

The Sanctuary

Introduction

The Sanctuary in the Old Testament is everything. It demonstrates that Old Testament people were actually saved by grace the same as in the New Testament. The Sanctuary was a type of prophecy pointing forward to the New Testament reality of Jesus. Its message was designed to prepare us for the end times.

Similar to the Three Angels' Messages, the Sanctuary carries three overall messages: The Courtyard, The Holy Place and the Most Holy Place.

The word sanctuary means a special place. In the bible, it is a special place for God to dwell, a Holy place. It was a special meeting place that God could communicate with his people.

And let them make Me a sanctuary, that I may dwell among them. Exodus 25:8

But it wasn't just to communicate. It was designed to reveal something. God's work and His way are revealed in the sanctuary.

Your way, O God, is in the sanctuary; Who is so great a God as our God? Psalm 77:13

The sanctuary is a representation of Jesus.

Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me. John 14:6

How was that done through the Sanctuary? It is called Old Testament soteriology, the plan of salvation revealed in the Old Testament through a system of symbols. Through the sanctuary and its corresponding holy days, God would reveal to mankind the plan of salvation, or his work, his doing, his way. And ultimately, the revelation of Jesus Christ.

The Earthly Sanctuary

The command to build the sanctuary and its blueprint are found in Exodus 35 and 40.

It is divided into three sections: the courtyard, the Holy Place and the Most Holy Place. There is furniture in each place that also have symbolism.

The Courtyard

This is where they had cutting boards, the altar of burnt offering and the great laver for washing.

The Daily Service took place at the courtyard every morning and evening. It was here that sacrifice for sin was made. It showed how to expiate sin (or get rid of it) once you had been infected by it.

Sin was a big deal because anyone who sins will die.

"Behold, all souls are Mine; The soul of the father As well as the soul of the son is Mine; The soul who sins shall die. Ezekiel 18:4

But your iniquities have separated you from your God; And your sins have hidden His face from you, So that He will not hear. Isaiah 59:2

This is also true of God.

And the Lord passed before him and proclaimed, "The Lord, the Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation." Exodus 34:5-6

If someone had a sin, or was in a broken relationship with God, they were considered outside the courtyard. Cut off from God. As we say, lost.

The courtyard provided a way to be reconciled back to God by clearing away the sin that separated man from God.

To do this, God provided a substitute (Leviticus Chapter 4). Man was instructed to take a lamb, without blemish and bring it to the door of tabernacle. There the guilty sinner was to confess his/her sins over the innocent lamb, thus transferring the sin from them unto the lamb. Then man was to take a knife and kill the innocent lamb. Then the blood was taken by the priest to the Alter of Burnt Offering in the courtyard.

As such, the sin was transferred from the sinner to the lamb, to the Altar.

At the morning and evening sacrifice there was a corporate sacrifice for all the sins that had been committed during that 24-hour day. The animals' blood representing the sins of all the people the day was taken into the Holy Place and sprinkled on the veil of the temple. The sins were collected at the Holy Place everyday for 360 days of the Jewish year.

The courtyard message was that man was disconnected from God, lost because of sin. But in God's mercy, he provided a way of atonement by offering a vicarious sacrifice of a lamb.

That sanctuary daily sacrifice pointed to the New Testament. John makes the connection.

The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world! John 1:29

Jesus was the courtyard Lamb of God. He was the lamb that we confessed our sin over. He was the lamb that was slain. It was His blood that was put on the horns of the altar. It was His blood that canceled our sin. It was His blood that was taken into the Holy Place and sprinkled on the veil.

But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? Hebrews 9:11-14

The altar in the courtyard sanctifies us that are outside the gate. Calvary's cross, the Cross on the hill called Golgotha, was the cosmic Altar of God.

We have an altar from which those who serve the tabernacle have no right to eat. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Hebrews 13:10,12

The Laver of Washing symbolism is obvious. Renewal of life through baptism. No priest could enter the Holy Place without first having washed his hands and feet. It symbolized that every particle of dust must be removed before entering the presence of God. Jesus told Nicodemus and Peter this.

Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Hebrews 13:10,12

Peter said to Him, "You shall never wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me." Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head!" Jesus said to him, "He who is bathed needs only to wash his feet but is completely clean; and you are clean, but not all of you." John 13:8-10

that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. Ephesians 5:26-27

This was all done in what was called *The Daily Service*. Every day, these rituals in the courtyard were telling the people of God's great plan of salvation to save us from sin through the lamb, the altar and the laver.

The Daily courtyard service was a foreshadowing of the earthly ministry of Jesus.

This is critical to understand. In Daniel 8:11, the Little Horn, beast power, takes away The Daily. He implements a different way for man to be saved – through the merit of man. Through a system of sacraments, through works. To all major world religions that seek atonement through works, to a secular world that is trying to save itself through works. The message of the courtyard says salvation comes only through the lamb that God has provided. By Him alone can man be reconciled with God.

The Holy Place

The High Priest went into the Holy Place and performed a particular service twice a day on behalf of the people.

There were three items in the Holy Place: *The Table of Shewbread* to the North, the *seven-branched candlestick* to the south and the *Altar of Incense* to the west. Behind the Altar was the Great Veil of the Temple.

Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man. For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this One also have something to offer. For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain." Hebrews 8:1-5

For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us; Hebrews 9:24

The earthly sanctuary was a miniature representation of the heavenly sanctuary.

The earth is the courtyard of heaven. It is where the sacrifice was made. It is where the burnt offering was made. It is where the washing was made.

