

#9 – Salvation Pictured in the Sanctuary

Introduction: The tabernacle (sanctuary) symbolized God's redemption plan of justification and sanctification.

1. John 1:29 At the close of the Old Testament transitioning to the new, How was the Messiah prophesied?

2. Psalm 77:13 God's plan to reconcile man to Himself is in His sanctuary. It is the Creator's blueprint design for mankind.

Hebrews 8:5, 2 ... See that you make everything according to the pattern that was shown you on the mountain... a copy and shadow of the heavenly things... the true tabernacle, which the Lord pitched, and not man. (see sanctuary graphic) The earthly sanctuary was symbolic of the Heavenly one. The primary function of the sanctuary was atonement between man and God.

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

4. Leviticus 1:4, 10-11 How did God demonstrate His purpose in the symbolism of the sanctuary? When the sinner brought a sacrificial animal to the courtyard of the sanctuary, he was given a knife and a basin by the priest. The animal represented the Lamb of God: Jesus Christ. The sinner would then lay his hands on the head of the sacrificial animal and confess his sins over it. This symbolized the transference of sin from the sinner to Jesus. The animal, now symbolically bearing the guilt, would then pay sin's wage; death. The sinner slew the sacrificial animal himself, representing his own sin as the direct cause of the death of his innocent sacrificial substitute. (Lev 1:3) This sacrificial system traces its roots all the way back to Cain and Abel. (Heb 9:22, Rom 6:23, Gen 2:17)

5. Hebrews 4:14-16, 9:11-14 The earthly high priest represented the Messiah; Jesus. Therefore, the work and ceremonies of the high priest were the focus and the functionality of the tabernacle. The ministry of the High Priest at the sanctuary symbolized Jesus' ministry; reconciling man to God. The sacrificial animal's blood represented Jesus' blood shed for the sins of the world. What Jesus did on earth up to His ascension was prophetically pictured in the outer court; featuring the altar of burnt offering and the laver of washing. Jesus' sacrifice; His blood, is the key to justification; to being forgiven. The water of life; Jesus' life; is the key to sanctification; to being purified. By the Spirit of Christ, we may be Spiritually washed over time. Jesus' ministry today in heaven for us is pictured; predicted; prophesied in the ministry of the earthly high priest and the Old Testament sanctuary services. Everything that happened in the earthly sanctuary was symbolic and prophetic of what God would do to reconcile us to Himself through Jesus.

The outer court: There were 2 objects of outer court furniture:

#1. The altar of burnt offerings (Exodus 27:1-8) represented the cross of Christ. (John 1:29)

#2. The laver (Ex 30:17-21, 38:8) represented cleansing from sin and new birth through the Holy Spirit. (Tit 3:5) In the outer court, sacrificial animals and their blood symbolized Jesus' sacrifice as the Lamb of God. The outer court represents justification; our debt paid by Jesus' blood; His sacrifice and death on our behalf. But for sanctification; the ongoing process of eating Jesus' flesh, one requires the ministry of the holy place. The death of the Lamb of God (Jesus) at the altar of sacrifice (cross) takes away the sin of the world. When we confess and repent, Jesus' death cleanses us from our sin. (Joh 1:9,29) We are forgiven, and have opportunity to be born again; to live a new life of dying to sin. This is the life jacket that saves us from immediate death; drinking Jesus' blood; justification. The earthly tabernacle was made up of two parts: the Holy Place, and the Most Holy Place. A veil separated the two.

