

THE SANCTUARY

Salvation = healing of amnesia

The Story: Covenant

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HINTS AND SCREAMS

A COMPLEX OF CONVOLUTED MENTAL DISORDERS.

Genesis 3 offers us the first biblical hints that human salvation will involve divine suffering. Once Adam and Eve sinned, innocence was lost, and in its place came a complex of convoluted mental disorders.

presupposes an awareness of a standard, a place where one knows they ought to be

1. nakedness = self-conscious shame
2. fear of God = the terror sort of fear based on their new distorted view of God's character)
3. the impulse to hide from God *People hide in obsessions + addictions. preserve self - psychological self-preservation mechanism*
4. the impulse to cast blame on others to justify self *building self up at the expense of others*
5. the impulse to manufacture false and self-dependent coverings (compensations) for sin
 ↑ SALVATION BY WORKS ↓

In response to the whole tragic affair, the Bible simply states, "The Lord God made garments of skin for Adam and his wife and clothed them" (Genesis 3:21, NIV). The starkness of the line is jarring. Our imaginations are prompted to realize that the horror of death has now entered the world and that in some mysterious sense the death of another must occur to cover humanity's sin. The fact that Scripture says God clothed them with animal skins at least suggests that God Himself may have performed the first sacrifice. But to what and to whom did the death of the animal sacrifice point? ↳ imagine!

As the first gospel promise, God informed Adam and Eve that the coming Savior would be wounded in the process of rescuing fallen humans (Genesis 3:15). Wow! God Himself would be the sufferer!

In order to FORGIVE, you have to bear LOSS.

Love COVERS a multitude of SINS forgiveness

The first sacrificial system was instituted immediately after the Fall of humanity. It shows up in the story of Cain and Abel (Genesis 4). It is here that we first see the dark, twisted machination of sin acted out. In Cain we see that the self-serving and self-dependent root structure of the sin problem ignites rebellion and violence if allowed to run its course. And we see that the most deeply rooted form of rebellion is manifested in offering to God the produce of human labor to earn or merit salvation rather than embracing with humility the sacrifice of God's free grace.

In Genesis 15 the sacrifice God would make to save fallen humanity takes on more detailed features. God invites Abraham into covenant with Himself by having Him enact a sacrificial ceremony. It reveals:

"I'm the one who makes and keeps the promises in this covenant."

1. that a sacrifice will be made by God
2. that the sacrifice will involve a journey for God
3. that the journey will involve a severing in God

Years later, as recorded in **Genesis 22**, God put Abraham and Isaac through a traumatic experience as a living object lesson of the suffering God would ultimately endure to save humanity. In the account God conveyed:

1. that no level of human sacrifice can atone for sin
2. that God alone can and will make the necessary sacrifice for human salvation
3. that horrific emotional and relational pain will come upon God to save us

All of these early covenant-making sacrificial ceremonies were nothing less than hints and screams from the heart of God pointing forward to the infinite sacrificial journey of love He would undergo to save us.

And all of them were preludes to the more detailed and elaborate sanctuary built by Moses in the desert.

