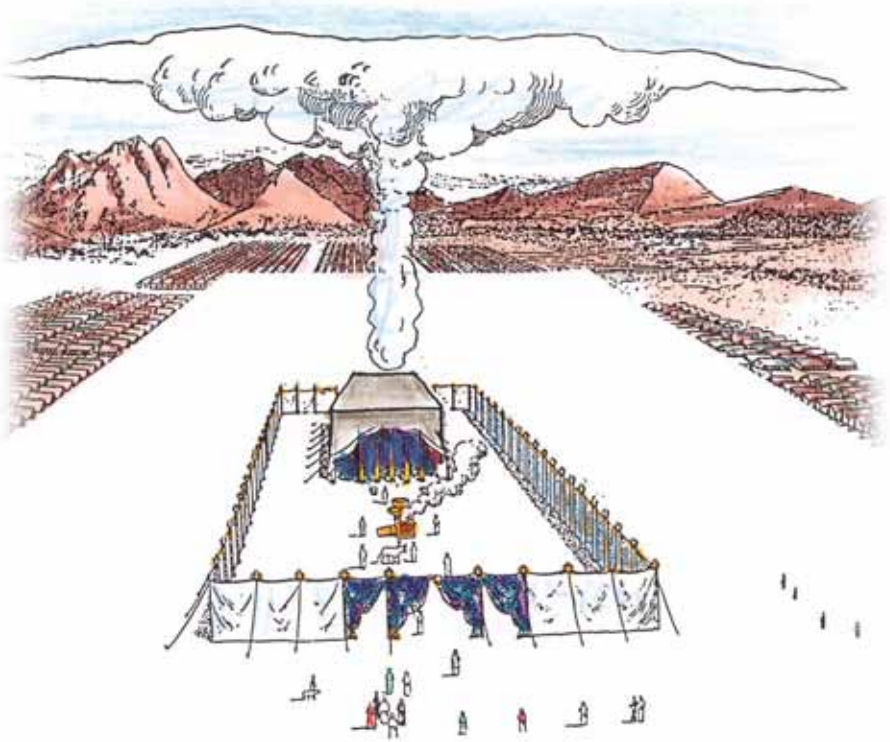
BEHOLD THE LAMB - 3

A Journey Through the Sanctuary

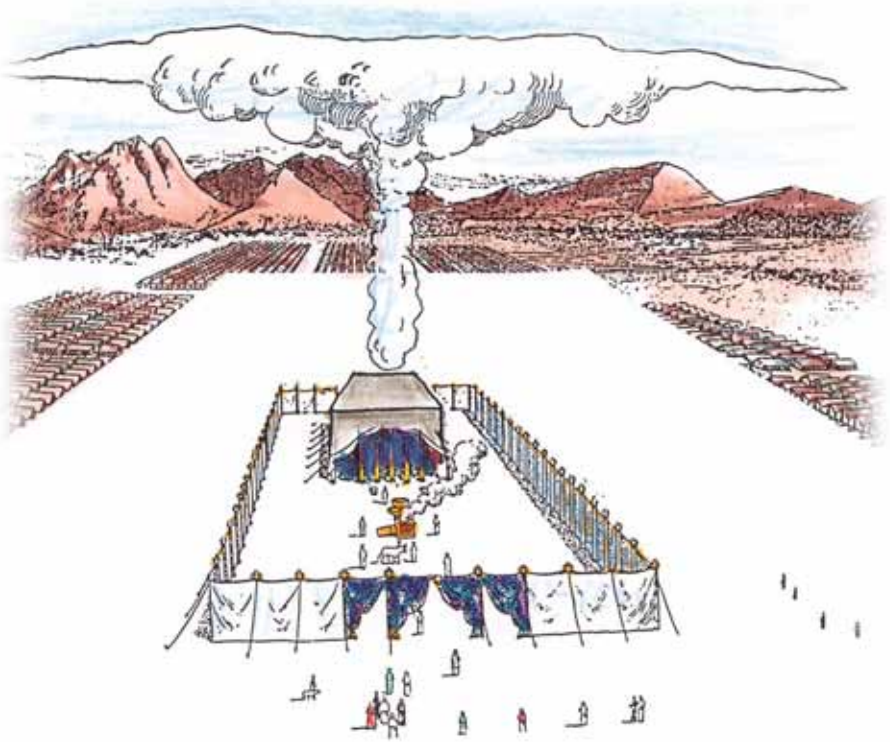
The Sanctuary

Lessons from the Daily and Yearly Sanctuary Services



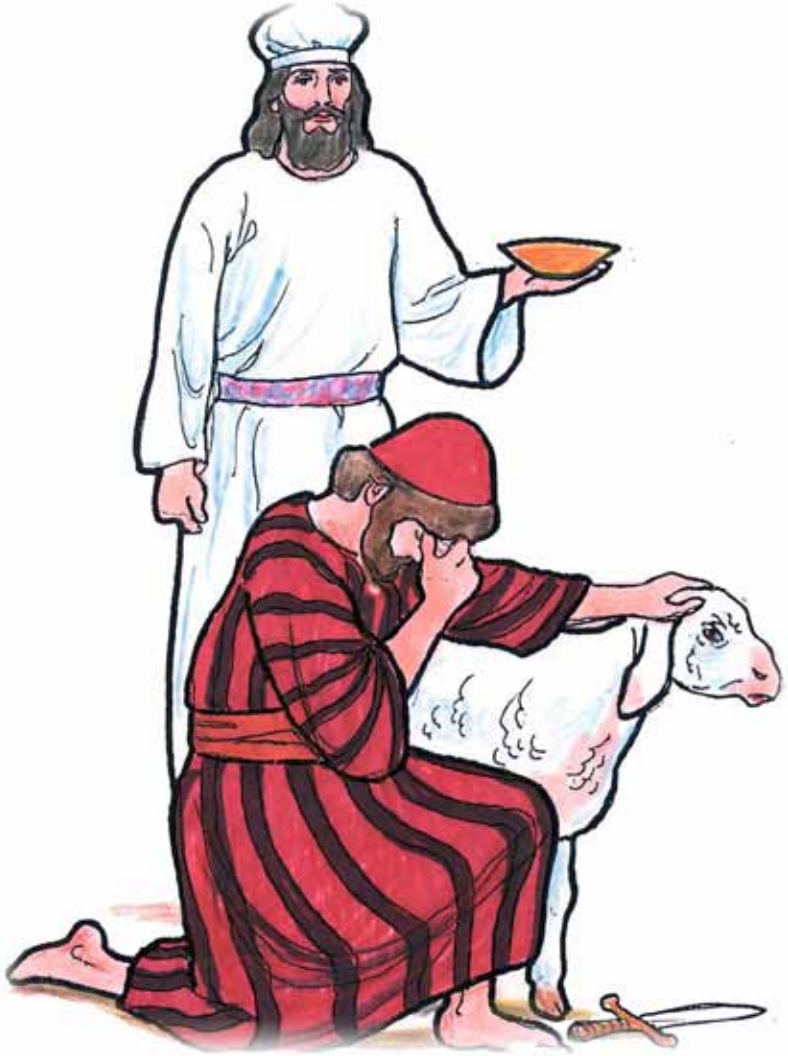
The Sanctuary

The Daily Sacrifices

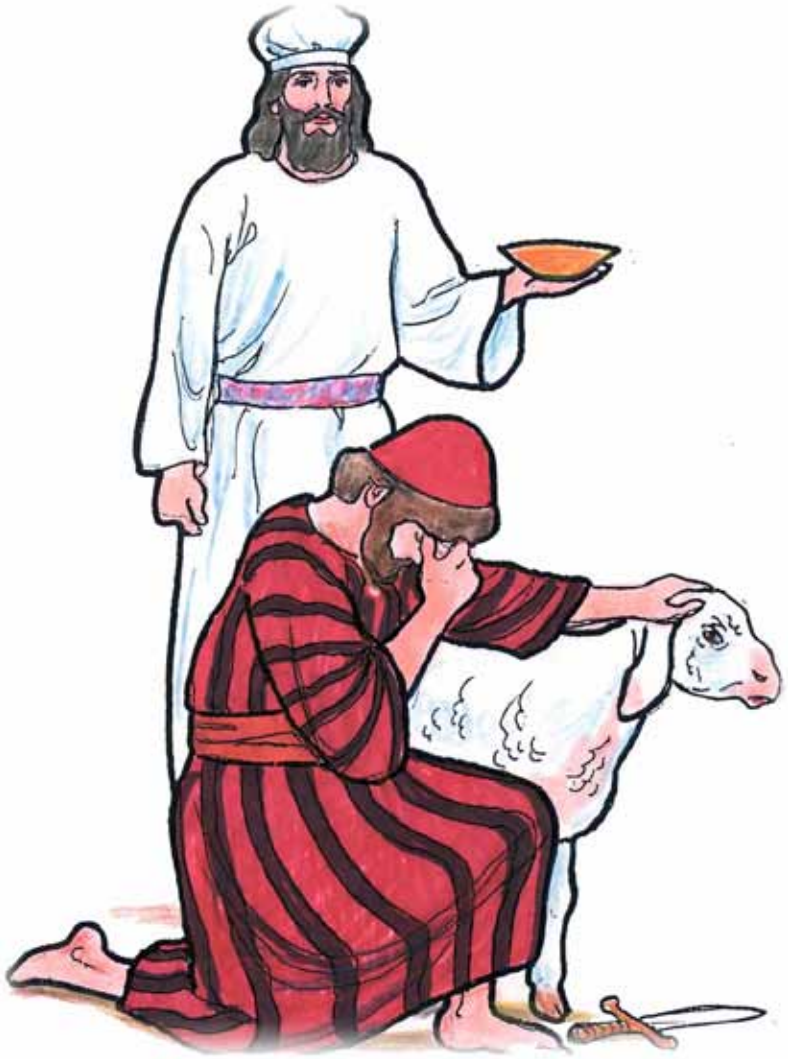


The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner could be seen bringing a lamb across the open space between the tents of the people of the tabernacle. The Israelites were to camp far off from the sanctuary. There were not to come any nearer than 2000 cubits to the ark when they were marching. Two thousand cubits is a little more than two- thirds of a mile. Nearly two and a half million people were camped around the sanctuary. We can only imagine how many people came every day bringing their offering to the door of the tabernacle.

When the repentant sinner brought his offering to the door of the tabernacle, he placed his hand on the victims head and confessed his sins, thus in figure transferring them from himself to he innocent sacrifice. In the courtyard the sins of the penitent man were completely forgiven. He left forgiven and cleansed. He was to be considered as justified in the sight of God. Now he could go as a new person to start a new life over again. The services in the outer court taught the lesson of justification.



