

ZP166

The Heavenly Significance of the Earthly Sanctuary

(Of Special Interest to Seventh-day
Adventists)

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The sanctuary of the Levitical dispensation was a type of the incarnation of Jesus Christ. **"Let them make Me a sanctuary that I may dwell among them,** was the command of God at the institution of the earthly, typical services. Ex. 25:8. **"And the Word was made flesh and dwelt among us,"** is the announcement of the Holy Spirit in connection with the incarnation. John 1:14.

Here is type and antitype, beyond all controversy! What was the purpose of the sanctuary? **That the Lord God might dwell among men.** This was accomplished in the type by the abiding presence of the Holy Shekinah in the Mosaic tabernacle. It was accomplished in the antitype when deity walked among men in human flesh in the person of Jesus Christ.

"The Word became flesh and tabernacled among us." R.V.m. Here is a manifest allusion to the tabernacle in the wilderness.

The abiding presence of God could not have been manifested in the midst of Israel in the wilderness, except in a sanctuary by means of which His glory was hidden. The same is true in the antitype. **"No man hath seen God at**

any time [sinful man could not endure such direct revelation]; **the only begotten Son** which is in the bosom of the Father, **He hath declared Him.**"

In the incarnation, divinity was veiled in humanity. Just as the divine glory was enshrined in the tent of the sanctuary in the wilderness, so the glory of deity was enshrined in the tent of humanity in the flesh of Jesus Christ.

When the sanctuary in the wilderness was completed, and set up, **"the glory of the Lord filled the Tabernacle."** Ex. 40:34.

When "the Word was made flesh and tabernacled among us...we beheld His glory, the glory as of the only begotten of the Father." See also 2 Cor. 4:6.

CHRIST'S OWN TEACHING

Jesus Christ Himself taught that His body was the antitype of the sanctuary.

"Jesus answered and said unto them, Destroy this sanctuary, and in three days I will raise it up....But **He spake of the sanctuary of His body.**" John 2:18-21 R.V.m.

"THE BODY IS CHRIST'S"

The sanctuary was "a copy and shadow of heavenly things," "a shadow of the good things to come." Heb. 8:5; 10:1. Every shadow is cast by some body. **What body was it which cast the shadow of the sanctuary?** The apostle Paul supplies the answer, in Col. 2:17: "Which are a shadow of the things to come; but **the body is Christ's.**" R.V.

The apostle's theme in Colossians is the same as in the passages cited from Hebrews. In both places the writer speaks of things pertaining to the sanctuary. In

both places He speaks of things "which are a shadow of the things to come." In Colossians he plainly declares that **"the body** [which cast the shadow] **is Christ's.**" In Hebrews he makes a similar declaration of equal plainness, as we shall later show.

Notice that it is Christ's **body** which casts the shadow. The sanctuary was not a representation of Christ in His original glory, but in His incarnation.

Through sin God and man were separated. In Jesus Christ they are brought together again.

In the sanctuary of old, God and man were brought together. There was a place sacred to the presence of God. There was also a place within which man might come. Both places were within the sanctuary; God's presence in the inner apartment, and man's presence in the outer.

In the incarnation of our Lord, God and man were brought together. "They shall call His name **Immanuel**, which is, being interpreted, **GOD with US.**" Matt. 1:23.

Outwardly He was the Son of Man. Inwardly He was the Living God. Outwardly, man might approach Him. 1 John 1:1-3. Inwardly, **"no man knoweth the Son, but the Father."** Matt. 11:27.

"THE VEIL...HIS FLESH"

The veil of the sanctuary was the place at which God and man met. The veil was the only medium interposing between God and man, in that service.

That temple veil represented Jesus Christ. More distinctively the veil represented **the flesh** of Christ. "Enter in-

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to the holiest by the blood of Jesus.... through **the veil, that is to say, His flesh.**" Heb. 10:19, 20.

The incarnate Christ is now the sole medium of approach between God and man.

The veil of our Saviour's flesh was, at the Crucifixion, suspended between heaven and earth, on Calvary's cross, just as the veil hung between God and man in the temple. "The body of His flesh," on the cross, thus now becomes the meeting place between God and man. And since the resurrection "His flesh" is still "the veil," for in heaven also, the incarnate Christ is the "one Mediator [or medium of approach] between God and men."