“Thus saith the LORD, 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?” Isaiah 66:1

The Holy Place is in the heavenly sanctuary, of which the one on earth was only a copy to illustrate what was going on in heaven. Therefore, when Christ ascended into heaven, he ascended into the Holy Place. Just as the earthly priest did.

who being the brightness of His glory and the express image of His person and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high. Hebrews 1:3

So, Jesus sits down at the throne of God and begins his work of intercession for mankind.

Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. Romans 8:34

But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh Hebrews 10:12, 19-20

When we sin, we have a Heavenly High Priest and through confession and repentance, our sins are taken by the Jesus into the Holy Place and sprinkled on the veil, which is his own flesh that was sacrificed for us.

But we need the *seven branched candlestick* to do that.

Twice a day the priest would enter the Holy Place and make sure the light of the candlestick was burning. They kept the light burning by constantly refilling the dishes with fresh oil. There were no windows in the temple. This was the only source of light. And so, it had to burn day and night.

This is a powerful symbol that Jesus connected for us.

Then Jesus spoke to them again, saying, “I am the light of the world. He who follows Me shall not walk in darkness but have the light of life.” John 8:12

This is where the Book of Revelation begins. In the Holy Place in the Heavenly Sanctuary.

Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. Revelation 1:12-13

The message of the candlestick is that He is with us. The light of Christ burns brightly in the world via that oil.

Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. ⁸ And when He has come, He will convict the world of sin, and of righteousness, and of judgment: However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. John 16:7-8,20

that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. Romans 8:4

The only way to get our sins onto the veil by confession and repentance is through Jesus working on the human heart through the Holy Spirit.

We can also enter the Holy Place through the *Table of Shewbread*.

Every Sabbath, the priest would put a fresh stack of bread on this table. Everyday when they went into the Holy Place, they were reminded of the presence of God.

“And you shall eat the bread OF THE PRESENCE on The table before be always” Exodus 25:30 {RSV}

It was literally called the bread of the face. Meaning we are to have a continued fellowship with the Lord. Jesus makes the connection for us again.

“I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. “ John 6:35

It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life. John 6:63

But Simon Peter answered Him, “Lord, to whom shall we go? You have the words of eternal life. John 6:68

If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. John 15:7

The way we have continued fellowship with Jesus at his table is to feed upon his word. *Jesus is our Shewbread, the face of His presence.*

Twice a day, the High Priest entered the Holy Place and put incense on the Altar. It created this powerful smell that permeated the entire camp and ascended straight up to heaven and there, the High Priest offered up the prayers of his people. This is the power of prayer and a praying people.

Let my prayer be set before You as incense, The lifting up of my hands as the evening sacrifice. Psalm 141:2

according to the custom of the priesthood, his lot fell to burn incense when he went into the temple of the Lord. And the whole multitude of the people was praying outside at the hour of incense. Then an angel of the Lord appeared to him, standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said to him, “Do not be afraid, Zacharias,

*for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John.
Luke 1:9-13*

Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand. Revelation 8:3-4

We see the Altar Incense is a symbol of prayer. The message of the Holy Place is a direct rebuke to the Little Horn power that case the sanctuary to the ground.

The Little Horn says to the world, *"I am the light. I am the oil. I am the bread. I am the veil. Look to me for answers of a sick and dying world. Let us fix the world through climate change, through peace accords, through world government. Through a system of world worship enforced on every man, woman or child."*

The message of The Holy Place is to look to Jesus, his spirit, his veil and his word. Jesus is the answer for the world today. Jesus revealed through the word and spirit and prayer.

The Most Holy Place

The yearly service took place once a year. It was the 6th religious festival of the year. There were seven high feast days, Holy days, or festivals: Passover, unleavened bread, wave sheaf and the feast of Pentecost, trumpets, Atonement and tabernacles.

Just like the sanctuary, each feast was a representation of Jesus.

The Passover and Feast of Unleavened Bread

The connection can be seen between the Passover and Feast of Unleavened Bread as finding fulfillment in the ministry of Jesus.

*Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.
1 Corinthians 5:7-8*

The Wave Sheaf

Three days after the Passover lamb was slain, the Hebrews in the Old Testament would celebrate the feast of the first fruits or the wave sheaf. They would come into the courtyard of the sanctuary, bring a sheaf of barley grain from the fields that were about to be harvested. They would wave it before the Lord as a sign of Thanksgiving. An act of faith for God was going to give them the main harvest to come.

saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.' Luke 24:7

Him God raised up on the third day, and showed Him openly, Acts 10:40

But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. For since by man came death, by Man also came the resurrection of the dead. For as in Adam all

die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. 1 Corinthians 15:20-23

Jesus is the wave sheaf.

The Feast of Pentecost

The Feast of Pentecost was celebrated 50 days after Passover. It was a commemoration of God speaking His law from Mount Sinai, when He gave them the Ten Commandments. It is where God made a covenant with the people as a sign that they were his people, and He was their God.

When the Day of Pentecost had fully come, they were all with one accord in one place. Acts 2:1

Exactly 50 days after Jesus, our Passover, was slain, the Holy Spirit was sent to earth. It was a sign that the disciples had been waiting for. The sign that the sacrifice was accepted. The sign that they were now in the New Covenant with God. The law that was spoken from Sinai's height was now written on their hearts by the Holy Spirit.