The LORD in His mercy made a wonderful and beautiful provision for man’s recovery and restoration from the terrible ruin that sin had caused. In order to be brought again in favor with God, the repentant sinner was to acknowledge his guilt, confess his wrong, and then take the life of the blameless offering



The repentant sinner was to slay the innocent victim with his own hand. The blood was carried by the priest into the holy place an sprinkled before the veil. Behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases, the blood was not to be taken in the holy place, but the flesh was then to be eaten by the priest, and Moses directed the sons of Aaron , saying,

"God hath given it you to bear the iniquity of the Congregation", Lev. 10:17 Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary.

"He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth." Isa. 53:7

THE BLOWING OF THE TRUMPETS

"And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, in the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, and holy convocation." Lev. 23:23:24

THE BLOWING OF THE TRUMPETS

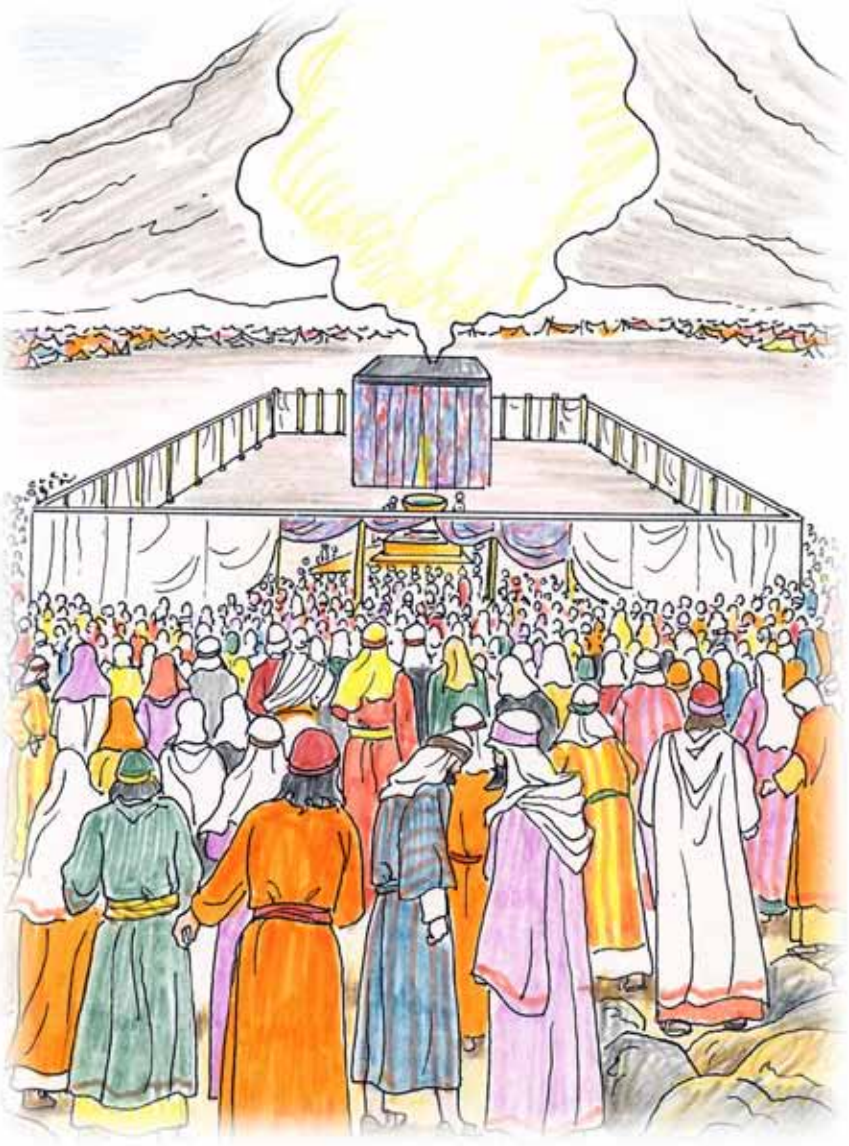
Ten days before the Day of Atonement, trumpets were blown calling the people to repentance. The Jews called it “Rosh-Ha- Shona”. During these ten days, the people were to search their hearts and repent of any sins they had committed. The people were to prepare for the most solemn day of the year, the Day of Atonement.

THE BLOWING OF THE TRUMPETS

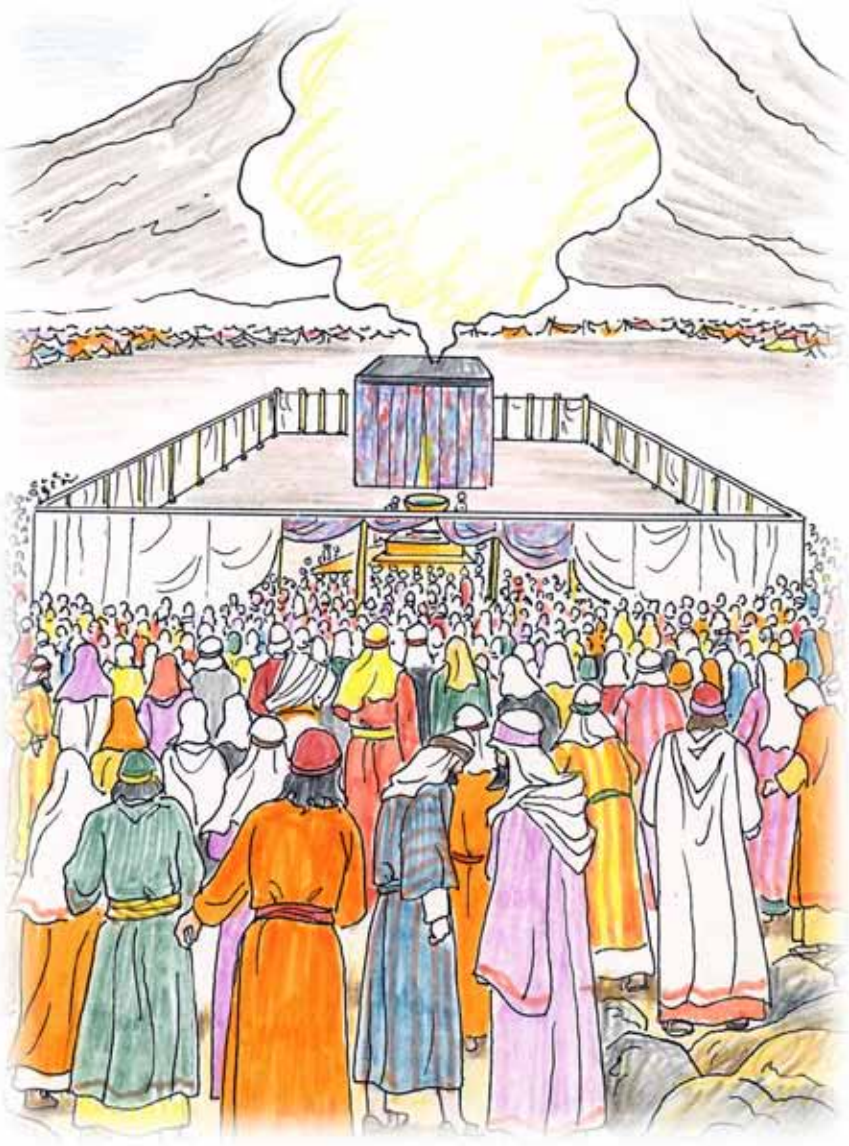
The trumpet of God needs to be blown today to call God's people to repentance, to prepare them for the great judgment day which the world will soon have to meet. We are in the great antitypical Day of Atonement when the prophet says, "Cry aloud, spare not, lift up thy voice like a trumpet; show my people their transgressions, and the house of Jacob their sins." Isa. 58:1

THE DAY OF ATONEMENT

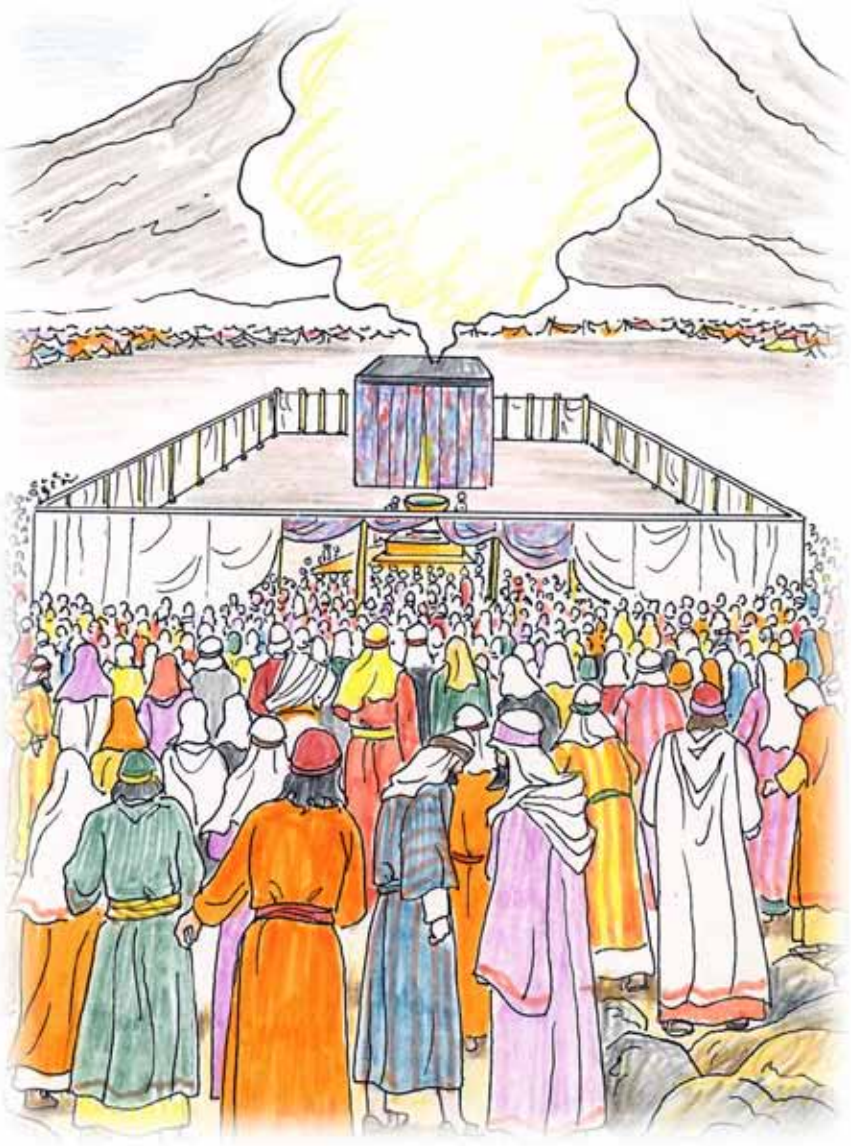
Once a year, on the Great day of Atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration.



