

Chapter Two: The Gospel in Type and Antitype.

The long-cherished plan of David to erect a temple to the Lord, Solomon wisely carried out. For seven years Jerusalem was filled with busy workers engaged in leveling the chosen site, in building vast retaining walls, in laying broad foundations,—*“great stones, costly stones, and hewed stones,”*—in shaping the heavy timbers brought from the Lebanon forests, and in erecting the magnificent sanctuary. **1 Kings 5:17.**

Simultaneously with the preparation of wood and stone, to which task many thousands were bending their energies, the manufacture of the furnishings for the temple was steadily progressing under the leadership of Hiram of Tyre, *“a cunning man, endued with understanding,...skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson.”* **2 Chronicles 2:13, 14.**

Perfect According to the Patterns

Thus as the building on Mount Moriah was noiselessly upreared with *“stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building,”* the beautiful fittings were perfected according to the patterns committed by David to his son, *“all the vessels that were for the house of God.”* **1 Kings 6:7; 2 Chronicles 4:19.**

These included the altar of incense, the table of shewbread, the candlestick and lamps, with the vessels and instruments connected with the ministrations of the priests in the holy place, all *“of gold, and that perfect gold.”* **2 Chronicles 4:21.**

The brazen furniture,—the altar of burnt offering, the great laver supported by twelve oxen, the lavers of smaller size, with many other vessels,—“*in the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.*”

2 Chronicles 4:17.

These furnishings were provided in abundance, that there should be no lack.

[A Temple of Unrivalled Splendor](#)

Of surpassing beauty and unrivalled splendor was the palatial building which Solomon and his associates erected for God and His worship. Garnished with precious stones, surrounded by spacious courts with magnificent approaches, and lined with carved cedar and burnished gold, the temple structure, with its brodered hangings and rich furnishings, was a fit emblem of the living church of God on earth, which through the ages has been building in accordance with the divine pattern, with materials that have been likened to “*gold, silver, precious stones,*” “*polished after the similitude of a palace.*” **1 Corinthians 3:12; Psalm 144:12.** *Prophets and Kings, 35, 36.*

A most splendid sanctuary had been made, according to the pattern showed to Moses in the mount, and afterward presented by the Lord to David. In addition to the cherubim on the top of the ark, Solomon made two other angels of larger size, standing at each end of the ark, representing the heavenly angels guarding the law of God. It is impossible to describe the beauty and splendor of this sanctuary. Into this place the sacred ark was borne with solemn reverence by the priests and set in its place beneath the wings of the two stately cherubim that stood upon the floor.

God Tokens His Acceptance

The sacred choir lifted their voices in praise to God, and the melody of their voices was accompanied by all kinds of musical instruments. And while the courts of the temple resounded with praise, the cloud of God's glory took possession of the house, as it had formerly filled the wilderness tabernacle. *“And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.”* **1 Kings 8:10, 11.**

Like the earthly sanctuary built by Moses according to the pattern shown him in the mount, Solomon's temple, with all its services, was “a figure for the time then present, in which were offered both gifts and sacrifices;” its two holy places were “patterns of things in the heavens;” Christ, our great High Priest, is “a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” [**Hebrews 8:2.**] *The Review and Herald, November 9, 1905.*

The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption. *The Acts of the Apostles, 14.*

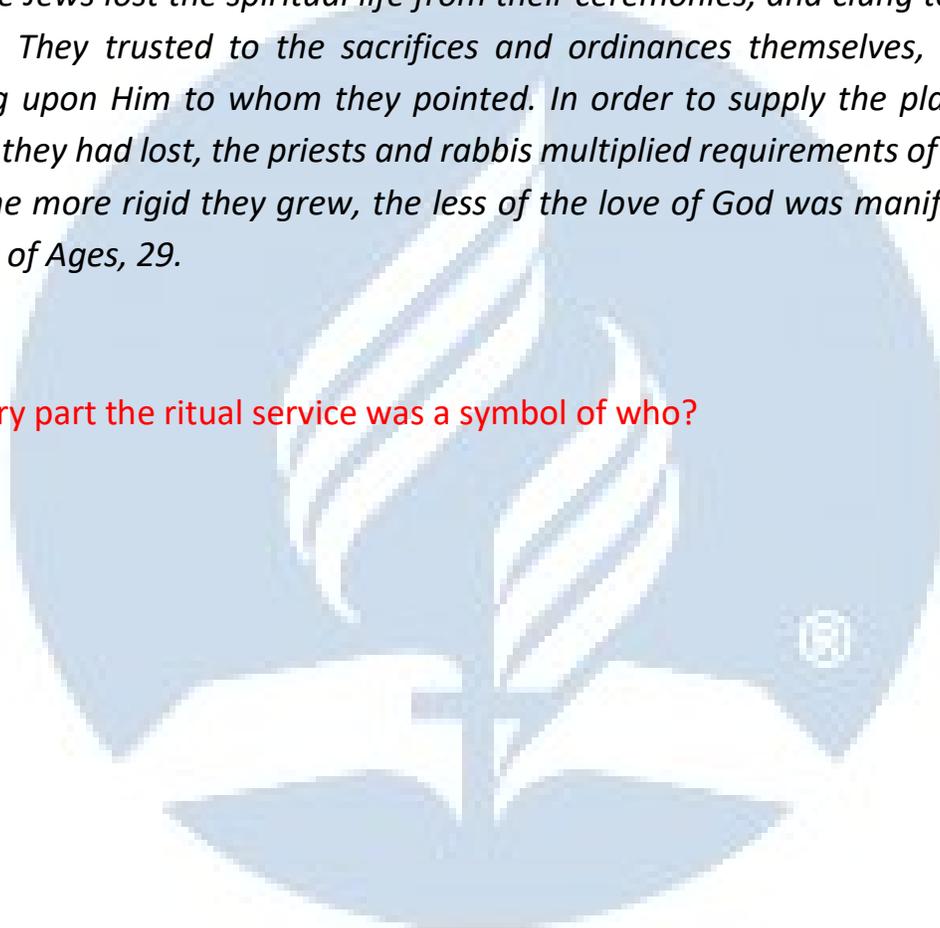
- What was the Sanctuary in relation to the Gospel?