Feast of the Fall Holy Days

Next, we have the feasts of the Fall Holy Days: The Feast of Trumpets, the Day of Atonement and the Feast of the Tabernacles. These are really one unit. But we are going to focus on the Day of Atonement because it is key to understanding the Most Holy Place services.

Ten Days of Awe

Trumpets: On the first day of the 7th month, they blew a trumpet. For the next nine days it was a time of reflection and repentance to survey the life to see if there was any sin and violation of God's law.

Atonement: On the 10th day began the Day of Atonement.

These are ten days of judgment of God's people. A time of investigation. Ten days a person could get their lives right. If you have any sin, you could confess it, get it onto the veil in the Holy Place and on the tenth day, God would make the final atonement for that sin. The record of that sin, after being atoned for them, was placed on the scapegoat and removed from the camp forever.

Day of Atonement

The High Priest would enter into the Most Holy Place and there, before the Ark of the Covenant -which contained the Law of God, the blood was sprinkled onto the Mercy Seat (on top of the Ark) for an atonement for all sins that were represented on the veil.

The law stood as an irrevocable decree as death to the breaker of that law. But the Mercy Seat of God represented God's grace to forgive the sinner in the blood that was shed for him.

Soon in 1844, that 2300-year prophecy now fits into the entire Sanctuary schema. In that year, our Heavenly High Priest began the Judgment. Announced by the First Angel, proclaiming to anyone through the terms of the everlasting gospel that they can find the mercy of God through faith.

In Daniel 7:8, Daniel was considering the Little Horn and then in 9-11 he switches into poetry and announces how God would defeat the Little Horn beast power.

I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking ¹³pompous words.

*"I was watching in the night visions,
And behold, One like the Son of Man,
Coming with the clouds of heaven!
He came to the Ancient of Days,
And they brought Him near before Him.*

*¹⁴Then to Him was given dominion and glory and a kingdom,
That all peoples, nations, and languages should serve Him.
His dominion is an everlasting dominion,
Which shall not pass away,
And His kingdom the one
Which shall not be destroyed.*

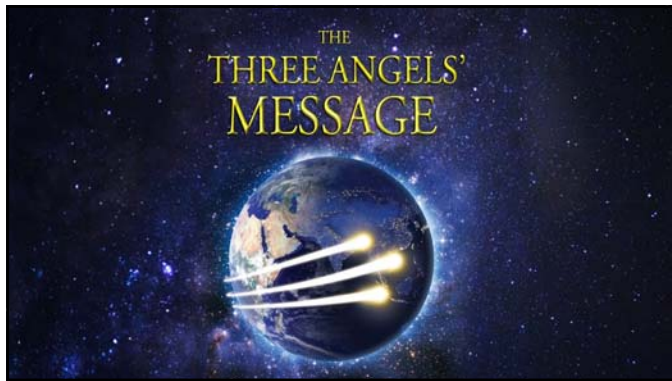
The beast system is destroyed by the sanctuary message by the Heavenly High Priest in 1844. The Three Angel's Messages would save the world from the false system of the beast by directing men to the sanctuary above.

Thy Way is the Sanctuary Oh Lord. No earthly temple in the doings of man, its political paradigms, trying to create a utopia on earth. But a forward look to the Heavenly Sanctuary that was built without hands.

by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God,

This message is the new and living way.

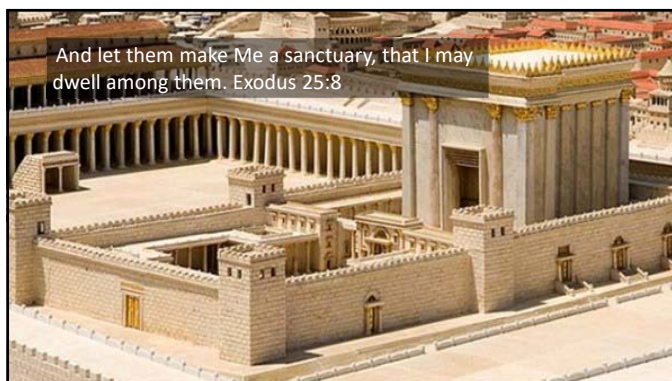
Additional references on The Sanctuary: Stephen Haskell, "The Cross and It's Shadow"



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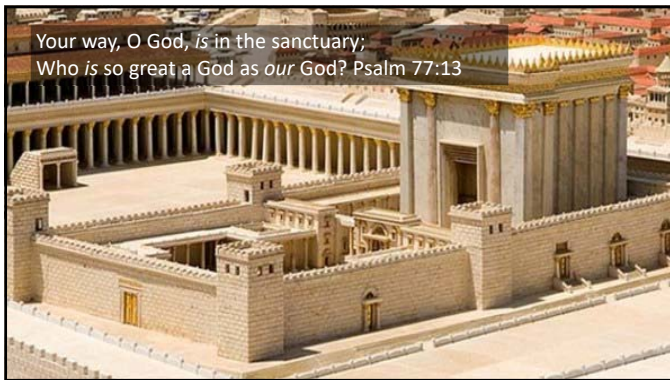