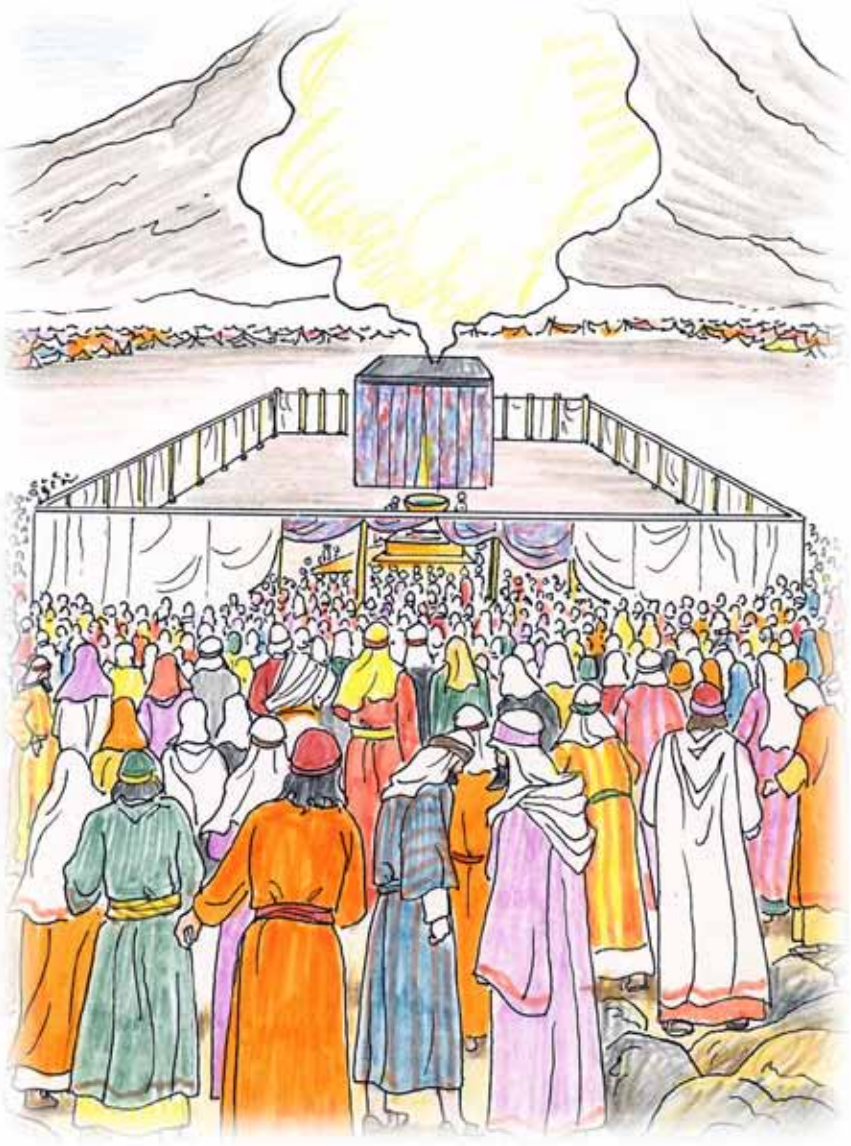
All during the year, the sins of Israel were transferred to the sanctuary. The holy places were defiled, and a special work became necessary for the removal of sins. God commanded that an atonement be made for each of the sacred apartments; as for the altar, to cleanse it, and hollow it from the uncleanness of the children of Israel.



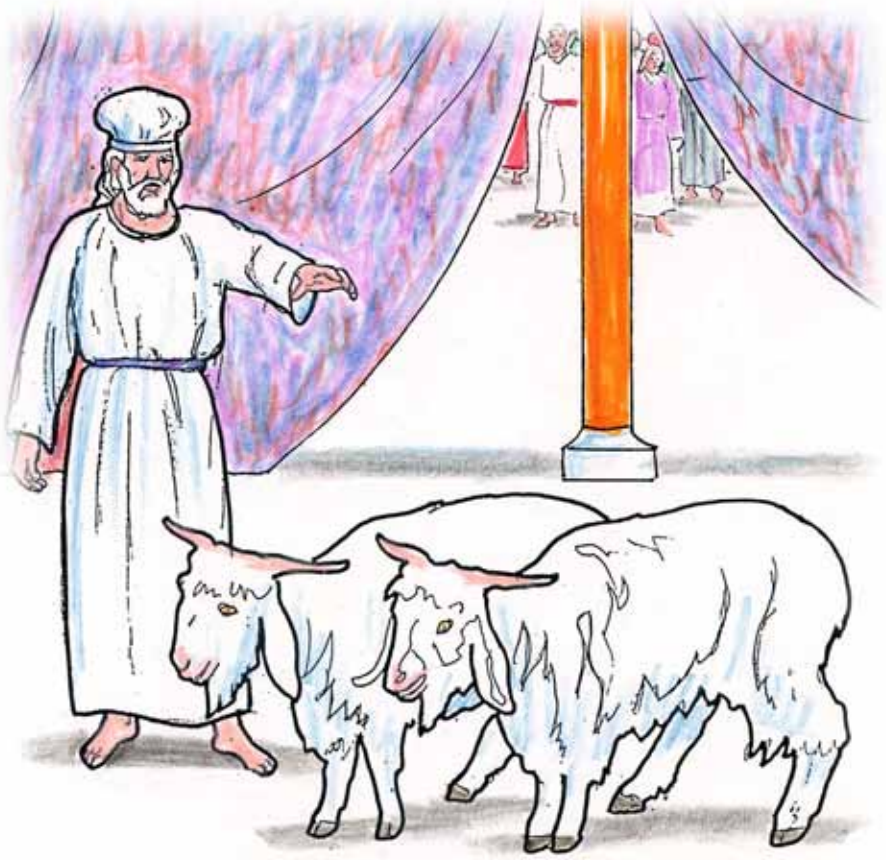
Every man was to afflict his soul while the work of atonement was going forward. All business was laid aside, and the whole congregation of Israel spent the day in solemn humiliation before God with prayer, fasting and deep searching of heart.



“This shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict you souls, and do no work at all whether it be one of your country, or a stranger that sojourneth among you..” for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.”
Lev. 16:30

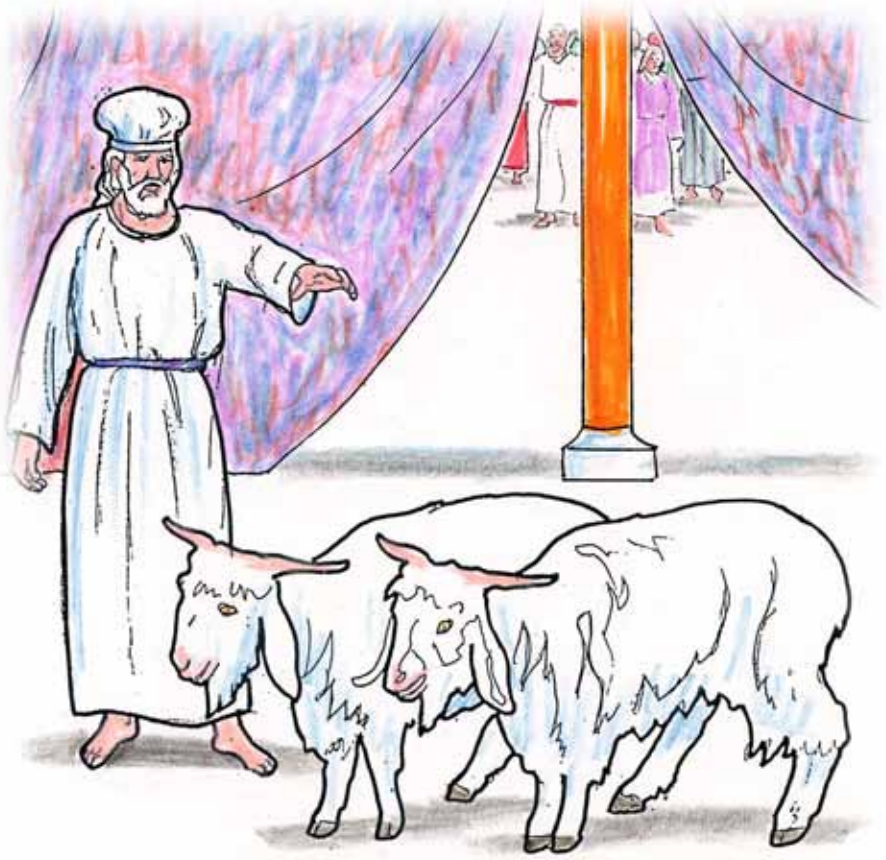


On the day of atonement, two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, one lot for the LORD, and the other for the scapegoat. The goat upon which the first fell was to be slain as a sin offering for the people. Only one goat was to be slain and the blood was to be brought into the most holy place of the sanctuary.



We must understand that the LORD’s goat represented Christ. There was no shedding of blood with the scapegoat. The scapegoat represented Satan.

The blood of the LORD’s goat atoned, in figure for the sins of the people. With the blood of the goat on which the lot fell. “for the LORD” the high priest made atonement for the most holy place, the holy place, and the altar of burnt offering, because of the sins of Israel.



As the high priest laid aside his pontifical dress and officiated in the white linen dress of a common priest, so Christ emptied Himself, and took the form of a servant, and offered sacrifice, Himself, the priest, Himself, the victim.

As the high priest, after performing his service in the holy of holies, came forth to the waiting congregation in his pontifical robes, so Christ will come the second time clothed in glorious garments of the whitest white.. He will come in His own glory, and in the glory of the Father, as King of kings and LORD of lords, and all the angelic host will escort Him on His way.
1BC 1112

The high priest filled the censer with incense, and while he was making the atonement with the blood in the most holy place, the smoke from this incense filled the sanctuary with the sweet fragrance while the glory of the LORD filled the place.

"And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small and bring it in the veil. And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not." Lev. 16:12,13

The day of atonement services represented cleansing from sin and reconciliation to God. An important thing to remember is that only the high priest was allowed to enter the most holy place on the day of atonement. Even though the high priest was commanded to enter into the most holy place “once every year,” “not without blood,” should he have attempted to enter into this most sacred shrine at any other time of the year, he would have met instant death.

