year-long rest for the land – no agricultural activities – triple harvest on the 6 <sup>th</sup> year
Jubilee	Coincided with Yom Kippur – year-long rest for the land – no regular agricultural activities – determined all land purchases LAND: All land is redeemable before Jubilee – what is not redeemed is returned to original owner – unredeemed town houses do not revert to original owner – unredeemed country houses revert to original owner – houses of Levites always redeemable and revert to original owner – Levite lands cannot be sold PEOPLE: Cannot loan with interest to or sell as slave fellow-Israelite – cannot enslave fellow-Israelite – Israelite slave is always redeemable – all Israelite slaves freed on Jubilee

## SANCTUARY LANGUAGE

Sanctuary language and metaphor are not limited to the Torah and can be detected in other books of the Bible. Figures and words associated with the Sanctuary impact the language and concepts of several books in Scripture, particularly Daniel, John, Hebrews, and Revelation. These books do not contain descriptions of the Sanctuary and its cultus or the temple but do allude to or presuppose the Sanctuary. In Daniel and Revelation Sanctuary language is employed in connection with the apocalyptic imagery of these books. In John and Hebrews the Sanctuary and its parts are viewed as being typologically fulfilled in Christ. It is to this rich use of Sanctuary language that attention must now focus.

### Daniel

In the prophecies of Daniel, Sanctuary language is especially pregnant in chapters 7-9. These chapters also comprise the backbone of Daniel's prophecies and unveil a view of the great cosmic conflict that culminates in the final deliverance of God's people. The concern here is simply to point out the use of Sanctuary language in these chapters.

- 7:9-14      In this unit there are two allusions to the Sanctuary. First, there is a lengthy description of God's throne room which clearly evokes images of the Holy of Holies. Second, the unit speaks of the enthronement of the 'Son of man', a distinct reference to the enthronement of God in his Sanctuary/Temple (see also the enthronement motif in Pss 93-99).
- 7:25-27      This unit makes reference to the heavenly judgement by invoking the judgemental overtones of *Yom Kippur*, an idea that is accentuated in Dan 8.
- 8:1ff.      In Dan 8 we encounter the peak of Sanctuary language in the book. (1) The chapter makes reference to the Sanctuary (*qodesh*); (2) It speaks about the daily sacrifice (Hebrew *tamid*); (3) The animal powers in Dan 8 are the ram and goat, the two animal sacrifices used during the *Yom Kippur* ceremonies; and (4) A statement (8:14) about the cleansing of the Sanctuary, a direct reference to *Yom Kippur*. Dan 8 not only focuses clearly on the Sanctuary, but especially on *Yom Kippur* (cf. Lev 16) in its judgemental sense. Not long after Daniel was taken into Babylonian exile the temple of Jerusalem was completely destroyed by Nebuchadnezzar's armies. Daniel's allusion to the Sanctuary either points to an antitypical Sanctuary or employs Sanctuary imagery to communicate his prophecies.
- 9:24-27      In this pericope, reference is again made to the Sanctuary and, in addition, the word 'atone' is used. Moreover, there is mention of the 'anointing' of a 'holy one' and of an 'anointed one'. Both phrases remind the reader of the anointing of the high priest in the Levitical services. The passage prefigures the appearance of a coming one whose connection with the Sanctuary will be akin to that of the high priest.

In Daniel there is a concentration on *Yom Kippur* and the sense of judgement that accompanied that day. However, the apocalyptic nature of the prophecies points to their future application. Obviously, a future reality or fulfilment is being anticipated here. That this anticipated future involves a judgement of sorts calls for a brief excursus on the judgement imagery of *Yom Kippur* and Daniel's prophecies.

## God-on-his-throne

The most common way for communicating a picture of divine judgement in the Hebrew Bible is through the use of the “God-on-his-throne” motif. This motif appears in the primary visions of God on his throne as recorded in Isaiah, Ezekiel, and Daniel. The same concept is also pictured in the *Yom Kippur* descriptions, the only time of the year when the high priest appeared before the throne of God.

That *Yom Kippur* carried judgement overtones is evident in two events connected with that day. First, when the high priest appeared before God to perform his duties he had to ensure that he was insulated by a cloud of burning incense to prevent any direct contact with holiness and God also shrouded the Ark with a cloud for the same reason (Lev 16:2, 13). Direct contact with God’s holiness was instantly fatal and this sense of judgement is augmented in the instructions given to the high priest. Furthermore, the word “smoke” or “cloud” is symbolic of God’s presence in biblical theophanies (Isa 6:4; Eze 10:4; Exod 14:19; 40:34; 1 Kgs 8:10). Second, the Israelites were told that any unprepared individual would be “cut off” from Israel on *Yom Kippur* (Lev 23:29). The sense of judgement was a distinct aspect of the *Yom Kippur* ceremonies.

The word *yashab*, which refers to God sitting on his throne, is often associated with the idea of enthronement (Pss 22:3[4]; 9:11[12]; 93:2; etc.). This “sitting” upon a throne is also used with connotations of judgement as in Ps 9:4[5]; Exod 18:14; and 1 Kgs 1:35, 46. The idea of “sitting” implies that there is an expectation of judgement. The idea appears in Isa 6:1-7; Eze 1-10; and Dan 7:9-14 and in each instance the judgemental overtones are unmistakable.

The use of the word “throne” by Isaiah, Ezekiel, and Daniel along with “sitting” further enhances the connotation of judgement. In the Hebrew Bible, sitting on a throne is sometimes associated with judgement (Ps 89:14[15]; 1 Kgs 22:19-23). The object in the Sanctuary that symbolised God’s throne was the covering of the Ark, the *kapporet* (referred to in Lev 16:2, 13, 14, etc.). The precise translation of this word is quite elusive, but it is evident that the Ark covering suggested that God was enthroned in the Holy of Holies. Additionally, the structure of the Ark when viewed in the light of Ps 99:1 and Exod 25:17-22 gives the impression of a throne. This being the case, it may be argued that on “the Day of Atonement the high priest stood within the typical throne room of God” (Frank Holbrook).