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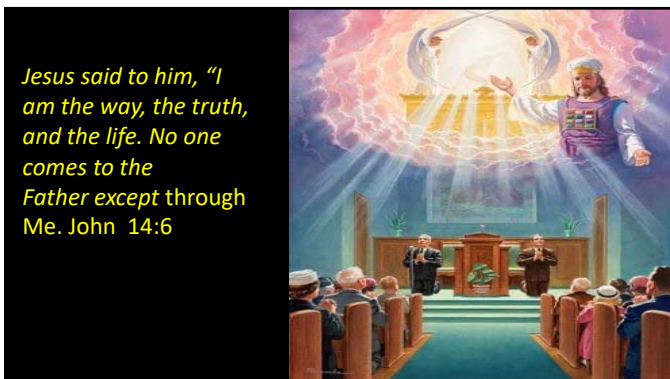
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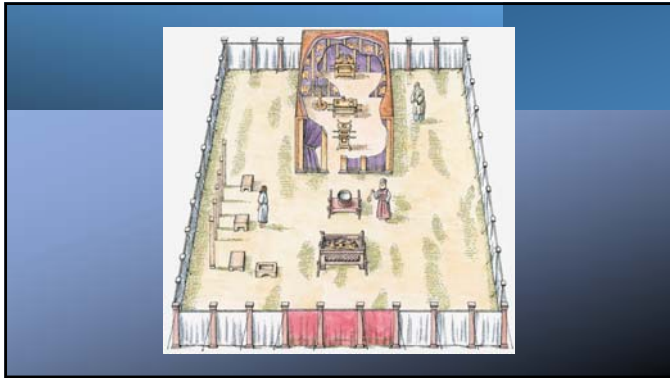
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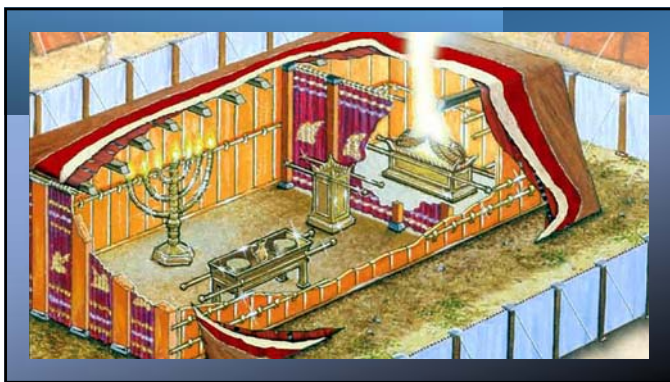


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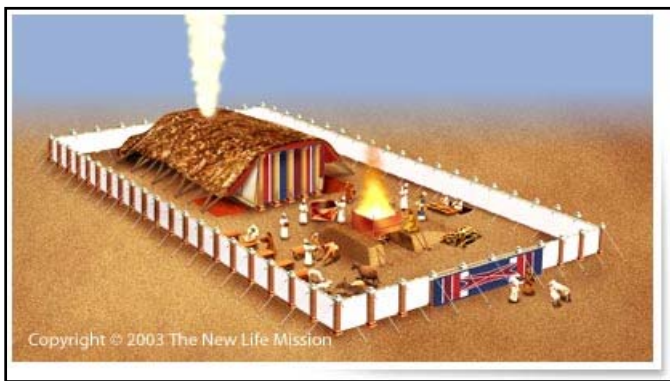
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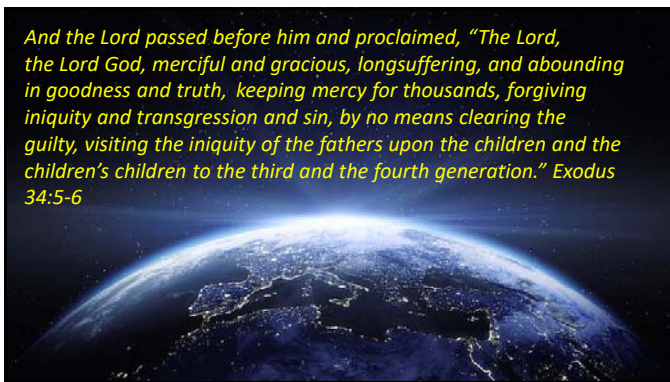
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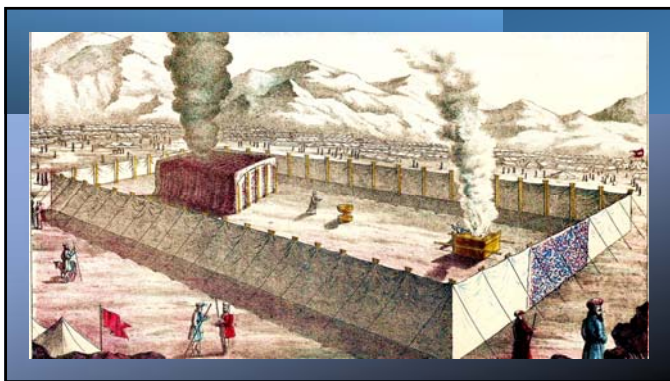
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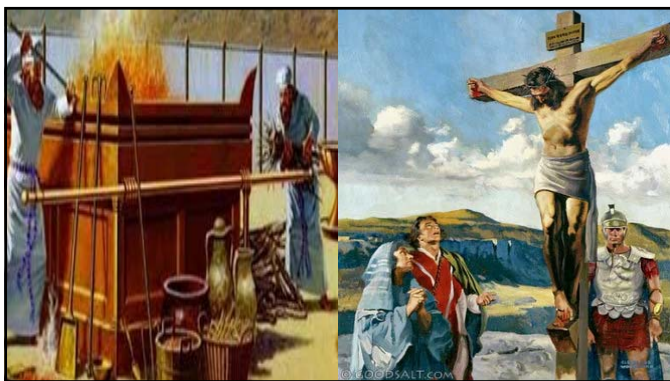
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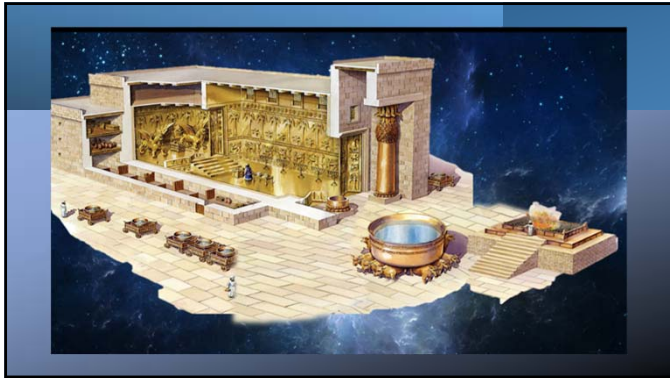
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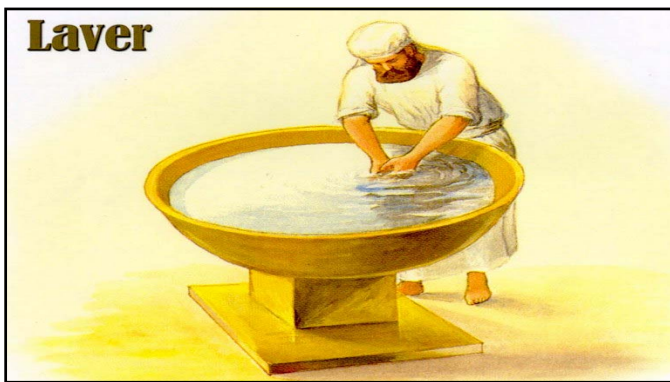
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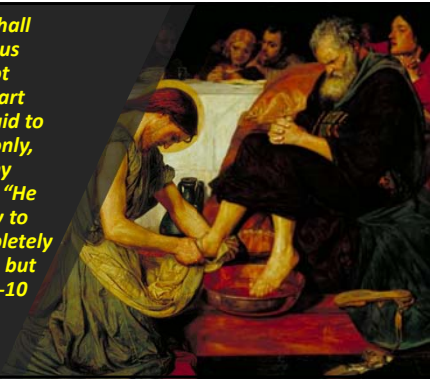