"The LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark, that he die not." Lev. 16:2

The door (veil) that separated the outer court from the holy place was closed, and the veil between the holy and the most holy place was opened. The high priest not only officiated in the most holy place but in the holy place as well.

The ministry of this day was to involve a thorough cleansing of the people of all their sins, and a complete cleansing of all in the camp of Israel. The services of this day meant an atonement for the holy sanctuary… "An atonement for the tabernacle of the congregation, and for the altar, and… An atonement for the priests, and for all the people of the congregation."
Lev. 16:33

It was a most solemn time when the high priest went into the most holy place with the blood of the LORD's goat. With his finger he sprinkled the blood before the mercy seat seven times, and upon the mercy seat seven times.

"And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness."

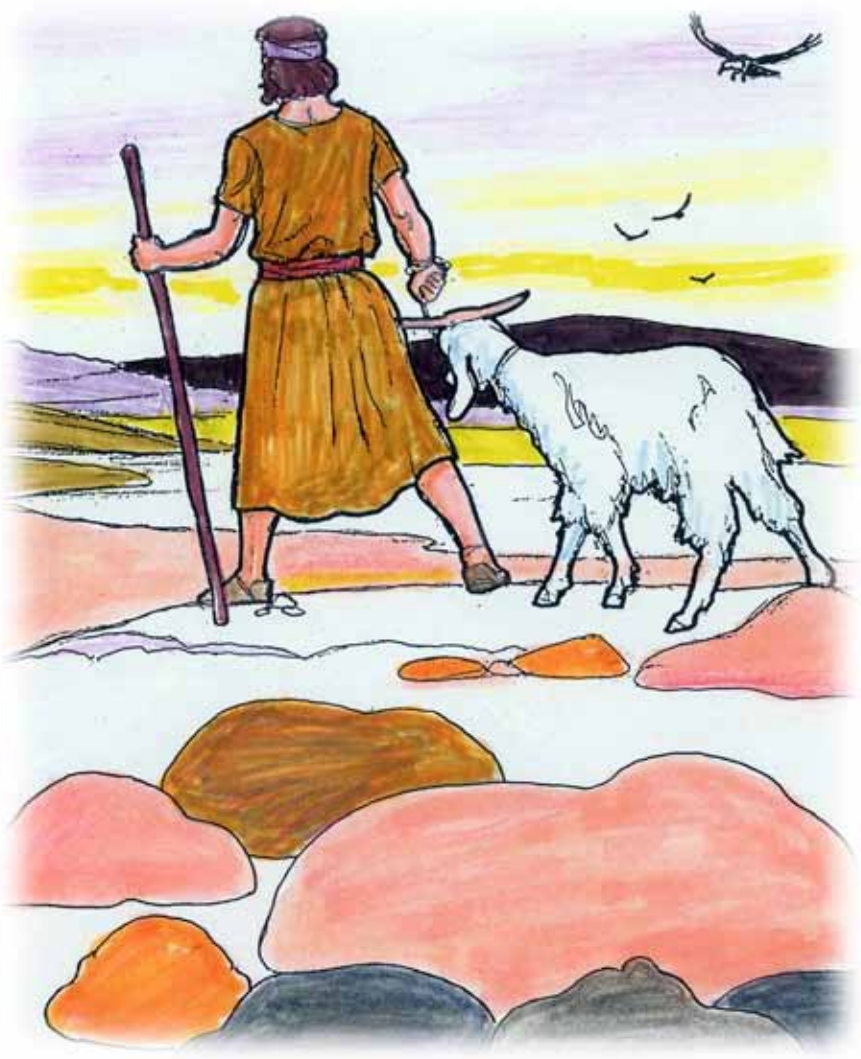
Lev. 16:16

The priest was commanded to take the LORD's goat, and kill it for a sin offering for the people. The blood of this sin offering must be taken into the most holy place of the sanctuary. The Scripture says that the blood of this offering must be brought "within the veil." Lev. 16:15

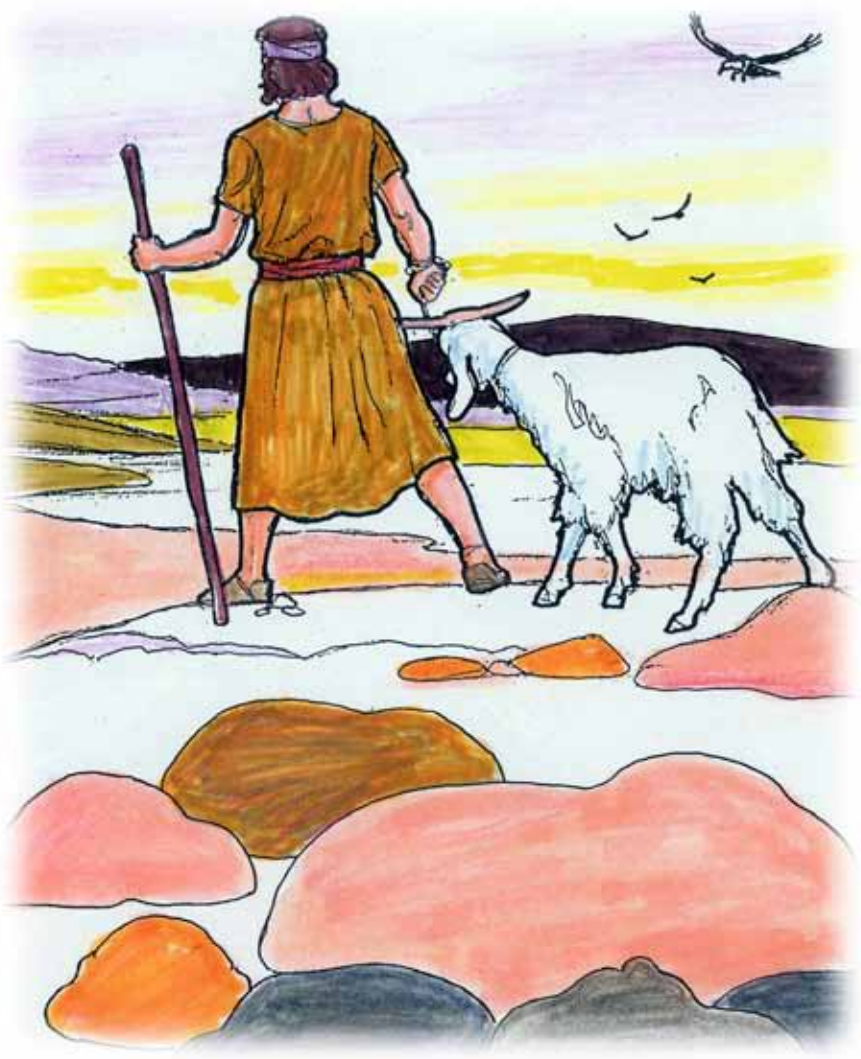
Acting as the mediator the high priest took the sins upon himself and leaving the sanctuary, he bore with him the burden of Israel's guilt. At the door of the tabernacle he laid his hands upon the head of the scapegoat, and confessed over him, "All the iniquities of the children of Israel, and all of their transgressions in all their sins, putting them upon the head of the goat." Lev. 16:21

When the sins were transferred upon the scapegoat the people were considered to be free from their sins. The atonement was now completed. The tabernacle was cleansed. There was no more sin in the camp. The atonement was made for the sanctuary, and for the congregation of Israel, before the LORD God.

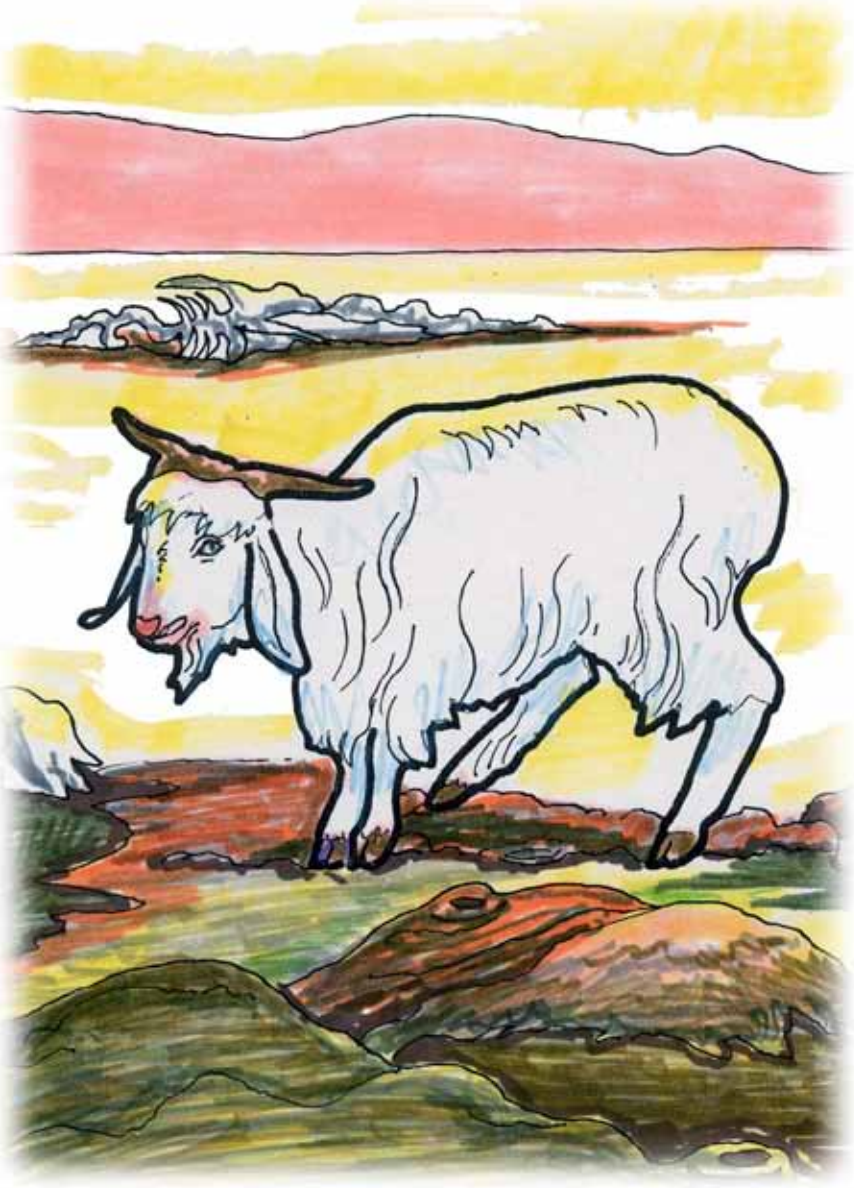
After the high priest laid his hands upon the head of the scapegoat, and confessed over him all the iniquities of the children of Israel, a fit man took the live goat into the wilderness. The scapegoat was named “Azazel” by the Jews, which was a name for Satan. Only the LORD’s goat had his blood shed for the cleansing of the sanctuary, There was no shedding of blood of the scapegoat; the scapegoat represented Satan.



