



## Sermon Notes

US N°. 74

Date: September 23, 2012

Title: Sanctuary

#11 in Series on the Book of Hebrews

### 1. The differing sanctuaries

- a. The earthly sanctuary; Jesus referred to his body as *"the Temple"* (cf. Jn. 2:19)
  - i. Review and symbolism of the elements of the Tabernacle.
    1. The wall of separation.
      - a. Prov. 9:6, *"Forsake foolishness and live, and go in the way of understanding."*
      - b. 2 Cor. 6:14, 17, *"...what communion has light with darkness... Therefore "COME OUT FROM AMONG THEM AND BE SEPARATE, SAYS THE LORD. DO NOT TOUCH WHAT IS UNCLEAN, AND I WILL RECEIVE YOU."*
    2. The entry; Jesus is the Way, the Door; Jn. 14:6, *"Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me."* The Way is exclusive; we do say that there is no other way into the Father's presence.
    3. The Courtyard
      - a. The altar; symbolizes the work of the cross; blood, sanctification. The Bronze Altar stood in the courtyard of the Tabernacle. This is where the animals were sacrificed to cover the sins of the Israelite people.
      - b. The laver; wash off hands & feet (work & walk), water is word of God. (Jn. 13:10, *"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."*); The process of washing at the Laver required the priest to bend over it and as he did, he would see his reflection in its polished surface. The priests believed that when they looked into the Laver, that they saw themselves as God saw them. As a result their hidden faults were uncovered and they earnestly contemplated their worthiness to enter into a closer relationship with God in the Holy Place. This reflection resulted in a change in heart, which is necessary to enter into the Holy Place.
        - i. Eph. 5:25-26, *"...as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word..."*
        - ii. Jn. 19:34, *"But one of the soldiers pierced His side with a spear, and immediately blood and water came out."*
4. The Holy Place
  - a. The Table of Showbread; frankincense was spread on bread; meant to smell sweet (satisfaction), but would have tasted bitter (persecution). A symbol of God's providence, the Table held the twelve loaves of bread that were a reminder that the tribes were constantly in the presence of God and that God saw all that they did (cf. Lev. 24:5-9). The bread also reminded the people that God fed His people. Each Sabbath, the loaves are simultaneously removed and replaced by fresh loaves, so as to insure that these loaves remain "perpetually" on the table. Tradition holds that miraculously the week old loaves being replaced retained their heat and freshness. These loaves were distributed among the priests.

- i. Jn. 6:48, *"I am the bread of life."*
  - ii. Mt. 6:31-33, *"Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you."*
- b. The Lampstand; built in the likeness of an almond tree (buds, flowers and fruit) made out of solid gold. It also symbolizes watchfulness, promise, revelation & knowledge of the word of the living God; was to be lit 24/7 just as we are to live in continual illumination. (cf. Ex. 25:31-37) Symbolizing light from God, the intricately patterned lampstand was to give light continually, fueled by clear olive oil (cf. Ex. 27:20) Jesus is meant to be the source of light, not a light; this is fueled by the pure Holy Spirit of God. (*such oil as could be easily expressed from the olives, after they had been bruised in a mortar; and which is much purer than that obtained after the olives are put under the press.*)
- i. Jn. 8:12, *"I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."*
  - ii. Rev. 1:11-13, *"What you see, write in a book and send it to the seven churches which are in Asia... And having turned I saw seven golden lampstands, 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."*
  - iii. Rom. 1:21, *"because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened."*
- c. The Altar of Incense; symbolizes worship, the smoke would fill the Holy Place with no way to escape just as worship must invade our lives. The incense altar, made of wood covered with gold, is employed in what is considered to be the most beloved aspect of the Temple service in God's eye: the incense offering. In order to allow for every priest to perform this most prized of offerings, a daily lot was drawn. The coals from the altar of burnt offering were brought into the Holy Place and used within the Altar of Incense.
- i. Luke 1:8-11, *"So it was, that while he was serving as priest before God in the order of his division, 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."*
  - ii. Rev. 5:8, *"Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints."*
  - iii. Rev. 8:3-4, *"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."*
- d. The Curtain or Veil
- i. Mark 15:38, *"Then the veil of the temple was torn in two from top to bottom."*
  - ii. Eph. 2:14, *"For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,"*