FURTHER LIGHT ON THE MEANING OF THE TWO APARTMENTS

In Old Testament times one of the secrets of the sanctuary was revealed to the prophets, when they were led to recognise the two apartments as representing heaven and earth. According to the record in 1 Chron. 28:2, David gave expression to this truth thus:

"As for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God."

This is a remarkable statement. It is certain that the "house of rest for the ark" was the inner apartment of the sanctuary. It follows inevitably that "the **footstool** of our God" must be found in the less honoured, or outer apartment.

A revelation was made to Ezekiel, in which similar expressions were used to

describe the holy places of the sanctuary. In the "inner court" of the temple, the prophet heard a voice saying to him, "Son of man, this is the place of My throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever. Eze. 43:5-7 R.V.

Compare Ezekiel's vision with the words of David: "The place of my throne" is the same as "an house of rest for the ark," and "the place of the soles of my feet" corresponds with "the footstool of our God." The allusion in both these scriptures is to the inner and outer apartments of the sanctuary.

The Holy Spirit, speaking through the prophet Isaiah, makes the following reference to the two apartments of the sanctuary: "To beautify the place of my sanctuary; and I will make the place of my feet glorious." Isa. 60:13.

In this passage "the place of my sanctuary" means the inner apartment, and "the place of my feet" the outer apartment. The term "sanctuary" is sometimes used with specific reference to the most holy place. See Lev. 16:33, where the inner apartment is called "the holy sanctuary."

In a later vision (Ch. 66:1) the word of the Lord came to Isaiah, saying, "The heaven is my throne, and the earth is my footstool: where is the house that ye build unto Me? and where is the place of my rest?" This scripture combined with those previously quoted, shows that the two apartments represented heaven and earth; the place of God's throne, and the place of his footstool.

Christ, in the sermon on the mount, spoke of heaven as "the throne of God," and the earth as "the footstool of his feet." Matt. 5:34, 35 R.V.

Compare now the expressions used by David, Ezekiel, Isaiah, and Christ, and note how they all agree, in revealing to us the significance of the two apartments of the sanctuary:

	The Inner Apartment	The Outer Apartment
David:	"An house of rest for the ark of the covenant of the Lord."	"And for the footstool of our God."
Ezekiel:	"The place of my throne."	"The place of the soles of my feet."
Isaiah:	"The place of my sanctuary."	"The place of my feet."
Christ:	"Heaven.... is the throne of God."	"Earth.... is his footstool."

There is sublime beauty in this wonderful teaching of scripture. The sanctuary was the meeting place of God and man; only the veil intervening between them. The most holy place was God's side of the veil, or "heaven itself"; and the holy place was man's side, or the earth.

HEAVEN AND EARTH MADE ONE IN CHRIST

It might seem to some reader that there is a contradiction of teaching, in viewing the tabernacle as a whole as representing the incarnate Christ, and then regarding the two apartments as representing heaven and earth. There is no contradiction. It is a glorious truth that Jesus

Christ unites heaven and earth in his own blessed person.

"That in the dispensation of the fulness of times **He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him.**" Eph. 1:10.

This does not mean that the earth in itself considered is a holy place; but that **IN JESUS CHRIST, heaven and earth, God and man, are brought together in one. This is the sublime truth taught by the sanctuary and its services.**

A BRIEF DIGRESSION

We wish to proceed further and show that Christ fulfilled in His own person other features of the sanctuary and its appointments besides those already mentioned; but it may be advisable to first digress for a moment to consider what to some reader might seem to be an objection to the view now advocated.

It has been widely taught that inasmuch as the earthly sanctuary and its services were "a copy and shadow of the heavenly things" (Heb. 8:5; 9:23 R.V.), there must therefore exist, in heaven itself, a sanctuary consisting of two apartments, and containing articles of sacred furniture, such as characterised the earthly sanctuary. We invite any reader holding such a view to consider the following facts:—

1. The earthly sanctuary represented heavenly things; but the heavenly things are spiritual things. The heavenly sanctuary is not of the same creation as the earthly. This is so plainly stated in scripture as to be beyond all dispute.

THE TWO SANCTUARIES COMPARED

Now even the first covenant had ordinances of divine service, and its sanctuary, a sanctuary of this world."

Heb. 9:1, R.V.

But Christ..... through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation."

v. 11, R.V.