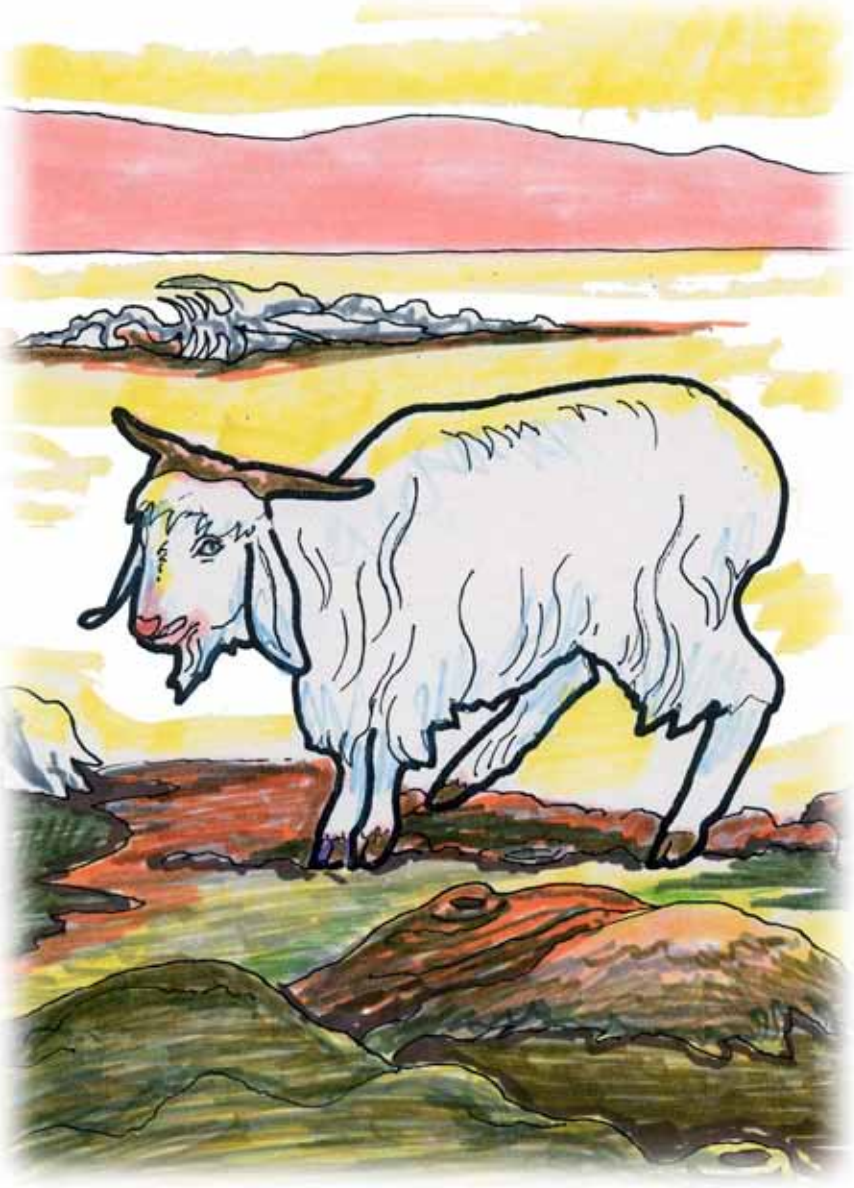
By a fit man Azazel was taken into the wilderness, bearing the iniquities of the camp of Israel upon him. He does not return into the camp. He remains in an uninhabited land. His life is not taken by the man chosen to lead him out of the camp. He is forever barred from returning to the congregation.



The scapegoat was separated from the people and sanctuary, and left to die in the wilderness. It is known by the Jews at the present time that the word “Azazel,” is a synonym for Satan. Many Christians today are taught that the scapegoat represents Christ, but this is a misconception in understanding the true meaning of the cleansing of the sanctuary and the judgment hour message. Once again, we must realize that there was no shedding of blood with the scapegoat.



As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, so in the type they were born away into the wilderness, forever separated from the congregation.

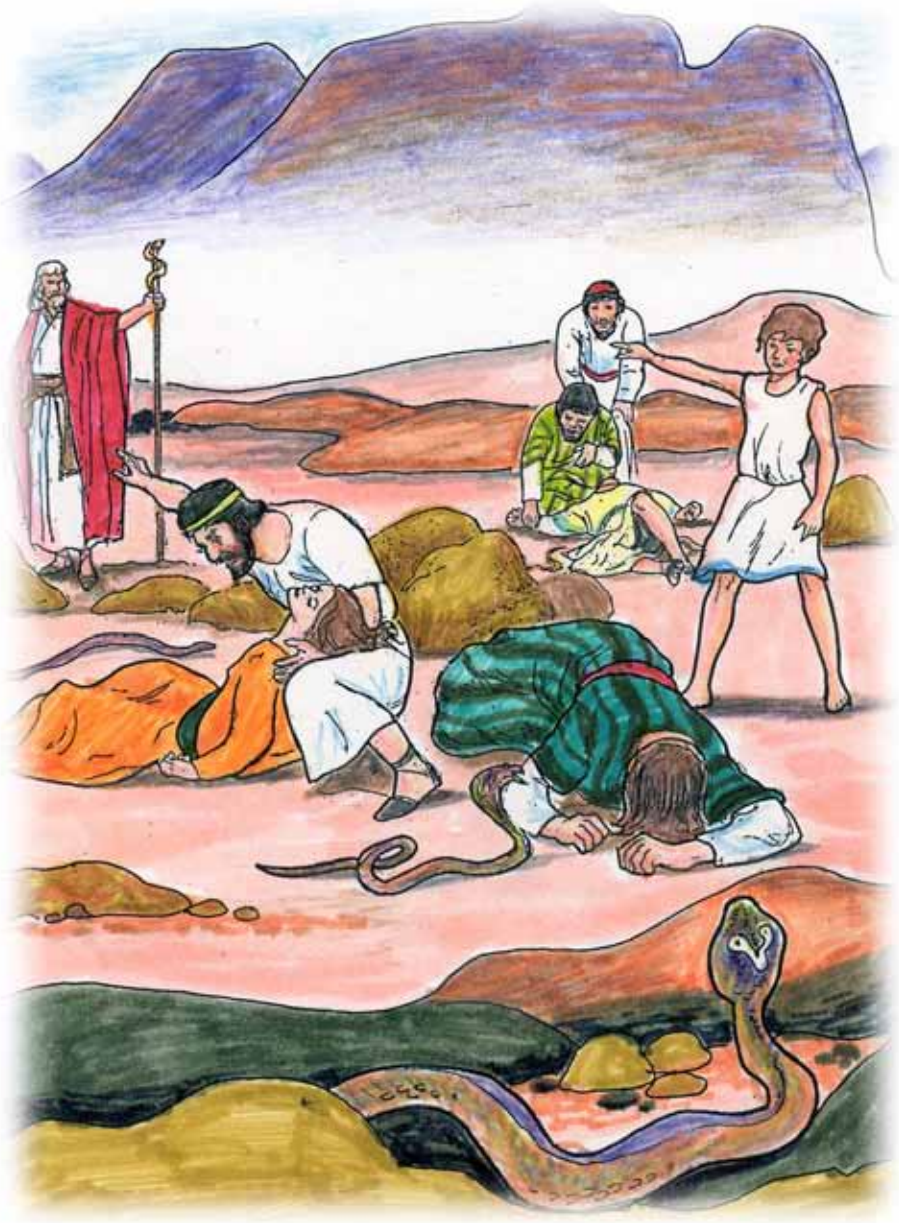


Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the universe from sin, will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty. So in the typical service, the yearly round of ministration closed with the purification of the sanctuary, and the confessing of the sins on the head of the scapegoat.

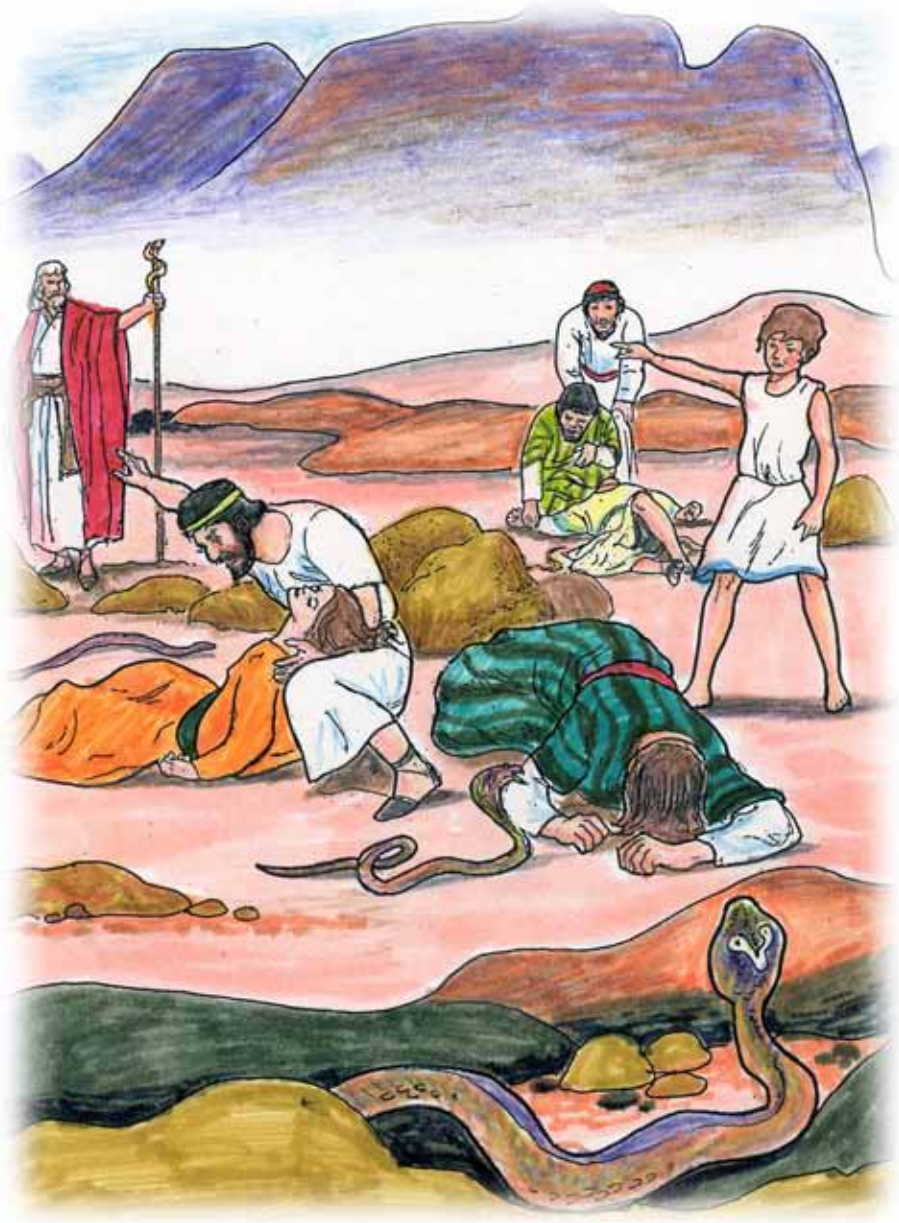
As the scapegoat was led into the wilderness and separated from repentant Israel, so will Satan be separated from God's people and forced to live on this earth when it is without form and void.