The use of Sanctuary and *Yom Kippur* language in Isaiah, Ezekiel, and Daniel suggests that in all three cases the “vision itself reveals immediately that Yahweh sits within a council of judgment and that he is beginning to judge” (Rolf Knierim). Such use of cultic language implies that these three visions belong to a special genre of passages. All three visions depict God on his throne judging. All three provide valuable information concerning this judgement of God. All three address the same concerns and truths, that God is judging, even his people.

This trilogy of God-on-his-throne visions portrays different facets of the same motif. Daniel’s vision provides a temporal paradigm for the judgement in that its principal concern appears to be the timing of the eschatological judgement. Ezekiel supplies a spatial paradigm, which reveals that judgement proceeds from the Sanctuary. Isaiah’s contribution to the motif rests in the fact that the vision of Isa 6:1-7 furnishes an experiential paradigm regarding the judgement. Isaiah’s vision highlights the atonement for and removal of sin as this is applied to a believer’s experience. All three visions complement this rather crucial connection between *Yom Kippur* and judgement.

## Gospel of John

The Gospel of John is an important book to consider in this survey of Sanctuary language because, while the book does not make any direct reference to the Sanctuary, its language is clearly borrowed from the Sanctuary. More significantly, this language is applied not to a Sanctuary (earthly or heavenly) but to a person, Jesus Christ. John provides a typological base for looking past the architecture, rituals, and symbolism to the one whose life and ministry were modelled in the Sanctuary.

- 1:14 John speaks about the Word (Jesus) who “lived” among humans and whose “glory” was seen by his generation of believers. Here is a distinct allusion to Exod 25:8 and the portrayals of divine glory that were associated with the Sanctuary
- 1:29 Here is a reference to the “lamb” of God. Since the lamb was the most common sacrifice in the Sanctuary, again a clear reference to the Sanctuary is being made.
- Ch 2 The first miracle of Jesus was in turning water to wine at the wedding in Cana. In the Sanctuary, wine was the common drink and was especially used in connection with the bread of presence that was kept in the Holy Place.
- Ch 4 In his conversation with the Samaritan woman, Jesus referred to himself as the “living water.” Water was one of the principal cleansing agents in the Sanctuary and large amounts of it were stored in the basin.
- Ch 6 Here Jesus referred to himself as the “bread” of life and spoke about the need to “eat” his flesh and “drink” his blood. Such language would have evoked memories of the bread of presence and the fact that some sacrifices were actually eaten by priests or Levites or even the people.
- Ch 8 Jesus said that he was the “light” of the world, an allusion to the *menorah* in the Holy Place.
- Ch 12 This is the account of Jesus being anointed by Mary at Bethany. The first anointing in Scripture was that of Aaron as priest of Israel. While it is true that kings were also anointed, the principal and most common anointing was reserved for the priests. In John 12 Jesus is being treated along the same line and perhaps he embodied both offices of priest and king.

The John views Jesus as the true Sanctuary and as the total fulfilment of the things in the Sanctuary. This is seen in the fact that all three areas—Courtyard, Holy Place, and Holy of Holies—of the Sanctuary are applied to and depicted as fulfilled in Christ. This typological approach reaches its zenith in the epistle to the Hebrews.

## Hebrews

The Epistle to the Hebrews follows a pattern similar to that of the gospel of John in that various elements of the Sanctuary are directly applied in a typological manner to Jesus. In contrast to John, however, Hebrews makes direct references to the Sanctuary and even includes brief descriptions of the OT Sanctuary. The author of the book does not disguise the fact that he is attempting to demonstrate a simple truth: the old Sanctuary cultus is rendered redundant because of Christ.

- Chs 4-5 These chapters focus on Jesus as the great High Priest.

- Ch 7 Here Jesus' priesthood is contrasted with the Aaronic priesthood.
- Ch 8 This is a description of Jesus' heavenly ministry and portrays this in terms reminiscent of the Day of Atonement. Jesus is said to sit at the right hand of God's throne and to serve in the true Sanctuary.
- Chs 9-10 These chapters concentrate on the sacrifice of Jesus and state that this is an effective sacrifice which provides an eternal redemption.

### *Comparing the Heavenly and Earthly Tabernacles*

A principal issue in Hebrews pertains to the precise relationship between the earthly Sanctuary and its heavenly counterpart. For too long attention has precipitated towards the supposition that Hebrews assumes the existence of an actual Sanctuary in heaven. Perhaps, this is less the point of the book whose primary interest appears to be the contrast between type and antitype as is seen in this little diagram.

<u>Text</u>	<u>Heavenly Tabernacle</u>	<u>Earthly Tabernacle</u>
8:5	true reality	copy and shadow
9:11	not man-made	man-made
9:11-12	not of the created order	of the created order

### *Jesus' Entry*

A frequently debated point of the book concerns the precise entry point of Jesus into the throne room of God. More to the point, when did Jesus enter the antitypical Holy of Holies? According to 6:19-20; 9:11-12; and 9:24, Jesus entered the presence of God at his ascension as part of the coronation ceremony to mark the victory, which he achieved on the cross. This throne room entry is also intimated in Dan 7 and John 20. To suggest that Jesus waited in some antechamber for a period of time, contradicts several biblical passages and creates a travesty of the whole redemption project. However, this movement of Christ again stands in stark contrast to any parallel movement in the OT Sanctuary.