Gold and silver and brass, and scarlet and purple and fine-twined linen, are all **material** things, "**of this world**," but the things **represented**, the **heavenly things**, are **spiritual** things, and therefore, "**not of this creation**."

2. When Moses was commanded to make a sanctuary in the wilderness "like in pattern to the true" (Heb. 9:24 R.V.), he was not shown the heavenly things themselves, but a working model, the design of which he was to follow in making the earthly sanctuary. "That he should make it according to the **figure** he had seen." Acts 7:44 R.V. This pattern was shown him "in the mount," not in heaven. Its specifications included directions for making an altar "hollow with boards," also "firepans" and "shovels," and "basins," and "flesh-hooks." All were made "after their pattern," as shown Moses in the mount. See Ex. 27:1-8. But there are no such implements as these in heaven.

3. When the time came for the erection of a permanent structure, a fresh pattern of the temple in all its details was made known to David. "All this, said David, the Lord made me understand in writing by His hand upon me, even all the works of this pattern." 1 Chron. 28:

11, 19. In this case "the pattern" was "in writing," much as the plans and specifications of an architect provide directions for a modern building.

4. In the book of Revelation, the seven golden candlesticks, the golden altar, and the ark of the testament are part of the symbolism of the visions, and represent heavenly things. If, for instance, the golden altar is to be regarded as a physical object, literally existing in heaven, it would be necessary to regard the incense offered upon it as equally literal. There is, however, no offering of ceremonial incense in heaven. "The smoke of the incense" represents that which makes "the prayers of the saints" ascend up acceptably before God. Rev. 8:3, 4.

A SAFE RULE OF INTERPRETATION

If we are to understand Old Testament teachings aright, we must read them in the light of explanations given in the New Testament. Type must be interpreted by antitype. When God gives us in plain language a clue to the meaning of types and symbols, we must be governed by the God-given directions.

Christ Himself is the key which unlocks every door of mystery in the Old Testament. He is **Himself** the solution of every problem. After the resurrection, He "expounded unto them in all the scriptures, **the things concerning Himself**," "All things must be fulfilled," He declared, "that are written in the law of Moses **concerning ME**." Luke 24:27, 44.

Consider once more, then, that the New Testament tells us very plainly, in

speaking of the substance which cast the shadow of the earthly sanctuary, that **"the body is Christ's"**; that it speaks of the veil as representing **"His flesh"**; and tells us that Christ Himself "spake of the sanctuary of His body."

Following these God-given clues, we have already seen a flood of glorious light thrown upon the significance of the sanctuary as a whole, on the meaning of its two apartments, and of its dividing veil. Let us now continue the inquiry, applying the same God-given clue to other features of the sanctuary, and we shall find that the light "shineth more and more unto the perfect day."

"THE CANDLESTICK OF PURE GOLD"

The seven-branched candlestick represented Jesus Christ. **"I am the light of the world,"** He declares; and further, **"as long as I am in the world, I am the light of the world."** John 9:5.

The candlestick was on **man's** side of the veil, the **earthward** side. There was no need of such in the Holy of Holies. **"Light is come into the world,"** Ch. 3:19. **"The people that walked in darkness** have seen a great light." Isa. 9:2. The candlestick therefore in a special sense represents **Christ**, as **"the Light of the World."**

The Holy Spirit, also, is symbolised by the seven-fold light. **"There were seven lamps of fire burning before the throne, which are the seven Spirits of God."** Rev. 4:5. This has reference to the one Holy Spirit, as will be seen by comparison with ch. 1:4,5, where Father, Son,

and Spirit, are spoken of together. Furthermore in ch. 5:6 **"the seven Spirits of God"** are spoken of as **"sent forth into all the earth."** This agrees once again with the truth already noticed, that the golden candlestick shed its light on **man's** side, or the **earthward** side of the veil.

There is a further significance attributed to the candlesticks. **"The seven candlesticks which thou sawest are the seven churches."** Ch. 1:20. But the church also is in the world, as yet, and not in heaven. **"Ye are the light of the world,"** said Jesus. Matt. 5:14.