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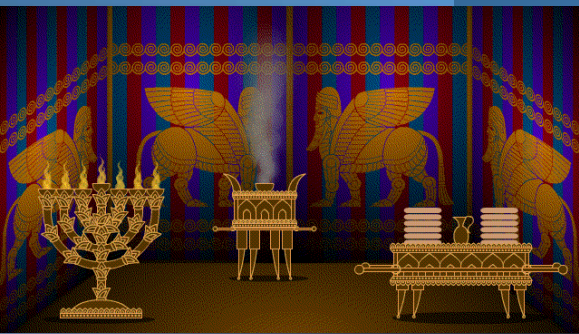


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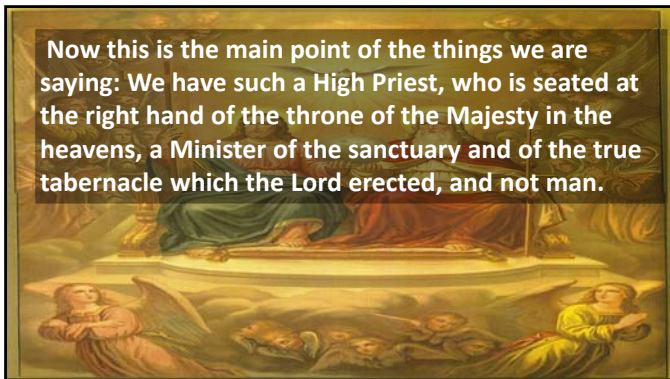
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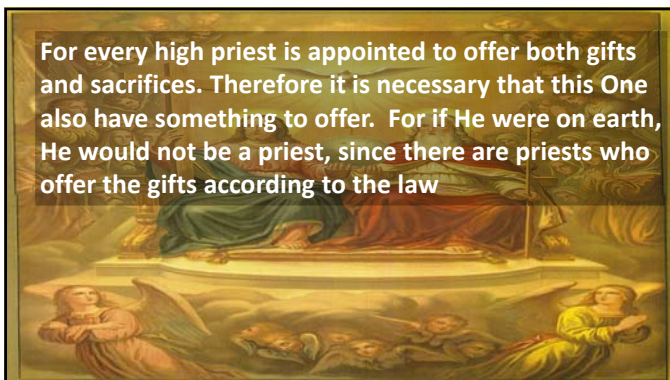
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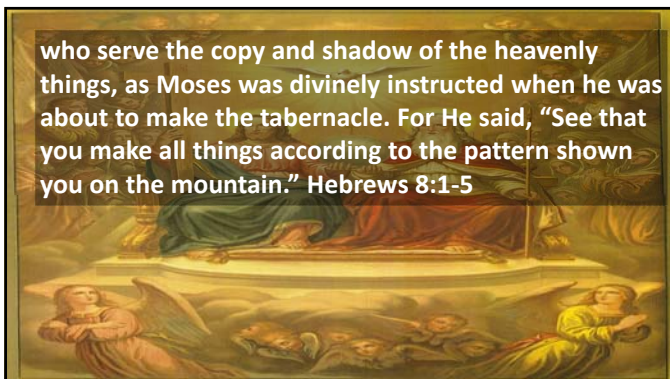
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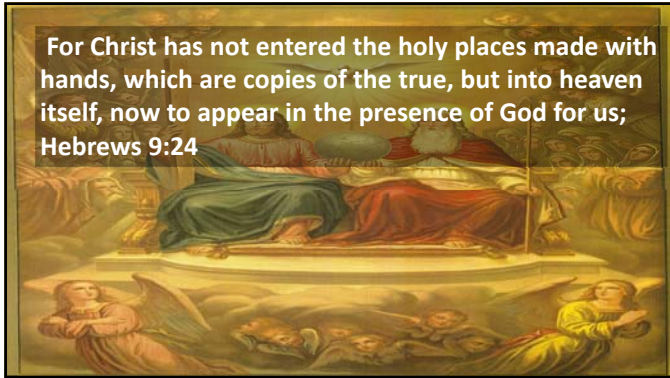
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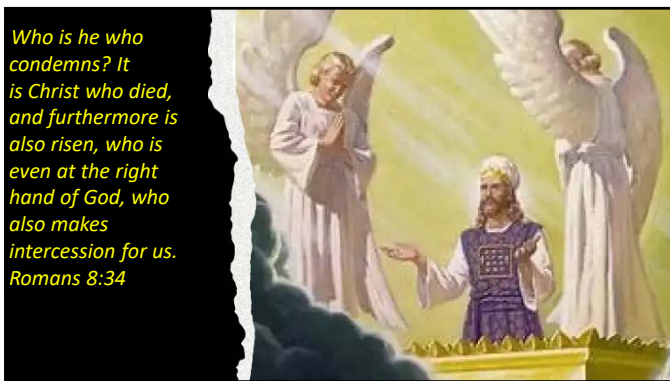
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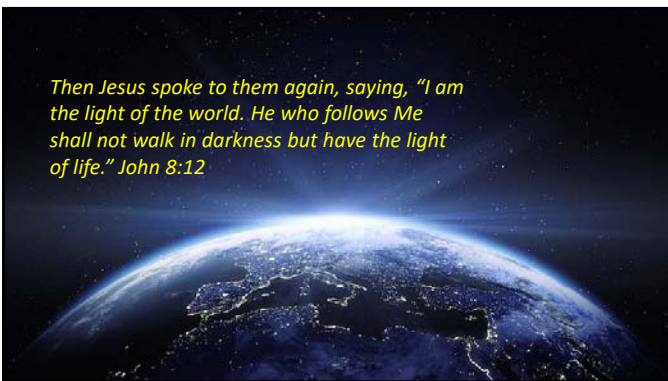