### *Jesus as Antitype*

The antitypical nature of Jesus' life and ministry is revealed in four specific areas:

<u>Element</u>	<u>Type</u>	<u>Antitype</u>
Blood	animal blood	Jesus' blood (9:12)
Sacrifice	animal sacrifice	Jesus is sacrifice (10:10)
High Priest	Aaron	Jesus (6:20)
Space divider	inner curtain	Jesus' body (10:20)

It is important to stress that the interest of Hebrews is not the similarity of the two Sanctuaries but rather their dissimilarity. Understanding this principle helps avoid many pitfalls of allegorical interpretation.



## Revelation

The richest use of Sanctuary language and imagery in NT has to be in the Apocalypse. From an interpretative perspective, it is essential to note: (1) That Revelation is an apocalyptic book and the very symbolic nature of apocalyptic literature informs us that a strictly literal reading of the book is not the most productive method of interpretation. (2) That John borrows imagery rather heavily from both the wilderness Tabernacle and the futuristic temple of Ezekiel. To compound matters, John not only mixes descriptions from these two sources, he actually creates composites of the two different descriptions for his own visions. Furthermore, John also utilises elements from the other Sanctuary models of OT. He even makes use of the allusions to the Sanctuary that occur in Isaiah. The following list provides a picture of how John couched his visions in Sanctuary terminology.

- Ch 1 John speaks about the seven lampstands, a clear allusion to the *Menorah* in the Holy Place.
- Ch 2 Again reference is made to the lampstand, but the element of manna is added. This element evokes memory of the manna stored in the Holy of Holies.
- Ch 3 The chapter refers to white garments, pillars in the temple, and throne. The images here come from both the Sanctuary and Solomon's temple. They allude to the clothes of the priests, the pillars Solomon added to the entrance of the Temple, and the Ark respectively.
- Ch 4 Here, the throne room of God is mentioned. The scene comes complete with 24 elders (alluding to the 24 priestly orders in 2 Chron) who are dressed in white and wear gold diadems (attire connected with the priesthood, particularly the high priest). The scene also includes 4 living creatures whose descriptions are borrowed from Isa 6 and Eze 1-3. These are obviously angels and remind the reader of the golden cherubs over the Ark.
- Ch 5 The vision here is about the Lamb at the centre of the throne and also pictures bowls of Incense, images that allude to the Holy of Holies.
- Ch 8 This chapter speaks about the golden altar and the incense burnt on it. In contrast with the OT Sanctuary, this altar is located in the throne room (not in the Holy Place?).
- Ch 11 John now refers to God's temple, the Ark, and the golden altar (there is no altar of burnt offering in Revelation).
- Ch 14 This vision also refers to the temple of God.
- Ch 15 Here we see the temple opened (an idea foreign to OT) and the tabernacle of the testimony (lit. "the temple of the tabernacle of the testimony"). As is common in biblical theophanies, the temple is filled with smoke. This may refer either to the inauguration of the temple as in Exod 40; 2 Chron 5; and Eze 43 or to the idea of judgement as in Isa 6.
- Ch 17 The temple is again mentioned in this chapter.
- Ch 19 Here John sees the Lamb as dressed in fine white linen, wearing a crown, and carrying a special name. The imagery here juxtaposes sacrifice and high priestly depictions.
- Chs 21-22 These chapters provide the most sustained use of Sanctuary language in the book in connection with the Holy City. The elements involved are: the absence of a temple in the city

(no OT parallel); a throne (invoking images of the Ark) in the city; 12 gates bearing the names of the 12 tribes of Israel (similar to Ezekiel's vision); the twelve foundation stones (similar to the stones on the high priest's breastplate); the absence of a lamp; and a river of life with the tree of life spanning both banks (similar to Ezekiel's vision). In these chapters, John uses composite descriptions of the wilderness Tabernacle and Ezekiel's futuristic temple. The crucial point to observe is that the Holy City is built like a cube (a clear allusion to the Holy of Holies).

This rich and rather eclectic use of language and imagery in the Apocalypse should engender a cautious interpretative approach to the book. The question that has to be asked is, Did John describe things as they really are or did he utilise things that once existed to inject some sense into things totally out of this world? John's penchant for juxtaposing diverse OT data together and the manner in which he creates composite images using OT material hint to his personal puzzlement with what was revealed to him. The entire apocalyptic matrix that is known as the book of Revelation requires careful and cautious interpretation. In the absence of definitive solutions, it may be safer to say that what John's visions mean is of greater significance than what John actually saw. What cannot be ignored is the reality that the Sanctuary, its language and imagery, underpins nearly all of John's visions.

An often-ignored contribution of Revelation is the depiction of an organisational pattern that relates to the heavenly realm, which bears striking resemblances to the Sanctuary setup. The Holy City, as the direct parallel of the Holy of Holies, houses the throne of God. Around the throne sit the 24 elders (chs 4-5) who serve God directly, as did the 24 orders of priests in OT period. As in Isaiah, Ezekiel, and Daniel, the judgements of God proceed directly from his throne or from the immediate vicinity of the throne.

The other main divine person in the book is the Lamb who is described in terms reminiscent of the High Priest in OT. This Lamb is served by a select group of 144,000 (chs 7 & 14). In OT, the Levites assisted the priests. The 144,000 are described as the "firstfruits to God and to the Lamb" (14:4), a concept parallel to that of the Levites being taken in lieu of all the "firstborn of Israel" (Num 3:11-13).

There is a third group in Revelation, the great multitude (chs 7 & 19). The fact that this multitude has no defined function, suggests an immediate parallel to the multitude of Israel in OT era (see the use of the phrase "host[s] of Israel" in Exod 12:41; 2 Sam 20:23; 1 Kgs 2:5, 32; etc.). Here in Revelation, the Sanctuary is supplied with architectural and organisational dimensions. John not only reveals what God's dwelling place is probably like, he unveils the organisational pattern of the eschatological kingdom.

In light of all this data, we conclude that the NT is driven by a typological principle in which everything belonging to the old dispensation receives new meaning in Jesus Christ. Type finally meets antitype and what was seen in physical terms is now replaced by spiritual concepts. What remains is the need to explicate the theological significance of all this data.