All is harmony and beauty in the various aspects of truth thus associated with the candlestick. **Christ** is the light of the world, first in His own person, and then by the Holy Spirit, through the church. But let it not be forgotten that it is really **Christ**, all the way through, who is **"the Light of the World."**

"THE CONTINUAL SHEWBREAD"

On the opposite side from the candlestick, **"upon the side of the tabernacle northward,"** appeared **"the table of gold whereon was the shewbread."** Ex. 40:22; 1 Kings 7:48. This again represented Christ. **"I am the bread of life,"** is the Saviour's testimony concerning Himself. **"This is the bread which cometh down from heaven, that a man may eat thereof, and not die."** John 6:48, 50. That is, in harmony with the type, the Living Bread appears on the **earthward** side of the veil, where **man** may have access to it.

Once again the emphasis is upon the body of human flesh which the divine Son of God took upon Himself in His incarnation.

"The bread which I will give is **My flesh**, which I will give for the life of the world." v. 51.

"For **My flesh** is true meat, and **My blood** is true drink." v. 55 R.V.m.

"Except ye **eat the flesh** of the Son of man, and **drink His blood**, ye have no life in you." v. 53.

"Take, eat: **this is My body**, broken for you." 1 Cor. 11:24.

THE ALTAR OF INCENSE

The offering of incense was associated with the exercise of prayer. The incense altar was the prayer altar. "Let my prayer be set forth before Thee as incense," is the plea of the Psalmist. Psal. 141:2. The thought is that incense, rising with the prayers, would make them sweet and acceptable to God. The smoke of the incense ascended up before God with the prayers of the saints. Rev. 8:4.

What is it that makes the prayers of the saints come up acceptably, as a sweet savour to God? There can be only one answer. It is the merits and intercession of our great Mediator. Prayer is "**acceptable to God by Jesus Christ**." 1 Peter 2:5.

THE MERCY-SEAT

"Thou shalt make a mercy-seat of pure gold." Ex. 25:17. "And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place." Ch. 26:34. "And he shall take of the blood....and

sprinkle it....upon the mercy-seat." Lev. 16:14. "And I will commune with thee from above the mercy-seat." Ex. 25:22.

The New Testament declares Christ Himself to be the antitype of the mercy-seat.

"He it is whom God put forward as a mercy-seat, rendered efficacious through faith in His blood." Rom. 3:25. **Weymouth**.

On this passage Weymouth has the following note:—

"'A mercy-seat,' or 'a propitiation.' But 'mercy-seat' is the meaning of the word in the only other passage (Heb. 9:5) where it is found in the N.T., and almost everywhere in the Septuagint, and is favoured by the Greek commentators.'"

Dr. Young defines the Greek word **hilasterion** (which in the A.V. is translated "propitiation" in Rom. 3:25 and "mercy-seat" in Heb. 9:5) to mean "place of propitiation, or appeasement." See also the marginal readings in the R.V. in both places.

Parkhurst, in his Hebrew Lexicon, on the verb **kaphar** (to atone), speaks thus of the related word **kapporeth** (which is translated "mercy-seat" 27 times in the O.T.) "as a noun, fem., the lid or covering of the ark above which the high priest sprinkled the blood on the day of atonement," and goes on to say, "So Paul in Heb. 9:5 speaks of a propitiatory.... applying it to Christ, Rom. 3:25, whom God set forth, as a propitiatory or mercy-seat, the true mercy-seat."

We thus have in the mercy-seat the blessed truth taught that God dispenses mercy to sinful men over the blood-sprinkled body of His own dear Son.

THE ALTAR OF SACRIFICE

"And thou shalt make an altar of shittim wood...and thou shalt overlay it with brass."

"And he put the altar of burnt offering by the door of the tabernacle." Ex. 27:1, 2; 40:29.

The sacrificial altar represented the crucified Christ.

"We have an altar, whereof they have no right to eat which serve the tabernacle." Heb. 13:10.

The Jewish priests had the right to eat of the sacrifices of the typical altar; but because of unbelief, no right to eat of this, the antitypical altar, Jesus Christ; for that privilege belongs only to the Christian.

"We Christians have an altar from which the ministers of the Jewish Tent have no right to eat." **Weymouth.**

The typical sacrificial altar was placed where every member of the Jewish congregation might have access to it.

"It was the most highly valued privilege of every worshipping Hebrew to stand beside the altar at the crisis of his devotions, or when the fat of his sacrifice was being consumed upon it."

"**The Tabernacle,**" by **W. Shaw Caldecott,** p. 180.

"I will wash mine hands in innocency: so will I compass thine altar, O Lord." Ps. 26:6.