The Antitype Lost Sight Of

The Lord Jesus was the foundation of the whole Jewish economy. Its imposing services were of divine appointment. They were designed to teach the people that at the time appointed One would come to whom those ceremonies pointed. *Christ's Object Lessons, 34.*

As they departed from God, the Jews in a great degree lost sight of the teaching of the ritual service. That service had been instituted by Christ Himself. In every part it was a symbol of Him; and it had been full of vitality and spiritual beauty. But the Jews lost the spiritual life from their ceremonies, and clung to the dead forms. They trusted to the sacrifices and ordinances themselves, instead of resting upon Him to whom they pointed. In order to supply the place of that which they had lost, the priests and rabbis multiplied requirements of their own; and the more rigid they grew, the less of the love of God was manifested. The Desire of Ages, 29.

- In every part the ritual service was a symbol of who?



The Temple Services Lost Their Significance

Christ was the foundation and life of the temple. Its services were typical of the sacrifice of the Son of God. The priesthood was established to represent the mediatorial character and work of Christ. The entire plan of sacrificial worship was a foreshadowing of the Savior's death to redeem the world. There would be no efficacy in these offerings when the great event toward which they had pointed for ages was consummated.

Since the whole ritual economy was symbolical of Christ, it had no value apart from Him. When the Jews sealed their rejection of Christ by delivering Him to death, they rejected all that gave significance to the temple and its services. Its sacredness had departed. It was doomed to destruction. From that day sacrificial offerings and the service connected with them were meaningless. Like the offering of Cain, they did not express faith in the Saviour. In putting Christ to death, the Jews virtually destroyed their temple. When Christ was crucified, the inner veil of the temple was rent in twain from top to bottom, signifying that the great final sacrifice had been made, and that the system of sacrificial offerings was forever at an end.

- Why was the earthly priesthood established?

Eyes Turned to the True Sacrifice

The sacrificial service that had pointed to Christ passed away; but the eyes of men were turned to the true sacrifice for the sins of the world. The earthly priesthood ceased; but we look to Jesus, the minister of the new covenant, and *“to the blood of sprinkling, that speaketh better things than that of Abel.”* *“The way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing...but Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, ... by His own blood He entered in once into the holy place, having obtained eternal redemption for us.”* **Hebrews 12:24; 9:8-12.**

“Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.” **Hebrews 7:25.**

Though the ministration was to be removed from the earthly to the heavenly temple; though the sanctuary and our great high priest would be invisible to human sight, yet the disciples were to suffer no loss thereby. They would realize no break in their communion, and no diminution of power because of the Saviour's absence. While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. The Desire of Ages, 165, 166.

Our High Priest, Our Advocate

“Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that He should offer Himself often as the high priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.” [**Hebrews 9:24-26.**] *“This man, after He had offered one sacrifice for sins forever, sat down on the right hand of God.”* [**Hebrews 10:12.**] *Christ entered in once into the holy place, having obtained eternal redemption for us.* *“Wherefore He is able also to*

save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.” [Hebrews 7:25.] He has qualified Himself to be not only man's representative, but his advocate, so that every soul, if he will, may say, I have a Friend at court, a High Priest who is touched with the feeling of my infirmities. *The Review and Herald*, June 12, 1900.

The sanctuary in heaven is the very center of Christ's work on behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give to everyone that asketh them a reason for the hope that is in them. *The Review and Herald*, November 9, 1905.

- When the earthly Sanctuary and its services came to an end where did Jesus continue his work?
- What does the sanctuary message bring primarily to view?