## SANCTUARY THEOLOGY

Having examined all the exegetical data, it is now incumbent that some theological conclusions be drawn to put the Sanctuary into contemporary perspective. To accomplish this, two things will be done. First, the parallels (or lack thereof) between the earthly Sanctuary and its heavenly counterparts are explored so as to obtain a clearer picture of what is theologically at stake. This exercise will employ a tabular approach to enable a quicker reading of the material. Second, some comments will be made concerning the theological significance of the Sanctuary.

### Spatial and Typical Correspondence

It is readily acknowledged that there are spatial and typical correspondences between the earthly Sanctuary and the heavenly reality. The nature of this correspondence is a rather contentious issue. Certain questions easily surface: Is there an actual Sanctuary in heaven? Is heaven itself the antitypical counterpart of the earthly Sanctuary? What kind of correspondence actually exists? Is the correspondence architectural or functional? In order to answer these questions, it should be remembered that the Bible itself is as interested in the dissimilarity between the two realities as it is in their similarities. We should also remind ourselves that the very nature of heavenly realities and the difficulty of complete comprehension of such realities demand that all conclusions remain tentative. The accompanying tabulation reveals the degree of difficulty in making dogmatic statements.

Sanctuary Area	Earthly Sanctuary	Heavenly Reality
Courtyard	A courtyard ringed by curtains A holy space An altar of burnt offering Animal sacrifices Sacrifice is consumed by fire Sacrifices are offered daily Levitical priesthood	Earth Profane space A cross Jesus is the sacrifice Jesus is crucified Sacrifice offered once in history* Priesthood of all believers
Holy Place	A chamber called Holy Place A table with the bread of presence <i>A menorah</i> Incense Priests enter daily ( <i>tamid</i> )	Heaven? Jesus is bread of life  Jesus is light of the world Jesus' intercession Jesus enters once
Holy of Holies	A chamber called Holy of Holies Throne is a box Golden angels High Priest ministers once a year <i>Yom Kippur</i> cleansing is repeated annually The goat of Azazel	A Holy City Throne is a fiery palanquin on wheels** Angels are living creatures Jesus the High Priest ministers over an extended period Cleansing is permanent and performed once Satan

\*The epistle to the Hebrews establishes indisputably the idea that the sacrifice of Jesus is non-repeatable (see Heb 7:29; 9:12, 26, 28; 10:10, 12, 14).

\*\*This is especially seen in Eze 1 and Dan 7 and to some extent in Isa 6 and Rev 4.

What is striking about this view is that the antitype is nothing like the type and it seems somewhat futile to search for spatial correspondences. Perhaps the clue to meaning lies elsewhere.

## Functional Correspondence

As Roy Adams has pointed out, the NT is primarily concerned with functional correspondence. Some have confused simple architectural and artistic details for actual meaning. It is not necessary to expect meaning in every structural feature, colour, or activity in the Sanctuary. On the one hand, the fact that the wilderness Tabernacle and Solomon’s temple differ so substantially despite being built according to a divinely revealed *tabnith* warns against the danger of over interpreting the Sanctuary in all of its details. On the other hand, NT treatment of the Sanctuary compels a search for the truly significant parallels. The following chart underscores the principal functional correspondences between the earthly Sanctuary and its heavenly counterpart.

Sanctuary Space	Earthly Sanctuary	Heavenly Reality
Courtyard	The principal function here was the sacrifice for sins	Jesus is the sacrifice for sin
Holy Place	In this compartment the application or mediation of the sacrifice on behalf of Israel was performed	Jesus is the priestly advocate who mediates the benefits of his sacrifice on behalf of humanity
Holy of Holies	The <i>Yom Kippur</i> cleansing judgement models the final eradication of sin	Jesus is the priestly judge responsible for the final eradication of sin via a judgement process

What this chart demonstrates is that the Sanctuary truths concern the ministry of Jesus on behalf of a lost planet and for the salvation of humanity. The OT Sanctuary was simply a visual model of how this process occurs. It prefigured the salvific work of Jesus and provided Israel with a view of what really occurs behind the curtain, that is, how a holy God saves sinful humans.

## Theological Reflections

This final section is a reflection on the meaning and significance of the Sanctuary. It focuses on what can be learnt from the Sanctuary and how it illustrates the entire plan of salvation. The Sanctuary is essentially a visual theological model of God’s salvific creation.

### *The Complexity of Sin*

The first thing that the Sanctuary teaches concerns the sheer complexity of sin. In today’s world, sin has been sanitised (even within the Church) and reduced to a merely moral issue. The Sanctuary demonstrates that this is not the case and, to the contrary, reveals that sin is multifaceted.

- a. Sin as Penalty. The first aspect of sin is the idea of legal liability or culpability. This is especially highlighted in the sin offering where the sins enumerated had to do with the laws of God. To put in another way, “Sin is the transgression of the law” (1 John 3:4). Scripture is quite consistent in its insistence that this legal liability must be satisfied. The person “who sins must die” (Eze 18:4) and “the wages of sin is death” (Rom 6:23). Sin is a legal problem that God has to resolve.
- b. Sin as Power. Another aspect of sin revealed in the Sanctuary is that of control. This is seen in the demand for separate sacrifices for different infractions. Sin is more than just breaking a legal code. It comes from different angles and controls minds and hearts. The various clean and unclean issues of Leviticus accentuate the idea that sin affects people physically, psychically, socially, and spiritually. The holiness requirements of the book augment this hold that sin has on humans. Rom 7:14-25 demonstrate the truly intractable nature of sin. Paul agonised over his inability to always do what he knew as right and good and concluded that there is a power that pushed him in directions he did not want to go. Sin makes us do what

we do not want to do and, conversely, prevents us from doing what we know we should do (Jas 4:17).