"The touch of the brazen altar brought forgiveness and sanctity to the sincere penitent. No passage in the Law was (to every worshipping Hebrew) more dear than that which proclaimed, 'Whosoever toucheth the altar shall be holy.' Ex. 29:37 R.V.m. **Caldecott, Ib.**

The antitypical sacrificial altar, the crucified Christ, has infinite power to save and sanctify. "As many as touched [the border of His garment] were made perfectly whole." Matt. 14:36. "Whosoever believeth in Him shall receive remission of sins."

"Christ is at once Temple and Altar, Priest and Sacrifice. He is the Divine Reality: they were His divinely ordered and temporary prefigurements." "**Herod's Temple,**" by **Caldecott,** p. 354.

THE INCLUSION OF THE GENTILES

We must now take a still wider view of the all-embracing representation of Christ and His work contained in the sanctuary and its services.

It was God's purpose of old that the Gentiles should have access to the temple and its worship.

"Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due to His name; bring an offering, and come into His courts. O worship the Lord in the beauty of holiness." Ps. 96:7-9, R.V.

"Their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all peoples." Isa. 56:7, R.V.

In the temple as rebuilt by Herod the Great, there was ample provision made for the admission of the Gentiles. Separated from the area reserved for the Jews there was a large outer enclosure known as The Court of the Gentiles. This included what is familiarly known to New Testament readers as "Solomon's Porch." See John 10:22, 23; Acts 3:1; 5:12.

The court reserved for the Jews was separated from the court of the Gentiles by a stone partition three cubits (about four feet and six inches) high; a height which permitted the Gentiles to observe the services conducted within the enclosure. Entrance within this dividing wall was forbidden to the Gentiles, on pain of death. At intervals along the wall were placed inscribed stones, twelve in Greek and twelve in Latin characters, warning strangers not to intrude. In May, 1871, an excavator (M. Clermont Ganneau) unearthed one of these stones, and deciphered the following inscription in Greek:—

“NO STRANGER IS TO ENTER WITHIN THE BALUSTRADE ROUND THE TEMPLE AND ENCLOSURE. WHOEVER IS CAUGHT WILL BE RESPONSIBLE TO HIMSELF FOR HIS DEATH, WHICH WILL ENSUE.”
Caldecott, *Ib.* p. 127, 277.

The apostle Paul was on one occasion accused by the fanatical Jews of having “brought Greeks” within the sacred area. “They laid hold on Paul, and dragged him out of the temple; and.....went about to kill him.” Acts 21:30, 31.

Within the section reserved for the Jews, there was first of all the Court of the Women, next the Men’s Court, and then the Levites’ Court. The latter terminated at the altar of sacrifice, beyond which the Levites were not permitted to penetrate.

The remainder of the area within the dividing wall was reserved for the priests. In the midst of the Court of the Priests stood the building of the Sanctuary, with its holy and most holy places.

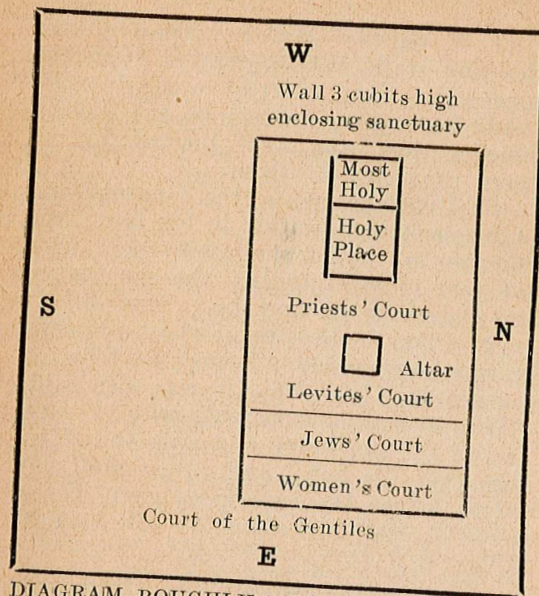


DIAGRAM ROUGHLY REPRESENTING THE TEMPLE BUILT BY HEROD

Even within the sphere of the priests there were limitations and restrictions. The rank and file of the priesthood might not pass within the veil which covered the most holy place. Only the high priest might enter there, and even **his** entry into the most holy was subject to severe restrictions. “Come not at all times into the holy place **within the veil**,” was the divine commandment to Aaron. Only “once in the year, not without blood,” might the high priest enter the Holiest of all.