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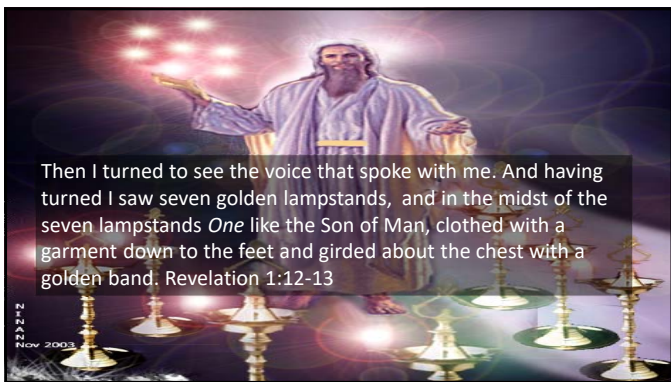
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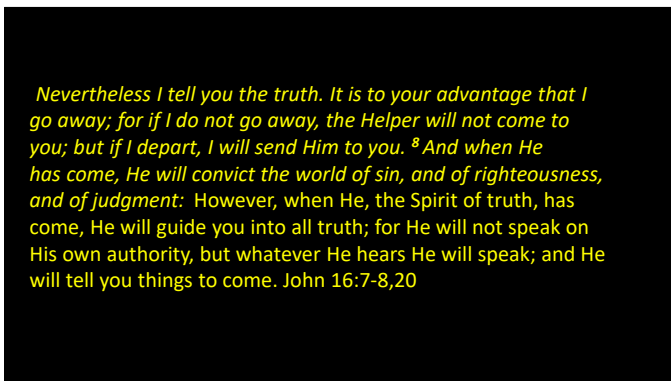
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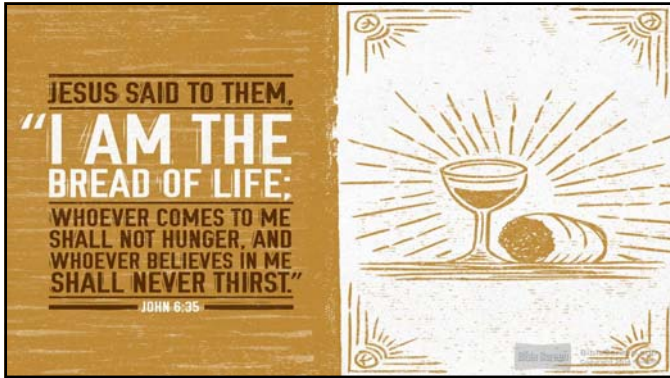
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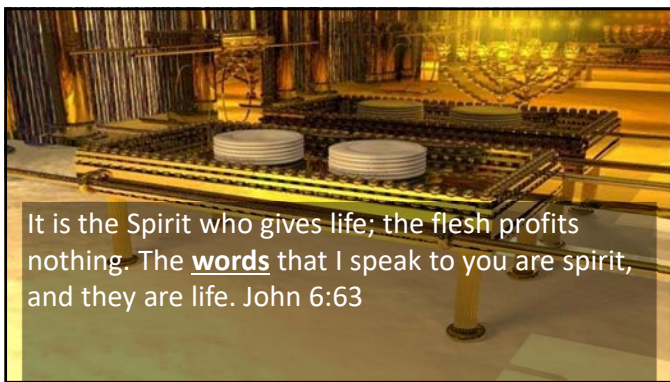
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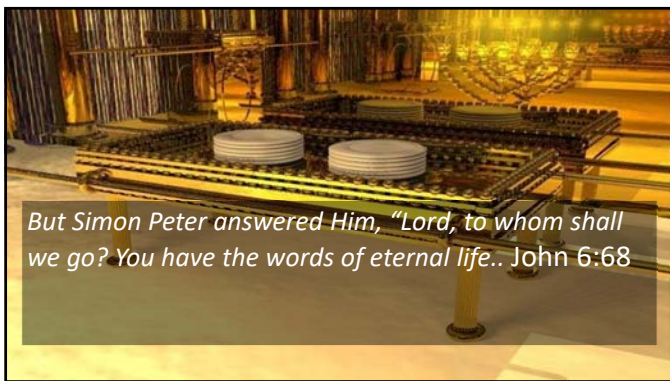
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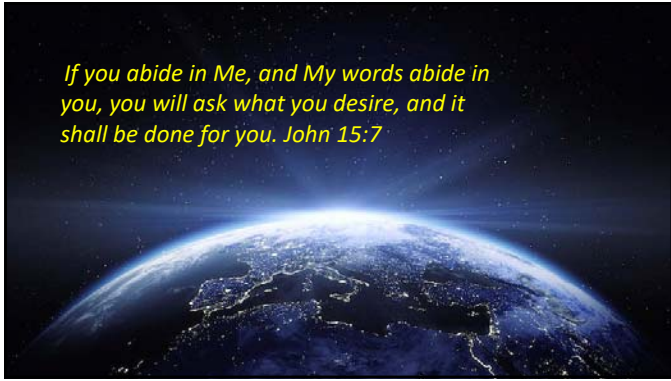
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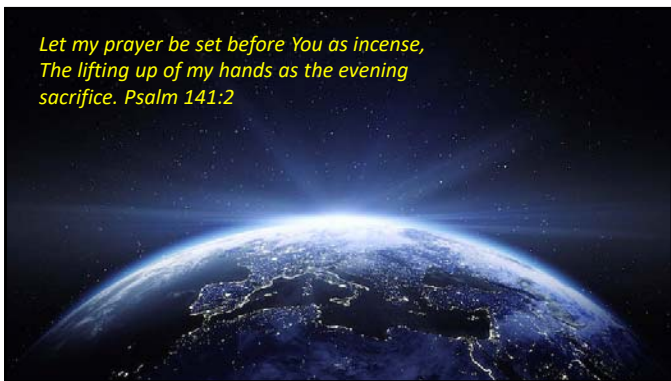