- c. Sin as Presence. Sin is not only a legal problem or moral corruption. It exists outside of the sinner in that it creates an environment with non-legal and non-moral consequences. Disease, decay, pain, suffering, and death are also results of sin. These things exist independently of any human disobedience or morality. The ritual laws about cleansing teach this difficult lesson. However, the lesson was taught as early as Gen 3 where the planet became uncooperative with the so-called curse of God. Rom 8:18-23 speak about a planet groaning in pain and waiting for its own deliverance.
- d. Sin's Levels. In the Bible sin exists on four levels: (1) The level of "missing" the mark as an archer fails to find the bull's eye. This level is expressed by the word *khattat* and was compensated through the offering by the same name; (2) The second level has to do with deliberate and relational type sins (see John 16:8-10; Rom 14:23). This is much more serious and is expressed by the word *'awon* and its synonyms. In the sacrificial system, this level of sin was dealt with through the reparation offering; (3) The third level has to do with rebellion and is encapsulated in the word *pasha*. At this level, God's authority is affronted and as a consequence there was no compensatory sacrifice prescribed but the sin is dealt with directly by God himself, especially on *Yom Kippur*. (4) This is the most serious level of sin because this sin could not be atoned and no forgiveness or sacrifice was available. In Num 15:30-31 it is called the sin of the "high hand." Jesus referred to it as the unforgivable sin (Matt 12:31-32) and Paul called it the rejection of God (Heb 10:26-27).

### *The Multiplex Nature of Salvation*

Frequently people ask why it has taken God so long to resolve the problem of sin. There are different ways of answering this question. One possible answer is that the sheer complexity of sin requires an equally complex answer. The Sanctuary illustrated this truth. The three-part structure of the Sanctuary was not simply an interesting architectural design. More significantly, it was so designed in order to teach how God deals with the different aspects of sin.

- a. Sacrifice. To resolve the legal conundrum posed by sin, God provides a substitutionary sacrifice. The law demands the death penalty on any sinner but God, who does not wish death on anyone (2 Pet 3:9), finds a way out. In the Sanctuary, the sacrifice provided atonement and forgiveness for the sinner (see Lev 1:4; 5:35; etc.). The same truth is applied to the sacrifice of Jesus who is "the Lamb of God who takes away the sins of the world" (John 1:29 cf. Rom 3:25; 1 Pet 2:24; Heb 9:22, 28; 10:12; Isa 53:4-6). The demands of the law have to be met but a sufficient substitute—a sacrifice—takes the place of the sinner.
- b. Priestly Advocate. The power of sin is neutralised through regular mediation and, in the Sanctuary, such mediation was performed by the priests. The blood of the sacrifice had to be presented to God in some way, but not by the sinner. The Holy Place activities were designed to show this mediation of the priests on behalf of Israel. This concept of mediation by another is also portrayed elsewhere in OT (see Gen 18; Isa 6 & Zec 3). In NT, this priestly mediation is performed by Jesus on behalf of humanity (1 John 2:1; Heb 2:14-17; 4:15-16).
- c. Priestly Judge. Sin's eradication occurs through a judgement process. In the Sanctuary, this judgement was carried out during *Yom Kippur* and the agent of the process was the High Priest (Lev 16). In NT, this judgemental task is the burden of Jesus (see John 5:22; Rom 8:19-22; Heb 10:26-30; Dan 7-9), the great High Priest, and the eventual result is the removal of the very environment of sin (see Rev 20 & 1 Cor 15).

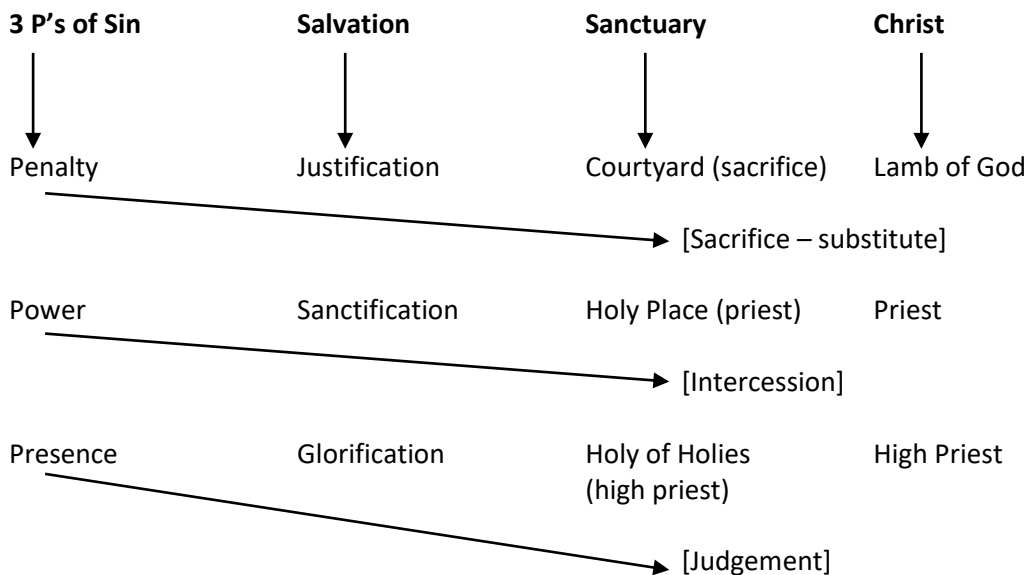
*The Sanctuary and Christ's Ministry*

The Sanctuary teaches that its various services modelled the different aspects of the ministry of Jesus. The principal sacrifice was the burnt offering and was offered every morning and every evening on behalf of the nation. Essentially, it was the cover offering of the Sanctuary. Even *Yom Kippur* began and ended with the burnt offering. Likewise, the vicarious death of Jesus provides a cover sacrifice through which believers find immediate and constant access to God (John 3:16). From a temporal perspective, this is the Christ event narrated in the gospels, which occurred in AD 31.