A SERIES OF RESTRICTIONS

There was thus a series of restrictions imposed upon the people:

(1) Upon the Gentiles, who, by the dividing wall, were separated from the place of worship assigned to the Jews;

(2) Upon the women of the Jewish congregation, who were limited to the court provided for them;

(3) Upon the men of the congregation, of whom it was written in the law, "the children of Israel shall not come nigh the tent of meeting [i.e. the sanctuary] lest they bear sin and die." Num. 18:22;

(4) Upon the Levites, of whom although it was commanded, "Bring the tribe of Levi near" (ch. 3:6), it was also said, "They shall not come nigh unto the vessels of the sanctuary and unto the altar, that they die not," and "they shall not go in to see the sanctuary even for a moment, lest they die." Ch. 18:3; 4:20 R.V.;

(5) Upon the priests, who, although permitted to minister in the first apartment of the sanctuary, were forbidden to remain there when the high priest lifted the veil and entered the most holy place. Lev. 16:17;

(6) Upon the high priest, who was commanded to "come not at all times into the holy place within the veil.... that he die not," and even on the appointed day to enter not without blood and a covering cloud of incense, "that he die not." v. 2, 13.

There was thus, under the old covenant, a systematic series of restrictions upon the approach to Jehovah. There was at that time no free access to the divine presence, either for priest, or people, or stranger.

ALL RESTRICTIONS ABOLISHED, IN CHRIST

The whole of this series of restrictions **without a single exception** (and certainly not excepting the restriction represented by the veil separating the most holy from the holy place), was abolished at the Cross, through the atoning sacrifice of our Lord Jesus Christ. We invite the reader to consider the teaching of the apostle Paul in this connection, in his epistle to the Ephesians, ch. 2:11-18. We submit the R.V. rendering of that passage, with bracketed paraphrase which we maintain is indisputably implied by the apostle's teaching.

"But now in Christ Jesus ye [Gentiles] that once were far off [outside the dividing wall] are made nigh in the blood of Christ. For He is our peace, who made both [Jew and Gentile] one, and brake down the middle wall of partition, having abolished in His flesh the enmity, even the law of commandments contained in ordinances; that He might create in Himself of the twain [Jew and Gentile] one new man, so making peace; and might reconcile them [Jew and Gentile] both in one body [His own body] unto God through the cross, having slain the enmity thereby [i.e. by His own body, crucified]; and He came and preached peace to you [Gentiles] that were far off [outside the dividing wall], and peace to them [the Jews] that were nigh [inside the dividing wall]: for through Him we [Jew and Gentile] both have our access in one Spirit unto the Father [in the Holiest of all]."

Note carefully the emphasis placed upon **the flesh and the blood** of Christ, in this scripture. He "abolished in **His flesh** the enmity." He has "slain the enmity **thereby**." Those "far off are made nigh **in the blood** of Christ." As touching Jew and Gentile, He makes "in

Himself of the twain one new man." By His incarnation Jew and Gentile were united in one. His genealogy is traced through Gentiles as well as Jews, two Gentile women (Rahab and Ruth, Matt. 1:5) being specifically mentioned. His genealogy springs, moreover, not only from David and Abraham, but also from the human fountain-heads of our race, Noah and Adam. Luke 3:36, 38.

We thus see that the sanctuary and the temple, even at its widest extension, including the Court of the Gentiles, meets its antitype in Christ's own body. "The Word was made flesh"; not simply the flesh of those "who are Jews by nature," but flesh of our common humanity.

"ALL ONE IN CHRIST JESUS"

It is gloriously true; that while the typical sanctuary divided men into classes, and placed restrictions upon them, so that there was at best only limited and deferred access to God; through the antitype of that sanctuary, the flesh and blood of the incarnate Son of God, and by His Cross, all class distinctions are abolished, and the whole redeemed race, in the person of its Head, is given immediate and unrestricted access to God the Father.

"The middle wall of partition" being "broken down," **"there can be neither Jew nor Greek."** Gal. 3:28 R.V.

The women are no longer required to remain in the outer court of the congregation. **"There can be no male and female: for ye are all one man in Christ Jesus."** Ib.