THE DETAILS OF THE PLAN FILLED IN

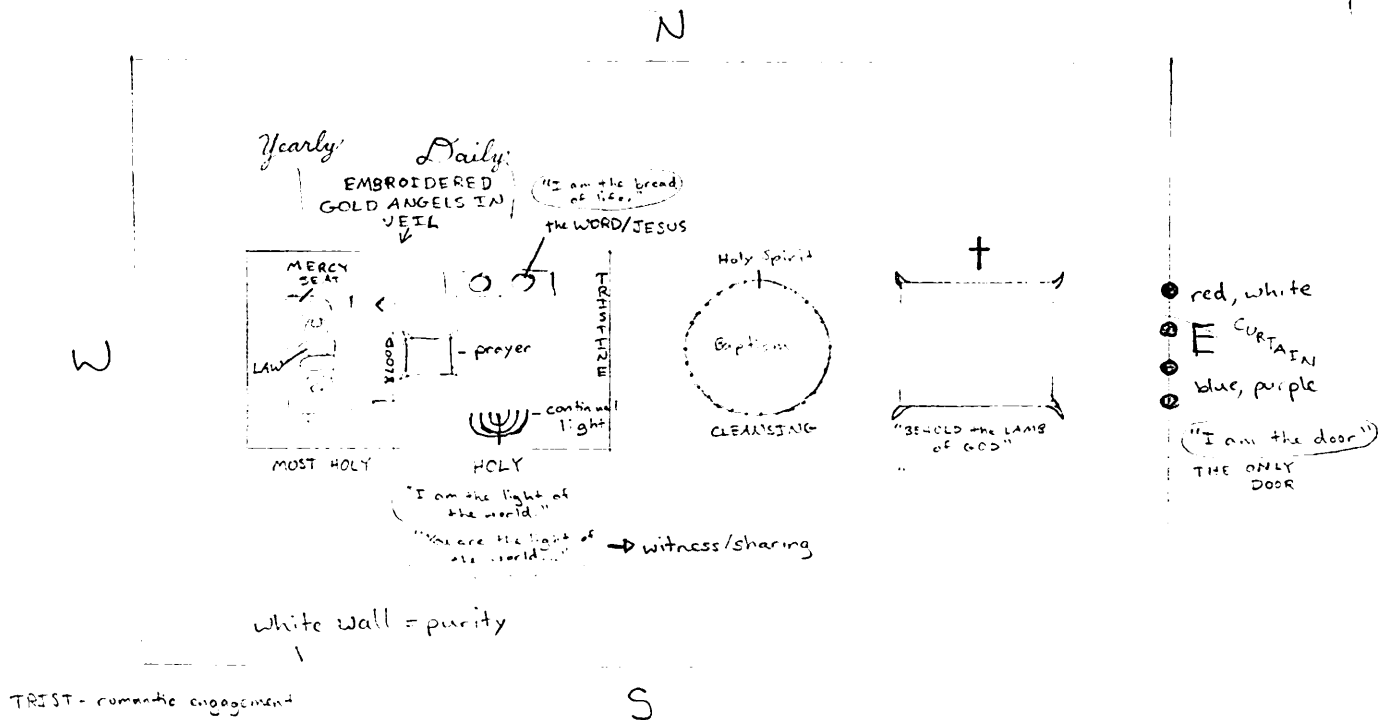
SANCTUARY

According to **Exodus 25:8-9**, God instructed Moses to build a sanctuary as an object lesson of the gospel. The specs were exact. Every detail was to be constructed according to a pattern God showed Moses. Jesus "tabernacled" with us the living "sanctuary."

to **DWELL**
among
you

Draw here the floor plan and furniture placement of the sanctuary:

Just so



← The WAY back to the Father John 14:6

DESIGNED to Communicate

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

“Way” is the Hebrew word *derek*, which means, road, path, journey, going toward, direction, course, manner or habit of movement.

Proverbs 4:18, NLT—The way of the righteous is like the first gleam of dawn, which shines ever brighter until the full light of day.

John 14:4-6—⁴Where I go you know, and the way you know. ⁵Thomas said to Him, Lord, we do not know where You are going, and how can we know the way? ⁶Jesus said to him, I am the way, the truth, and the life. No one comes to the Father except through Me.

John 16:28—I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.

JOURNEY

In order to save fallen humanity God embarked on an amazing journey of self-sacrificing love. That journey is represented in the ancient Hebrew sanctuary. The tabernacle was a symbolic lesson book that pointed forward to the Messiah and His saving work while revealing the spiritual path we are invited to travel with Him by faith. Jesus left His heavenly home, where he had enjoyed eternal fellowship with the Father and the Holy Spirit, and entered our world on a rescue mission that cost Him His life. The self-sacrificing love He demonstrated for us is so amazing that if we will simply see and believe it, our hearts will be softened and reconciled to Him.

John 1:14—The Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

John 1:18—No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.

Hebrews 6:19-20—¹⁹This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, ²⁰where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.

“Forerunner” is the Greek word *prodromos*, which means “scout” or “one who comes in advance to a place where the rest are to follow.” JESUS’ message: “It’s safe.”

Jesus went there Himself - He makes the consecrating journey. destination is God

Hebrews 10:19-23—¹⁹Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, ²⁰by a new and living way which He consecrated for us, through the veil, that is, His flesh, ²¹and having a High Priest over the house of God, ²²let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. ²³Let us hold fast the confession of our hope without wavering, for He who promised is faithful.

carry in the blood to the Most Holy

We see, then, that the sanctuary depicts a path upon which Jesus travelled to save us and upon which we are called to make our own personal journey all the way back to “the Presence behind the veil,” into the Most Holy Place in all the universe.

JESUS lays claim to all the symbols of the SANCTUARY.
"I am..."

The Courtyard Gate

Exodus 27:16-17—16 For the gate of the court there shall be a screen twenty cubits long, woven of blue, purple, and scarlet thread, and fine woven linen, made by a weaver. It shall have four pillars and four sockets. **17** All the pillars around the court shall have bands of silver; their hooks shall be of silver and their sockets of bronze.

The Gate symbolizes Christ pierced and hung on the cross to attract sinners back to God (Jn. 10:9; 12:32). His goodness displayed at the Cross leads us to repentance as the first step back to God (Rom. 2:4; 2 Pet. 3:9). The colors of the Gate symbolize four key characteristics of the Savior: blue=His perfect life of obedience to God's law (Num. 15:37-40); red=His shed blood (Rev. 19:13; Heb. 9:21-22); white=the spotless purity of His character (Rev. 19:8, 14; 7:14); purple=His divine kingship or royalty (Jn. 19:2-5).