5. The Holy of Holies
  - a. The Ark of the Covenant; made out of two materials (wood & gold) representing the dual nature of the Messiah. The glory of God's presence. The plans given by God to Moses began with the ark and moved outward to the courtyard; inside out, we have to enter from outside in. Blood on mercy seat, God would meet with them from the mercy seat.
  - b. On top of the ark was the representation of two cherubim facing one another with their wings covering the mercy seat. *"Cute little cherub"* is not how the Bible sees them.
    - i. Angelic order
      1. Archangels
      2. Cherubim; traditionally seen as of the highest order or class, created with indescribable powers and beauty. Their main purpose and activity might be summarized in this way: they are proclaimers and protectors of God's glorious presence, His sovereignty, and His holiness. They stood guard at the gate of the Garden of Eden, preventing sinful man from entering (cf. Gen. 3:24); were the golden figures covering the mercy seat above the ark in the Holy of Holies (cf. Ex. 25:17-22); and attended the glory of God in Ezekiel's vision (cf. Ez. 1). Cherubim had an extraordinary appearance with four faces (that of a man, lion, ox, and eagle.) They had four wings and feet like a calf, gleaming like burnished bronze.
      3. Seraphim; meaning *"burning ones,"* they are pictured surrounding the throne of God (cf. Is. 6:2). They are described as each having six wings. Their threefold proclamation, *"holy, holy, holy"* (cf. Is. 6:3) means *"to recognize God as extremely, perfectly holy."* Therefore, they praise and proclaim the perfect holiness of God. The seraphim also express the holiness of God in that they proclaim that man must be cleansed of sin's moral defilement before he can stand before God and serve Him.
    - c. The mercy seat where God would meet with Moses or the High Priest; blood provides mercy. Once a year, on Yom Kippur, the Day of Atonement, the high priest enters the Holy of Holies, asking God to forgive the transgressions of the entire house of Israel. (cf. Lev. 16:15)
      - i. Ex. 25:22, *"And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel."*
      - ii. Rom. 3:25, *"whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,"*
      - iii. 1 Jn. 2:2, *"And He Himself is the propitiation for our sins, and not for ours only but also for the whole world."*
    - d. Inside the ark were the stone tablets of the law (*conduct & guidance*), a bowl of manna (*provision*), Aaron's staff that budded and produced almonds (*promise*).
  - ii. A brief overview of different parallels with the sanctuary
    1. The tripartite nature of Man the relationship and the desire for spirit to rule over soul.
    2. Given that the chambers of the Tabernacle must be entered in sequence, what we have uncovered is that a progressively intimate relationship with God is achieved as each new chamber is entered. So for example, the Tabernacle Courtyard is the chamber where a relationship of grace (forgiveness of sin) is achieved. The Holy Place brings us to a relationship of enlightenment (purpose and path) and

empowerment (spiritual warfare), while the Most Holy place offers a relationship of covenant (dwelling under the protection of God).

3. Death, resurrection and glory.
- b. Fleshly ordinances; reformation. Inasmuch, Heb. 9:9, *"...both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience..."* Legalism is concerned with outside.
- c. The heavenly sanctuary is the true and perfect place of mediation.
2. Covenants were always dedicated by blood. (i.e. Adam, Noah, Abraham, Moses, Jesus, and even marriage.)
  - a. The importance of blood; sin & death. *"A life for a life."*
    - i. Lev. 17:11, *"For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul."*
      1. Acts. 15:19-20, *"Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood."*
    - ii. Heb. 9:22, *"And according to the law almost all things are purified with blood, and without shedding of blood there is no remission."*
  - b. The sprinkling of blood washes us.
  - c. Christ's blood; Col. 1:19-20, *"For it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross."*
  - d. One sacrifice for all time for the sins of many.
3. Christ's sacrifice
  - a. He is perfect without any sin.
  - b. He is the Negotiator and Mediator of the better covenant.
  - c. Submitted to the will of God as opposed to the pride of Man.
  - d. Was acceptable to God. Eph. 5:2, *"And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma."*
4. One death then judgment
  - a. Death is appointed all men because of sin, it was not God's first choice. But God allowed Man his choice, obedience (and thus humility) with resulting life or disobedience (and thus pride) with resulting death.
    - i. Heb. 9:27, *"And as it is appointed for men to die once, but after this the judgment,"*
    - ii. Gen. 3:19, *"In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; For dust you are, and to dust you shall return."*
  - b. Death should make us reflective; we should consider our ways and choose wisely our paths. Death should also make us appreciate life more. But we should not fear death
  - c. Men deal with death differently; the philosophical void of the "great unknown" has spawned many a theology and eschatology.
    - i. Metempsychosis *"is a philosophical term in the Greek language referring to transmigration of the soul, especially its reincarnation after death. It is a doctrine popular among a number of Eastern religions such as Hinduism, Buddhism, Jainism and Druzism wherein an individual incarnates from one body to another, either human, animal, or plant."*
    - ii. Even Christian's idea of heaven are shaped more from feelings of escapism than from determination of purpose.

- d. Christ frees us from fear and bondage.
    - i. Heb. 2:15, *"release those who through fear of death were all their lifetime subject to bondage."*
    - ii. Rev. 2:10-11, *"Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life. He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death."*
  - e. Because God is outside of time, judgment can be after our death. There is no purgatory, or waiting room, for the dead.
5. Conclusion
- a. The earthly sanctuary was a pattern of what Christ would do in the fullness of God's timing. The intricacies point to sovereign, omniscient God who has deeper purposes for our lives.
  - b. The death of Christ and the offering of His blood to do once and for all what all the animal sacrifices could never do. One man led us into sin, the one Man delivered us from sin.
  - c. His death means our freedom; freedom from fear of death and the bondages thereof.
  - d. There is no remission of sins without blood.
  - e. There is one life and then judgment.
  - f. God desires us to enter into His presence, that His presence may fully fill us.
  - g. God works from the inside out.
  - h. Our life must follow the cloud.

#### Common Biblical Symbols

White = *"purity, righteousness, & holiness"*  
 Red or Scarlet = *"blood, suffering, & sacrifice"*  
 Blue = *"Holy Spirit & authority"*  
 Purple = *"royalty, wealth, & prosperity"*  
 Gold = *"God, Kingship, & Kingdom glory"*  
 Silver = *"Redemption"*  
 When light is put through a prism it breaks down into the light spectrum which consists of all the colors.  
 East = *"the new day, sunrise, & God's light and glory"*  
 Gold = *"symbol of God, kingship, & kingdom glory"*  
 Silver = *"redemption & the price of a soul"*  
 Brass, Copper, Bronze = *"symbol of sin, judgment of sin, & disobedience"*  
 Iron = *"strength, inflexible rule, & crushing"*  
 Tin = *"worthlessness & weakness"*  
 Lead = *"weight & heaviness of the heart"*  
 Acacia or shittim = *"life, strength, immortality"*  
 Frankincense = *"divinity"*