The division between Levites. (the

teachers) and people (the taught) is no longer necessary, for now "They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: **for all shall know Me**, from the least to the greatest." Heb. 8:11. See also John 10:14.

Dependence on an earthly priesthood is also abolished, "For there is one God, one Mediator also between God and men, Himself man, Christ Jesus." 1 Tim. 2:5.

The veil of the temple being rent in twain, there is no restriction upon the true High Priest. For **Him** there is no period of service limited to the first apartment of the sanctuary.

And lastly, **"through Him [the crucified Christ] we [Jew and Gentile] both have access by one Spirit unto the Father."**

CHRIST'S ALL-PREVAILING MINISTRY

Christ, although constantly identifying Himself with the Gentiles as Son of Man (His favourite designation of Himself) does not need to stand in the temple outside the middle wall of partition.

Neither is He, as a Jew, confined to the place allotted to the sons of Judah.

Although not of the tribe of Levi, and not (according to the Levitical law) authorised even to **assist** in the service at the altar; nevertheless, because "He that cometh from above is above all," Christ approaches the altar, and offers the atoning sacrifice.

And because He is "the Lord from heaven," a priest "after the order of Melchisedec, and **not**...after the order of Aaron," He is able to do **permanently**

in fact what the Aaronic high priests could do only **temporarily in figure**: whereas **they** entered into the most holy place of the earthly sanctuary, within the veil, for a brief space, **once a year**, and **stood trembling**; **He** entered into "**heaven itself**," "**once for all**," and "**sat down** on the right hand of God," "**highly exalted**."

How mistaken, then, the teaching advocated by some, that there are two apartments in the heavenly sanctuary, and that Christ ministered in the first apartment for more than 1800 years before entering the second apartment, "within the veil"! What a misapprehension! How it obscures and distorts the true significance of the sanctuary and its services!

None of the barriers that kept back Gentiles, Jews, Levites, priests, and high priest, can detain Jesus Christ. With the last loud cry from His Cross, the middle wall of partition was broken down, "and the veil of the temple was rent in twain from the top to the bottom." With the outermost barrier broken down, and the innermost rent asunder, there is now nothing to hinder the Christian from having "boldness to enter into the Holiest by the blood of Jesus." And if there be nothing to hinder **us**, much less could any Levitical restriction detain our great High Priest, who immediately on His ascension, "as a fore-runner....entered for us," "once for all," "within the veil."

This means much to us, for it is the glorious consummation of our redemption. Not only did God raise Christ from the dead; but He also "**resuscitated**

us with Him, and seated us with Him in heaven ['the heavenly realms,' Weymouth], in Jesus the Messiah." Eph. 2:6, Syriac Version.

LIFE-GIVING TRUTH

The theory that there are two apartments in heaven brings no spiritual life to those who hold it; but the glorious gospel truth that Jesus Christ did, at His first advent, "in the body of His flesh through death," and "through the blood of His cross," break down **every** barrier and burst through **every** restriction that interposed between man and God—**this** truth is faith-stimulating, life-giving, soul-sustaining, and joy-imparting.

The idea that the partitions and divisions which characterised the earthly sanctuary exist also in heaven, dampens and discourages faith, and hinders boldness and confidence of access to God.

Partitions and divisions **bar** the way. The flesh and blood of Christ **open** the way.

The partitions and divisions of the old sanctuary **kept men off**. The flesh and blood of Jesus Christ, displacing those barriers, **invite men near**.

To teach that Christ was kept back for more than 1800 years after His ascension before entering the most holy place in heaven, degrades the Saviour's ministry to the level of the Aaronic priesthood. Christ's ministry is "**more excellent**," "after the order of Melchisedec, and **not**....after the order of Aaron." Heb. 8:6; 7:11.

In conclusion, reader, what does this truth mean to you? If you are a Gentile, you would be kept outside the "middle wall of partition," if any of the barriers of old still retained their standing. The same restrictions that kept the priests standing **before** the veil kept the Gentiles standing **outside** the dividing wall. But now the gospel assures us that from the commencement of our era, our great High Priest has gone "**within** the veil," and that the Gentiles who were once "far off" are "made nigh" through the blood of Christ.

"Why stand ye then without, in fear?

The blood divine invites us near."

"Into the holiest now we come,

Our present and our endless home."

"Christ loved and washed us in His blood,
And made us kings and priests to God."

W. W. FLETCHER.

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