Bound by a chain of circumstances stronger than links forged by the most powerful brawn of man or of demons, Satan will be cast out into the wilderness of this dark and desolate earth. For a thousand years, Satan will be on death row with all the evil angels cursing him for all the suffering he has caused them. The terrors of death face him when the final judgment will come at the end of the millennium.

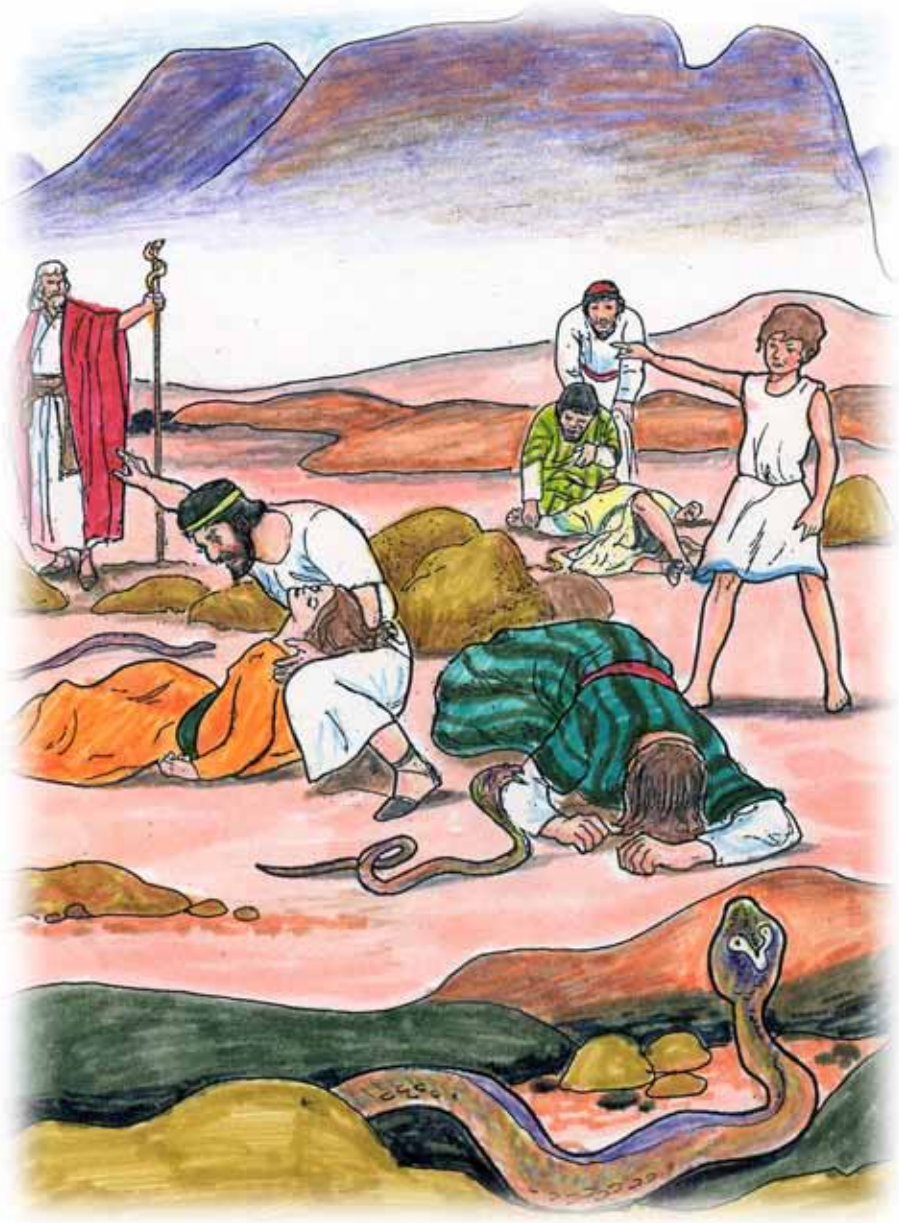
As the Israelites traveled at times, they suffered from weariness and thirst. They failed to endure the test of their faith and patience. “And the people spake against God, and against Moses, wherefore have ye brought us up out of Egypt to die in the wilderness” Num. 21:5



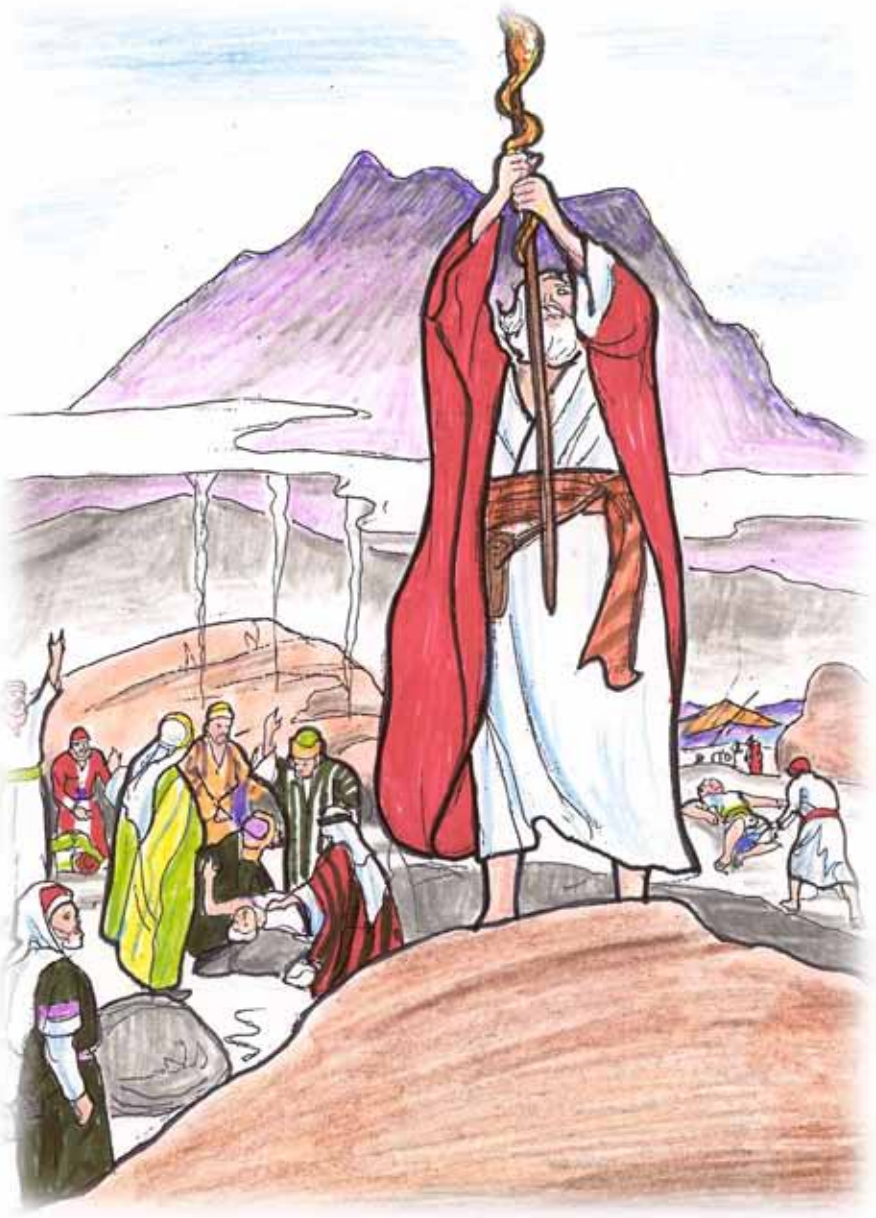
Because of the ingratitude and unbelief, the LORD permitted death to come upon them. The poisonous serpents that infested the wilderness were called fiery serpents, on account of the terrible effect produce by their sting, it causing violent inflammation and speedy death. As the protecting hand of God was removed from Israel, great numbers of people were attacked by these venomous creatures.



The people came to Moses and said, “We have sinned, for we have spoken against the LORD, and against thee.” “And the LORD said unto Moses, make a fiery serpent and set it upon a pole: and it shall come to pass that every one that is bitten, when he looketh upon it shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass , that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.” Num.21:8,9