The Holy Place mediation meant that Israel was never left without a representative before God. The combination of this mediation and the sacrifice enabled Israel to co-exist with God. Likewise, the priestly advocacy of Jesus enables sinners to co-exist with holy God while being transformed. This aspect of Jesus' ministry commenced with his coronation at his ascension in AD 31 and continues to the present.

The *Yom Kippur* judgement brought into focus the work of the priestly judge and resulted in the cleansing of the Sanctuary and everything and everyone belonging to it. The service on that day commenced with the entrance of the High Priest into the Holy of Holies and ended with the expulsion of the goat Azazel. The judgement work of Jesus commenced in AD 1844 (at the conclusion of the 2300 day prophecy of Dan 8:14) and will continue until the final expulsion of sin at the end of the millennium (see Rev 20). A closer examination of Dan 7 and 8 and Rev 20 reveals that this *Yom Kippur* judgement consists of three phases: a pre-advent phase, a millennial phase, and a post-millennial phase. The three phases parallel the three movements in the *Yom Kippur* ceremony: the entering of the High Priest into the Holy of Holies, the various atonements and cleansings he performed, and the expulsion of the goat Azazel. The following diagram illustrates this threefold work of the Sanctuary and of Jesus.

***Sin – Salvation – Sanctuary***

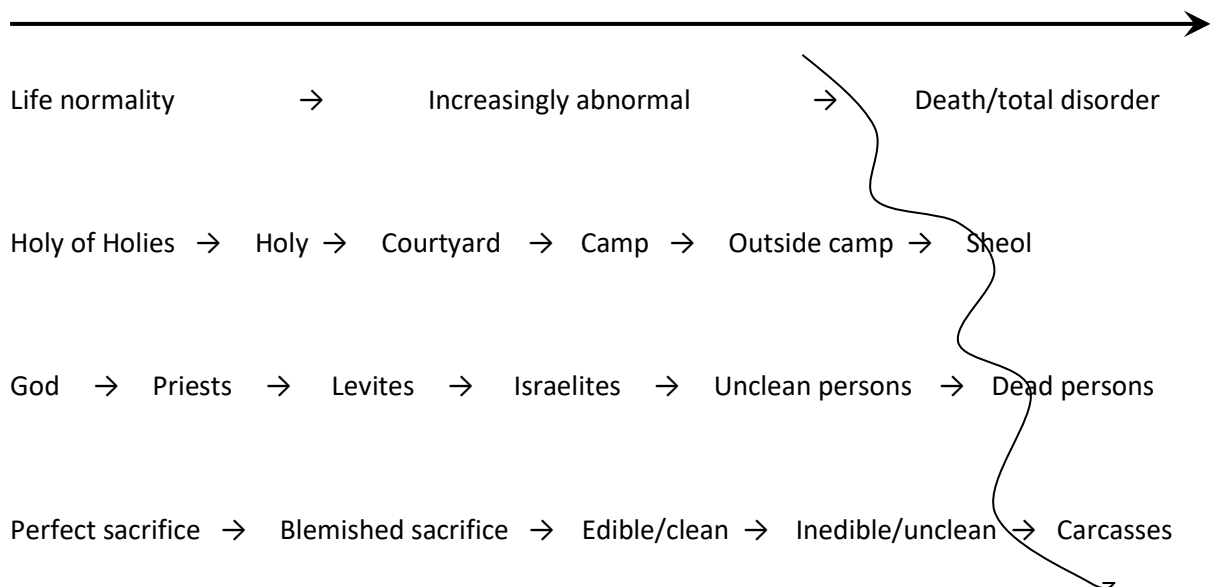


Because of all this, Paul says that Jesus is the “author and perfecter of our faith” (Heb 12:2). Salvation is found only in and through him.