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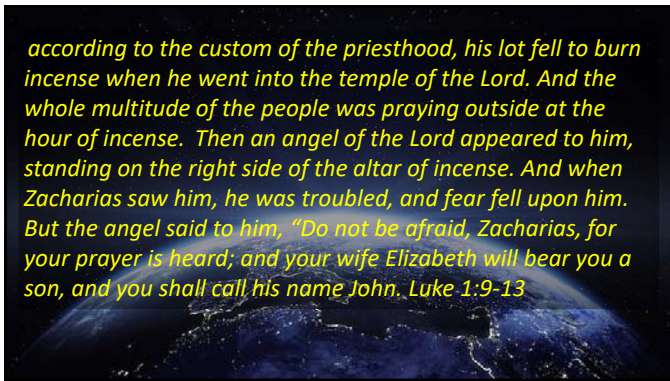
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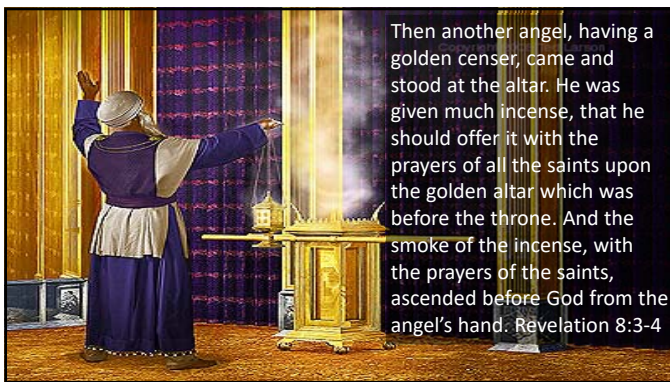
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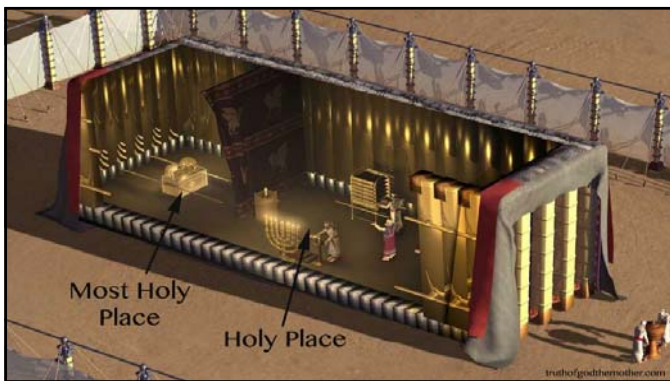
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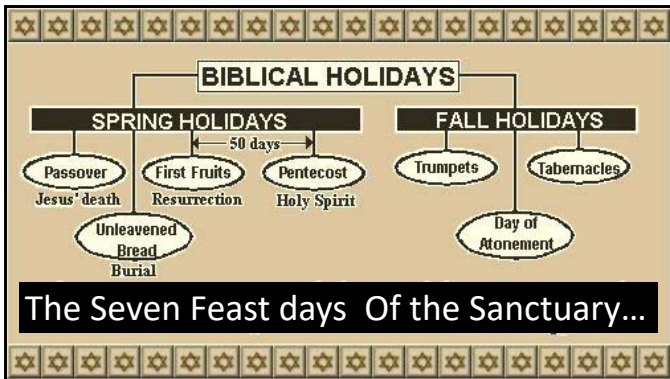
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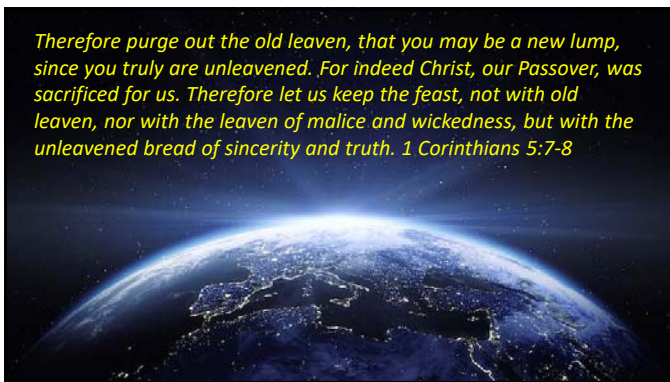
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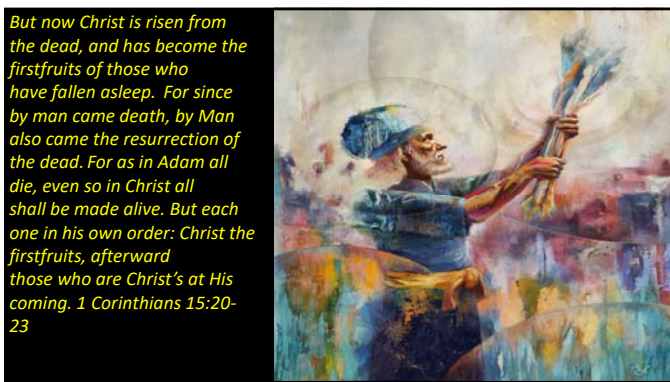
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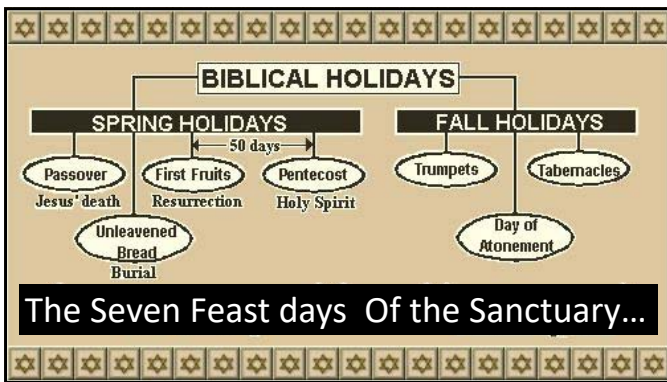