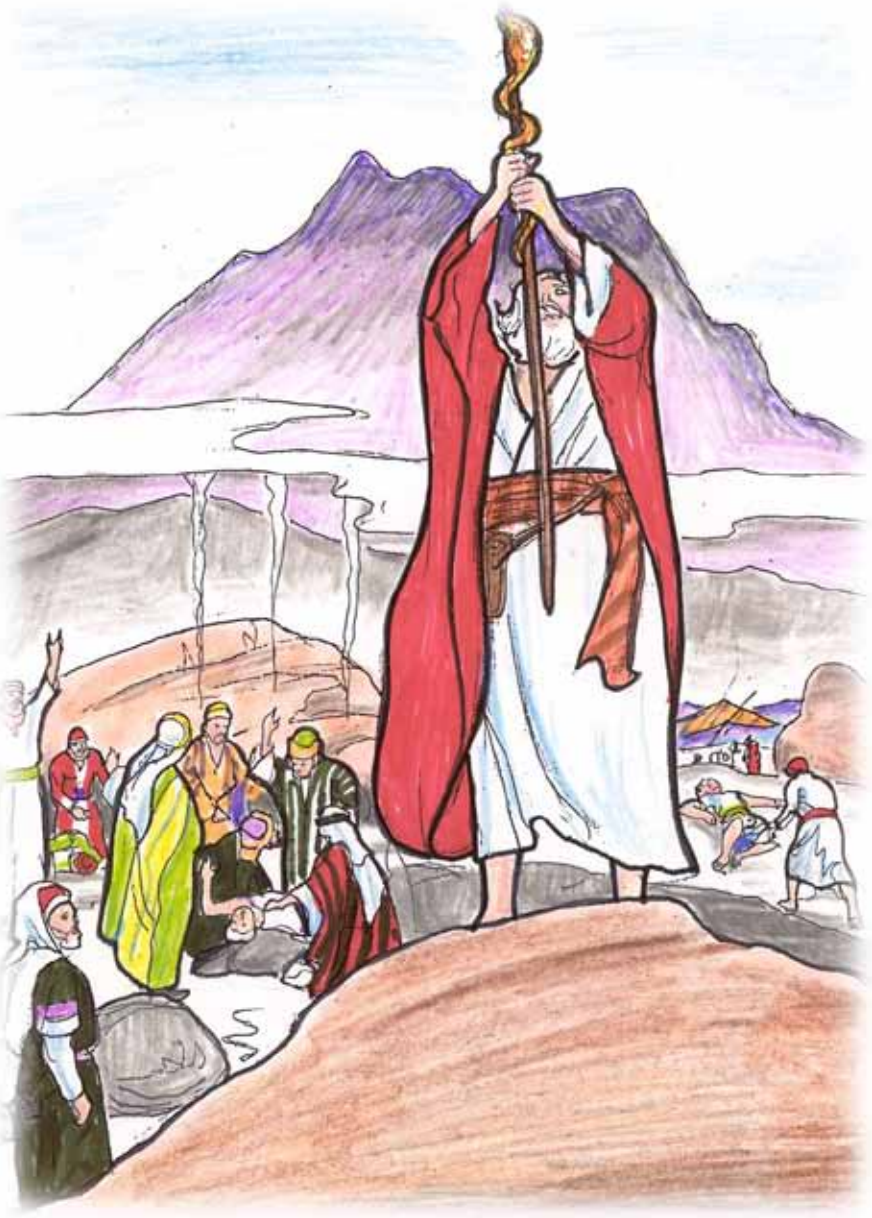


The word was sounded throughout the encampment that all who would look upon the serpent should live. The people well knew that in itself the serpent had no power to help them. It was a symbol of Christ. As the image made in the likeness of destroying serpent was lifted up for their healing, so One made “in the likeness of sinful fresh” was to be their Redeemer.



To refuse to look was to perish. "As Moses lifted up the serpent in the wilderness, even so was the Son of Man lifted up, that whosoever believeth in Him should not perish, but have eternal life." John 3:14,15

The Israelites saved their lives by looking upon the uplifted serpent,. That look implied faith. So the sinner may look to Christ and live. He receives pardon through faith in the atoning sacrifice of Christ.

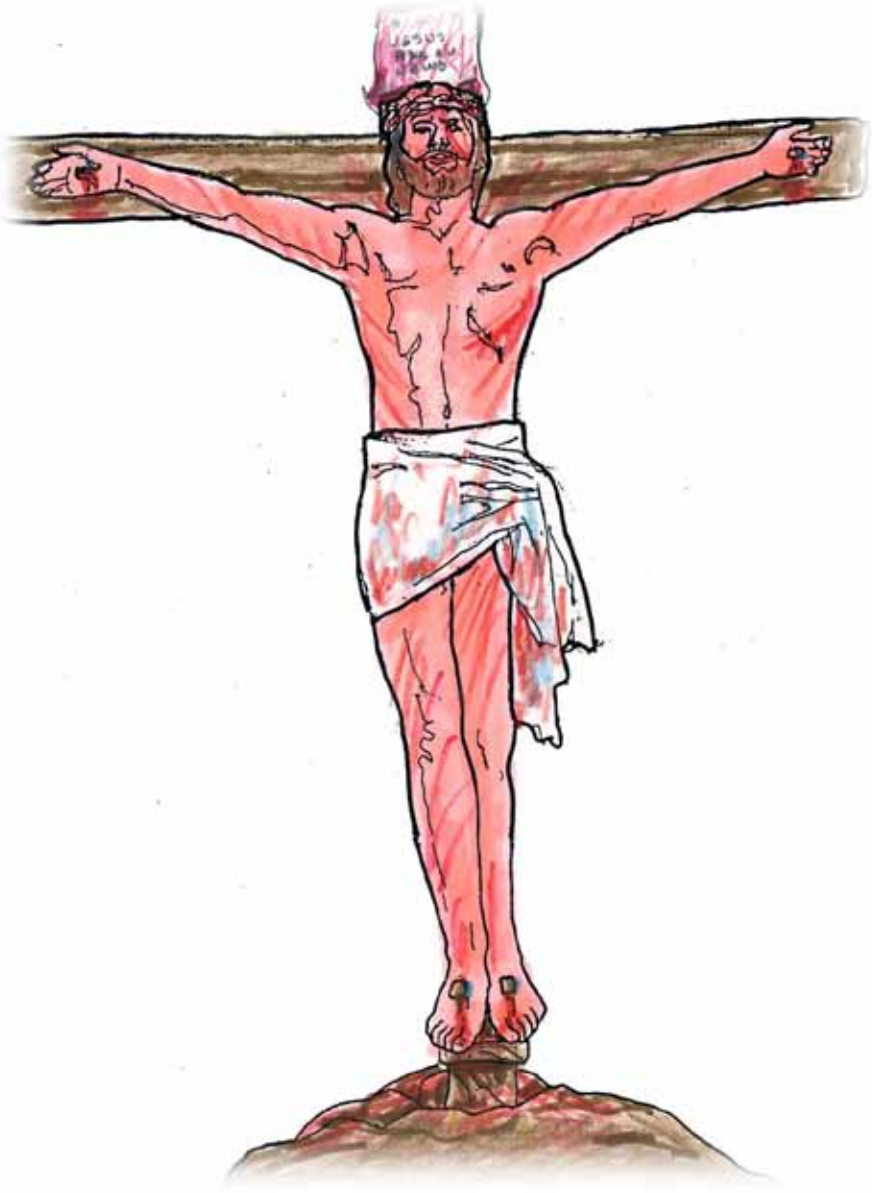


The lifting up of the brazen serpent was to teach Israel an important lesson. They could not save themselves from the fatal effect of the poison of their wound. God alone was able to heal them. Yet they were required to show their faith in the provision which he had made. They must look , in order to live.

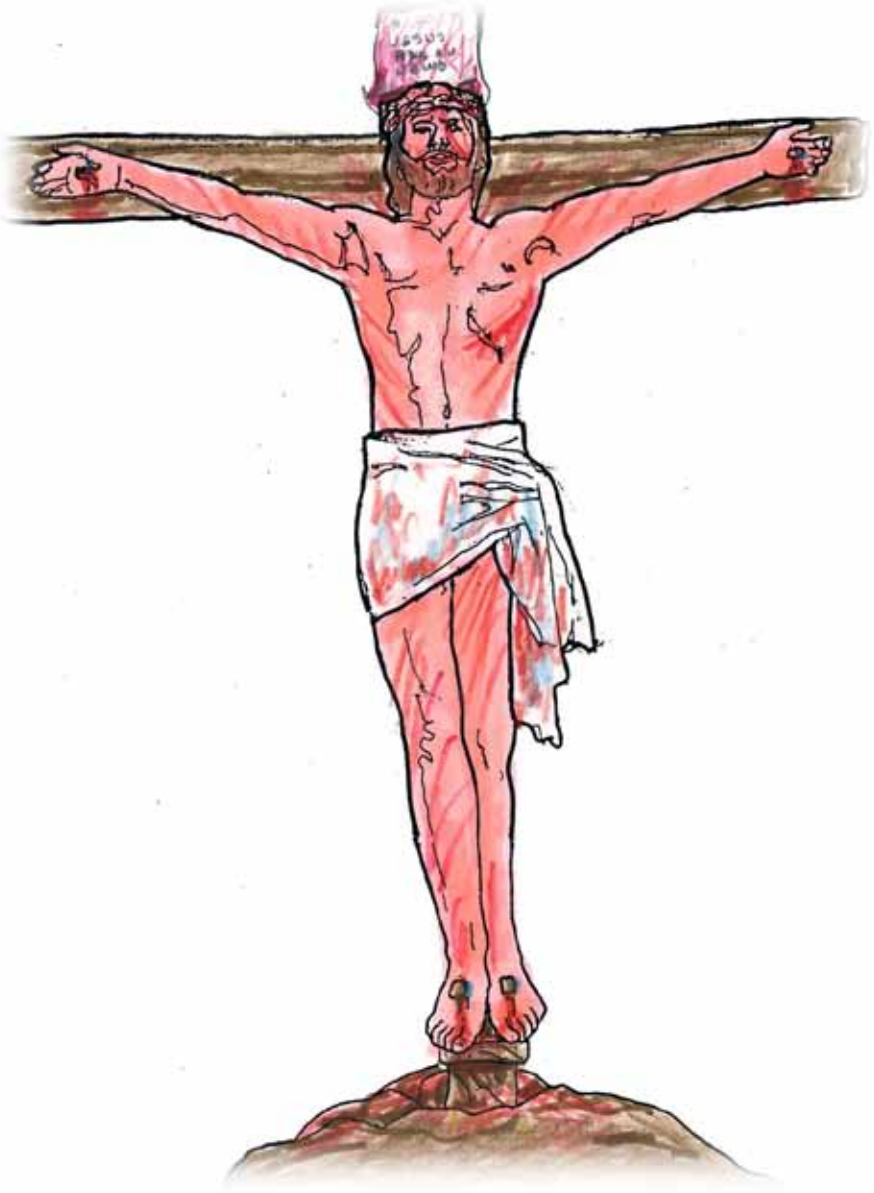
“As Moses lifted up the serpent in the wilderness,” even so was the “son of man lifted up, that whosoever believeth in him Should not perish, but have eternal life.” John 3:14,15

All who have lived upon the earth have felt the deadly sting of "that serpent, called the devil, and Satan." Rev. 13:9 The fatal effect of sin can be removed only by the provision that god has made The Israelites saved their lives by looking upon the uplifted serpent. That look implied faith, so the sinner may look to Christ and live. He receives pardon through faith in the atoning sacrifice. Faith is a gift of God, but the power to exercise it is ours. Faith is the hand by which the soul takes hold upon the divine offers of grace and mercy.