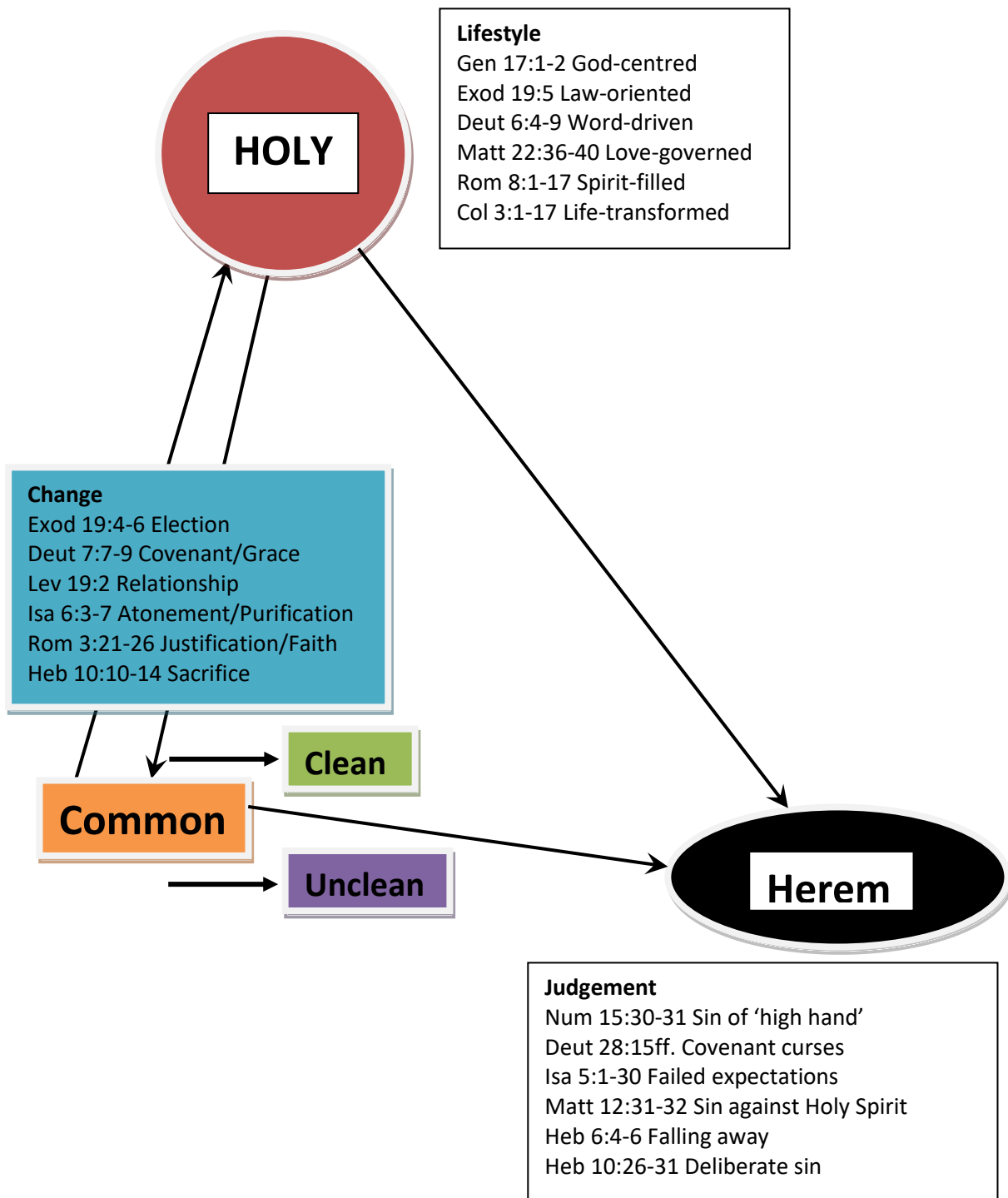
## Holiness Theology

The overriding question of the Sanctuary was, 'How can sinful humans live in proximity with holy God?' The Sanctuary itself was intended to be the dwelling place of God. In today's world God dwells in the Church through Jesus and the Holy Spirit. The presence of holy God renders places, objects, and persons holy. Anything that has to do with God or is incorporated into God's realm becomes holy. However, this is not a static concept. Holiness is both relational status (Exod 19:1-6; 1 Pet 2:9-10) as well as lifestyle expectation (Lev 11:44-45; 19:2; Matt 5:48). Movement occurs from the holy to the unholy and from the mundane to the holy. This movement is twofold, horizontal (from the holy to unholy and vice versa) and vertical (from humans to God and vice versa). The two diagrams below illustrate this dual movement of holiness.

### ***Holiness' Horizontal Movement***



### Holiness' Vertical Movement



Sinful humans can live in proximity with holy God but in doing so they must be transformed into holy beings both in terms of status and lifestyle. Ultimately a person can either become holy (belonging to God) or become *herem* (devoted to destruction) and judgement determines this. The Sanctuary shows how a person may reach the holy realm of God. The scriptural application of this truth to Jesus assures us that salvation is real. "For God loves the world so much that whoever believes in him will not perish but have eternal life" (John 3:16).



## HISTORICAL EXCURSUS

Adventism's pre-occupation with the Sanctuary can be traced throughout the history of the Church. As the Church's defining theological contribution, the Sanctuary truth has occupied the minds of many of its thinkers. The discovery of Sanctuary truths provided the Church with the explanation for the so-called Great Disappointment and the *raison d'être* for its existence. Below is an abbreviated description of the development of the Sanctuary doctrine in Adventism.

- Early 19<sup>th</sup> Century views: The Sanctuary of Dan 8:14 was viewed as being either literal or symbolic. Some believed that there was a connection between the prophecy in Dan 8:14 and the second advent of Christ.
- Millerite views: The Millerites came to understand the high priestly ministry of Jesus and that Dan 8:14 referred to the second advent. Many concluded that Christ had already entered the heavenly Most Holy Place and that Dan 8:14 referred to the conclusion of that ministry. William Miller, Joshua Litch, S S Snow, and others engaged in time setting in an attempt to provide a temporal framework for the return of Jesus.
- Sabbatarian Adventists: The events of 22 Oct 1844 left the Millerites with a theological conundrum. What had happened on that date? Sabbatarian Adventists were convinced that the date was essentially correct. Work by Hiram Edson, O R L Crosier, and others showed that they had erred concerning the event. The conclusion was made that on 22 Oct 1844 Jesus had entered into the heavenly Most Holy Place to commence his final ministry. It was also suggested that this change of heavenly ministry ushered in a judgement.
- SDA views: Articles on the Sanctuary by J N Andrews, Uriah Smith, James White, and others began to appear in *The Advent Review and Sabbath Herald*. It was concluded that Dan 8:14 was fulfilled in 1844 and this was referred to as the Day of Atonement antitype. Furthermore, the Day of Atonement antitype was viewed as a judgement and the idea of an *investigative judgement* was introduced. Work was also carried out in the explanation of the scapegoat and the nature of the cleansing.
- In subsequent history, many of these ideas were challenged both from within the Church and by other Christian groups. Subtle changes have been slowly introduced into the consciousness of the Church. Some of the changes are semantic in nature (as in the use of "pre-advent judgement" for "investigative judgement"). Other changes are more substantial and question the existence of a heavenly Sanctuary or the whole premise behind the "investigative judgement" concept. However, the essential components of the doctrine are still retained by the Church. Today views on the doctrine are fairly polarised with some insisting on a more literal, historical understanding while others prefer a less constraint take of the same truths.

Many Adventists are very interested in what Ellen White said on the subject. There were 12 visions that have a direct impact on this subject.