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When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. Acts 2:1-3



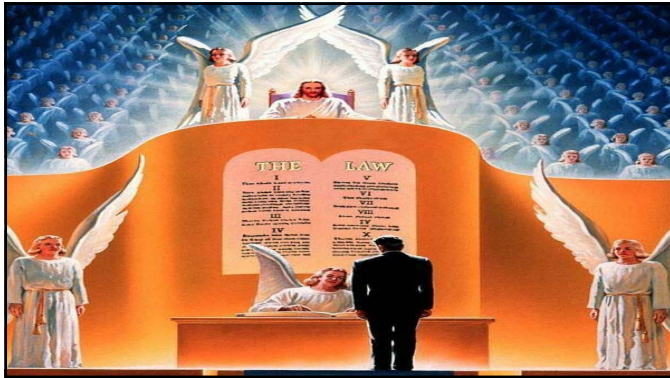
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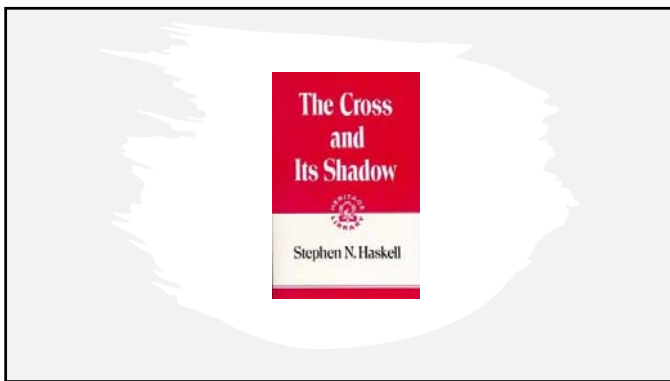
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