The Holy Place: There were 3 objects of Holy Place furniture:

#1. The table of showbread (Exodus 25:23-30) represents Jesus; the bread of life; the Word of God. (John 6:51)

#2. The seven-branched candle stick (Exodus 25:31-40) represents Jesus; the light of the world. (John 9:5, 1:9)

The oil in the seven-branched candle stick represents the Holy Spirit. (Zechariah 4:1-6, Revelation 4:5)

#3. The smoke from the altar of incense (Exodus 30:7-8) represents the prayers of God's people. (Revelation 5:8)

Once we have been forgiven and justified, we need to be sanctified. We need to be given the power to overcome all sinful desires and habits in our lives. We need Jesus to cleanse our characters by His Word (table of showbread) and by prayer (altar of incense). We need the truth (seven-branched candle stick; Jesus; light of the world) to rid us of all darkness. We need the oil of the Spirit to empower our supernatural metamorphosis. Jesus' ministry with His own blood in the sanctuary in heaven cleanses us from sin and restores our relationship with God. John 6:53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. The Spirit assimilates Jesus' Character in us; recreating us in His image as we behold His glory. Jesus' ministry in the heavenly sanctuary attends to our prayers; our confessed sins, and our requests for his Spirit. Jesus' High Priestly ministry changes our lives so we can be holy and be come a fit for heaven. This is the boat that saves us from being stranded treading water awaiting death in sin's ocean. This is eating Jesus' flesh; sanctification.

The Most Holy Place: There was 1 object of Most Holy Place furniture: #1. The ark of the covenant (Exodus 26:34) represents the throne of God in heaven. (Hebrews 9:11-15) The Most Holy Place was the actual location of the presence of God; the 'Shekinah Glory'. The mercy seat, Ark of the Covenant, Ten Commandments, and presence of God between the golden cherubim symbolized the throne of God in heaven.

6. Leviticus 23:27, 16:9-22 The sanctuary was an epic sin cleansing object lesson. The sanctuary in heaven will soon be cleansed by the High Priest from all the sins that have been transferred there through faith in God. Sin is the one and only barrier between us and God, and this is why blood was also sprinkled on the veil. The veil separated God from man. When Jesus died, the veil or door between the Holy and Most Holy Place was rent in two from top to bottom. (Mark 15:37-38) The earthly High Priest would only go in the Most Holy Place once a year, and that was to cleanse and purify the entire sanctuary of every single sin that had been transferred there throughout the year. (Heb 9:23) The day that the sanctuary was cleansed was the most solemn day of the year. It was called the Day of Atonement. This was the sobering 'Day of Judgment'. Once completed, the antitypical proclamation was fulfilled: Revelation 22:11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. On the Day of Atonement, all were to confess every sin. Any who did not confess every sin were cut off from the camp of Israel. (Lev 23:29) On this day the ordinance of the Lord's goat and the scapegoat was carried out. The Lord's goat, representing Jesus, was slain and offered for the sins of the people. (16:9) But this time the blood was taken into the Most Holy Place and sprinkled in front of, as well as directly on the mercy seat. (16:15) This was the only day in the entire year that the High Priest would enter the Most Holy place into the presence of God. God accepted the sacrificial blood of the Lord's goat, and every confessed sin was then symbolically transferred to the sanctuary. Then the High Priest left the Most Holy Place and transferred every confessed sin to the scapegoat. The scapegoat was then lead out into the wilderness where he was abandoned. (16:16, 20-22) This was pointing forward to the time when satan (the scapegoat) will be given a time out and abandoned on this earth (the wilderness) for the millennium; a thousand years. At this point, the sanctuary and all the people had been cleansed of every single sin that had been confessed. We have only covered the sanctuary in brief; the more one looks, the more amazing the prophetic and symbolic significance gets.

Review/Conclusion: To drink Jesus' blood means to claim His sacrifice and death as our own through confession and repentance. This is justification. To eat Jesus' flesh is to assimilate His serving and obedient Life into our life by continually beholding the glory of the Lord through daily prayer and Bible devotions. This is sanctification. When we are truly eating Jesus' flesh and drinking His blood, the constantly increasing theme of our lives will be striving to facilitate the salvation of others.

APPEAL: By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. . . . Christ is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite love. . . . By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union. <RH, February 25, 1915 par. 1-2>

From Passover to Foot-washing and Communion John 13:3-17, Luke 22:15-20, 1Corinthians 11:23-29