- Feb 1845 (eastern Maine): Father and Son went into Most Holy Place at the end of 2300 days.
- Oct 1845 (location unknown): Closing of Christ's work in Most Holy Place with events in heaven and on earth.
- Feb-Apr 1846 (location unknown): Endorsed Crosier's article on the Sanctuary.
- 6 Mar 1846 (Fairhaven, MA): Halo of light around the 4<sup>th</sup> Commandment in Most Holy Place.
- 3 April 1847 (Topsham, ME): Taken to both Holy and Most Holy Place in heavenly Sanctuary. Confirmed Sabbath doctrine.
- 1847-1848 (New York & New England): Material unclear.

- 5 Jan 1849 (Rocky Hill, CN): Witnessed the sealing of God's people and Christ's intercession in Most Holy Place.
- 5 Jan 1849 (same day as above): Jesus in priestly robe.
- 24 Mar 1849 (Topsham, ME): Shut door of the first apartment.
- Sep 1850 (Sutton, VE): Plagues fall after the finish of the cleansing of the heavenly Sanctuary.
- 14 May 1851 (location unknown): Christ's closing ministry in heaven.
- 14 Mar 1858: Great Controversy vision. Confirmed the correctness of time calculations, the typological relationship between heavenly and earthly Sanctuaries, and Christ's activities since 1844. Moreover, the vision confirmed the relationship of Sanctuary to the law, the Sabbath, the Three Angels' messages, and salvation.

When considering all this data, it is important to keep in mind the developmental nature of all theology, even Adventist theology. While foundational truths remain unchanged through time, the Church's ability to explicate these truths will continue to grow. To suggest otherwise is to guarantee obsolescence.

## BIBLIOGRAPHY

- Adams, Roy. "The Sanctuary Doctrine: Three Approaches in the Seventh-day Adventist Church." Ph.D. dissertation, Andrews University Seminary, 1981.
- \_\_\_\_\_. *The Sanctuary: Understanding the Heart of Adventist Doctrine*. Hagerstown, MD: Review and Herald, 1993.
- Bailey, Llyod R. *Leviticus*. Atlanta: John Knox, 1987.
- Budd, Philip J. *Numbers*. Word Biblical Commentary 5. Waco: Word Books, 1984.
- Davidson, Richard M. "Typology in Scripture: A Study of Hermeneutical TUPOS Structures." Ph.D. dissertation, Andrews University Seminary, 1981.
- \_\_\_\_\_. "In Confirmation of the Sanctuary Message." *Journal of the Adventist Theological Society* 2 (1991): 93-114.
- Doukhan, Jacques B. *Daniel: The Vision of the End*. Berrien Springs, MI: Andrews University Press, 1987.
- Fanwar, Wann M. "God's Holiness in Leviticus and Isaiah: A Biblical Response to Hinduism." M.Th. thesis, Adventist International Institute of Advanced Studies, 1990.
- \_\_\_\_\_. "The Lord on His Throne: Day of Atonement Language in Isaiah 6:1-7." Paper for GSEM 610 Doctrine of the Sanctuary, Seventh-day Adventist Theological Seminary, Andrews University, November 1998.
- \_\_\_\_\_. "'He Who Created the Heavens and the Earth': Contributions of Isaiah to Rev 14:7c." Paper for GSEM 920 Religious Studies Seminar, Seventh-day Adventist Theological Seminary, Andrews University, May 1999.
- \_\_\_\_\_. "Creation in Isaiah." Ph.D. dissertation, Seventh-day Adventist Theological Seminary, Andrews University, 2001.
- Ferch-Johnson, Carol. "The Sanctuary: The Medium Was the Message." *Sings of the Times* (November/December 2004): 21-23.
- Gane, Roy. *Altar Call*. Berrien Springs, MI: Diadem, 1999.
- Glaser, Mitch and Ghava Gleaser. *The Fall Feasts of Israel*. Chicago: Moody, 1986.
- Goldstein, Clifford. *False Balances*. Boise, ID: Pacific Press, 1992.
- Gulley, Norman. "A Deeper Look at the Investigative Judgment." *Adventist Perspectives* 3 (1989): 33-40.
- Hamilton, Victor P. *Handbook on the Pentateuch*. Grand Rapids: Baker, 1982.
- Hardinge, Leslie. *Jesus Is My Judge*. Harrisburg, PA: Review and Herald, 1996.

Holbrook, Frank B. *The Atoning Priesthood of Jesus Christ*. Berrien Springs, MI: Adventist Theological Society Publications, 1996.

\_\_\_\_\_. Ed. *The Sanctuary and the Atonement: Biblical, Theological, and Historical Studies*. Abridged. Silver Spring, MD: Biblical Research Institute, 1989.

Knight, G. A. F. *Leviticus*. The Daily Bible Study. Edinburgh: Saint Andrew Press, 1981.

Moskala, Jiří. "Toward a Biblical Theology of God's Judgment: A Celebration of the Cross in Seven Phases of Divine Universal Judgment (An Overview of a Theocentric-Christocentric Approach)." *Journal of the Adventist Theological Society* 15 (Spring 2004): 138-165.

Noordtjiz, A. *Leviticus*. Translated by Raymond Togtman. Bible Student's Commentary. Grand Rapids: Zondervan, 1982.

Paulien, Jon. *What the Bible Says about the End-Time*. Hagerstown, MD: Review and Herald, 1994.

Pfandi, Gerhard. "The pre-Advent Judgment: Fact or fiction? (part 1)." *Ministry*. December 2003: 20, 22-23.

\_\_\_\_\_. "The pre-Advent Judgment: Fact or fiction? (part 2)." *Ministry*. February 2004: 28-29, 38.

Wenham, Gordon J. *The Book of Leviticus*. NICOT. Grand Rapids: Eerdmans, 1979.

White, Ellen G. *Christ in His Sanctuary*. Nampa, ID: Pacific Press, 1998.