The Altar of Sacrifice

Exodus 27:1-2—1 You shall make an altar of acacia wood, five cubits long and five cubits wide—the altar shall be square—and its height shall be three cubits. **2** You shall make its horns on its four corners; its horns shall be of one piece with it. And you shall overlay it with bronze.

The Altar of Sacrifice symbolizes the Cross of which Jesus dies to save us (Jn. 1:29; 1 Cor. 5:7; Heb. 7:27; 9:26). When we see and believe this incredible love for us, our hearts are moved in repentance and confession (2 Cor. 5:14; 1Jn. 1:9).

The Washing Laver

Exodus 30:18-20—18 You shall also make a laver of bronze, with its base also of bronze, for washing. You shall put it between the tabernacle of meeting and the altar. And you shall put water in it, **19** for Aaron and his sons shall wash their hands and their feet in water from it. **20** When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn an offering made by fire to the LORD, they shall wash with water, lest they die.

The Laver symbolizes our need for moral washing by the internal work of the Holy Spirit (Tit. 3:3-7; 1Jn. 1:9; Ps. 26:6; Rom. 6).

The Table of Showbread — partaking of Jesus through His word

Exodus 25:23-30—23 You shall also make a table of acacia wood; two cubits shall be its length, a cubit its width, and a cubit and a half its height. **24** And you shall overlay it with pure gold, and make a molding of gold all around... **29** You shall make its dishes, its pans, its pitchers, and its bowls for pouring. You shall make them of pure gold. **30** And you shall set the showbread on the table before Me always.

The Table of Showbread symbolizes Christ as the necessary nourishment for imparting spiritual health to our souls (Jn. 6:41-51, 63; Jn. 15:3; 17:17; Mat. 4:4; Jer. 15:16).

The Seven-branch Lampstand

Exodus 25:31-37—31 You shall also make a lampstand of pure gold; the lampstand shall be of hammered work. Its shaft, its branches, its bowls, its ornamental knobs, and flowers shall be of

one piece. **32** And six branches shall come out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side... **37** You shall make seven lamps for it, and they shall arrange its lamps so that they give light in front of it.

The Lampstand symbolizes Christ as the light of the world and the illuminating work of the Holy Spirit in our hearts, as well as our illuminating influence in the world as we represent Christ (Jn. 1:9, 14; 8:12; Ps. 119:130; Mat. 5:14; Phil. 2:15-16; Isa. 11:1-2; Rev. 5:6).

The Altar of Incense

Exodus 30:1-10—1 You shall make an altar to burn incense on; you shall make it of acacia wood. **2** A cubit shall be its length and a cubit its width—it shall be square—and two cubits shall be its height. Its horns shall be of one piece with it. **3** And you shall overlay its top, its sides all around, and its horns with pure gold; and you shall make for it a molding of gold all around... **6** And you shall put it before the veil that is before the ark of the Testimony, before the mercy seat that is over the Testimony, where I will meet with you. **7** Aaron shall burn on it sweet incense every morning; when he tends the lamps, he shall burn incense on it. **8** And when Aaron lights the lamps at twilight, he shall burn incense on it, a perpetual incense before the LORD throughout your generations. **9** You shall not offer strange incense on it, or a burnt offering, or a grain offering; nor shall you pour a drink offering on it. **10** And Aaron shall make atonement upon its horns once a year with the blood of the sin offering of atonement; once a year he shall make atonement upon it throughout your generations. It is most holy to the LORD.

The Altar of Incense symbolizes the righteousness of Christ giving fragrance to our feeble and defective service to God and to our tainted prayers (Rev. 8:3-4; Ps. 14:2).

The Ark of The Covenant

Exodus 25:10-22—10 They shall make an ark of acacia wood; two and a half cubits shall be its length, a cubit and a half its width, and a cubit and a half its height. **11** And you shall overlay it with pure gold, inside and out you shall overlay it, and shall make on it a molding of gold all around... **16** And you shall put into the ark the Testimony which I will give you. **17** You shall make a mercy seat of pure gold; two and a half cubits shall be its length and a cubit and a half its width. **18** And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat. **19** Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it of one piece with the mercy seat. **20** And the cherubim shall stretch out their wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat. **21** You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you. **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.

The Ark of the Covenant, containing God's law, covered with the mercy seat and presided over by the Shekhinah glory symbolizes the throne of God or the essential character of God by which the plan of salvation is carried forth; it also indicates that God's ultimate goal for each of us is to inscribe His law of selfless love in our hearts (Ps. 11:4; 89:14; Prov. 20:28; Rev. 11:19; 12:17; 14:12; Heb. 10:16-20).