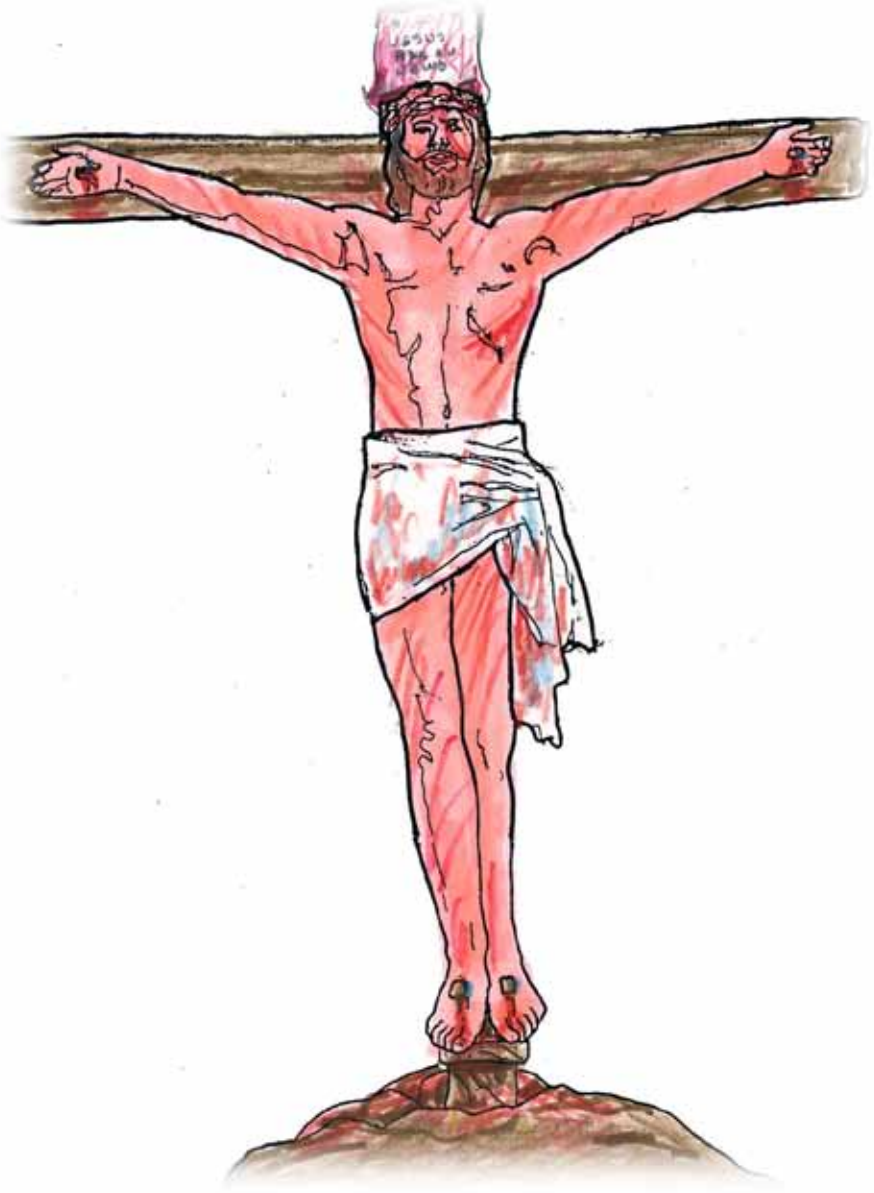
The spotless Son of God hung upon the cross, His flesh lacerated with stripes; those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the cross; that royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe.



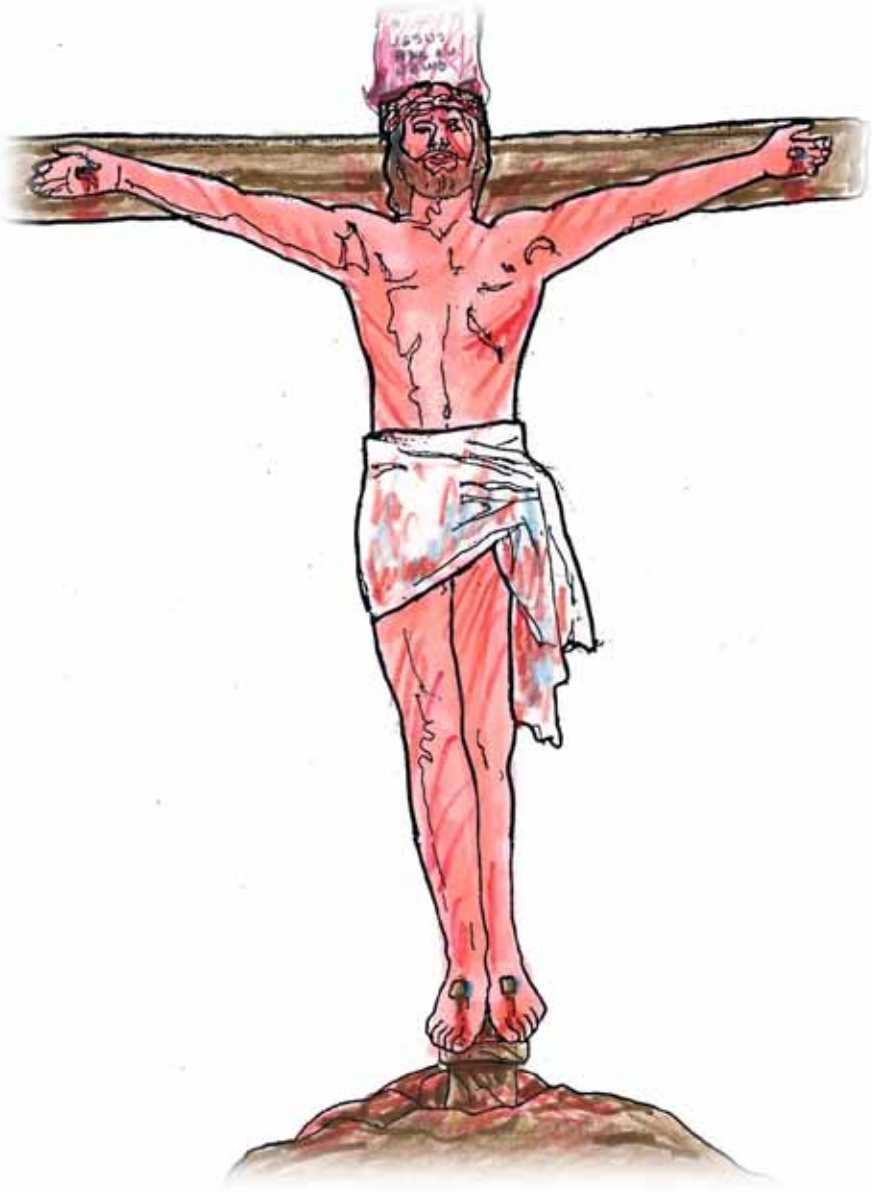
And all that He endured, the blood drops that racked His frame, and the un-utter-able anguish that filled his soul at the hiding of His father’s face. Jesus, the sin-bearer, endured the wrath of divine justice, and for our sakes became sin itself.



“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”
2Cor. 5:21



Every lamb sacrificed in the earthly sanctuary pointed to the time when Jesus would be sacrificed on the cross and became the Lamb of God which taketh away the sin of the world. “unto him that loved us, and washed us from our sins in his own blood… to him be glory and dominion for ever and ever. Amen. Rev.1:5,6



The SANCTUARY VEIL

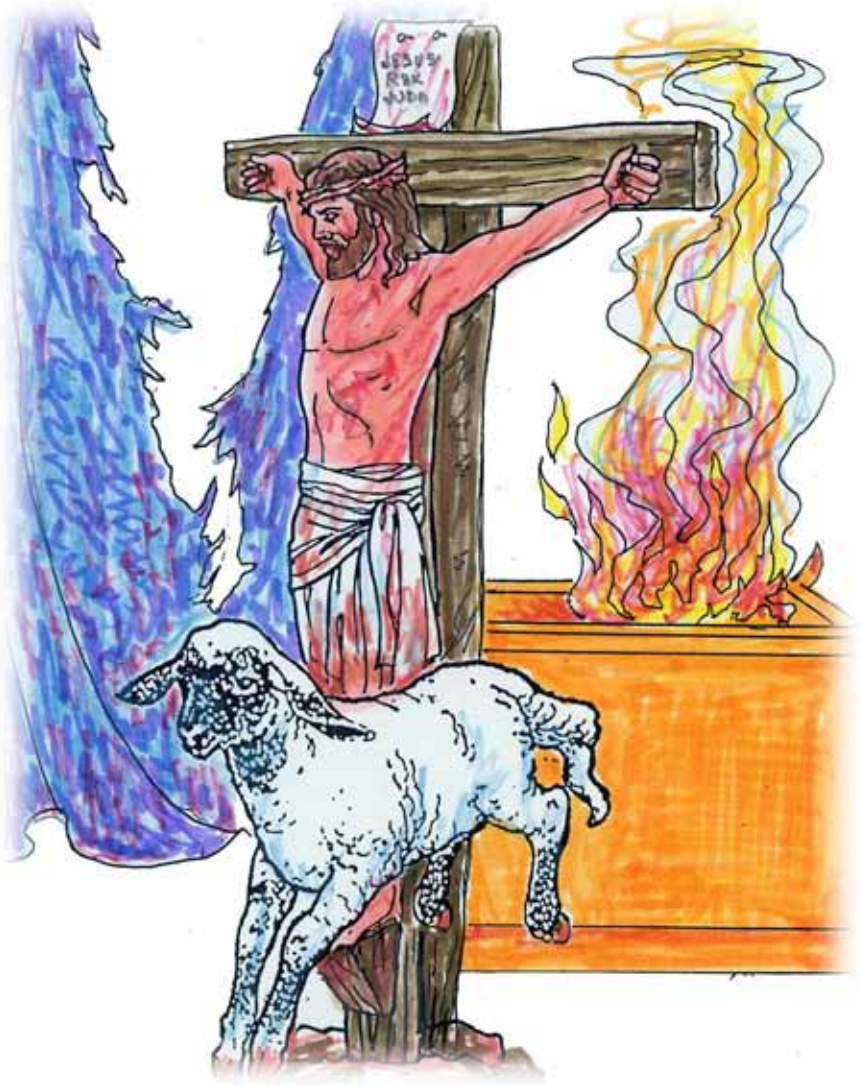
At the moment in which Christ died, there were priests ministering in the temple before the veil which separated the holy from the most holy place. Suddenly they felt the earth tremble beneath them, and the veil of the temple, a strong, rich drapery that had been renewed yearly, was rent in twain from top to bottom by the same bloodless hand that wrote the words of doom upon the walls of Belshazzars's palace. 1BC 1107

“Jesus, when he had cried again with a loud voice, yielded up the ghost.” “ And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.” Matt. 27:50,51

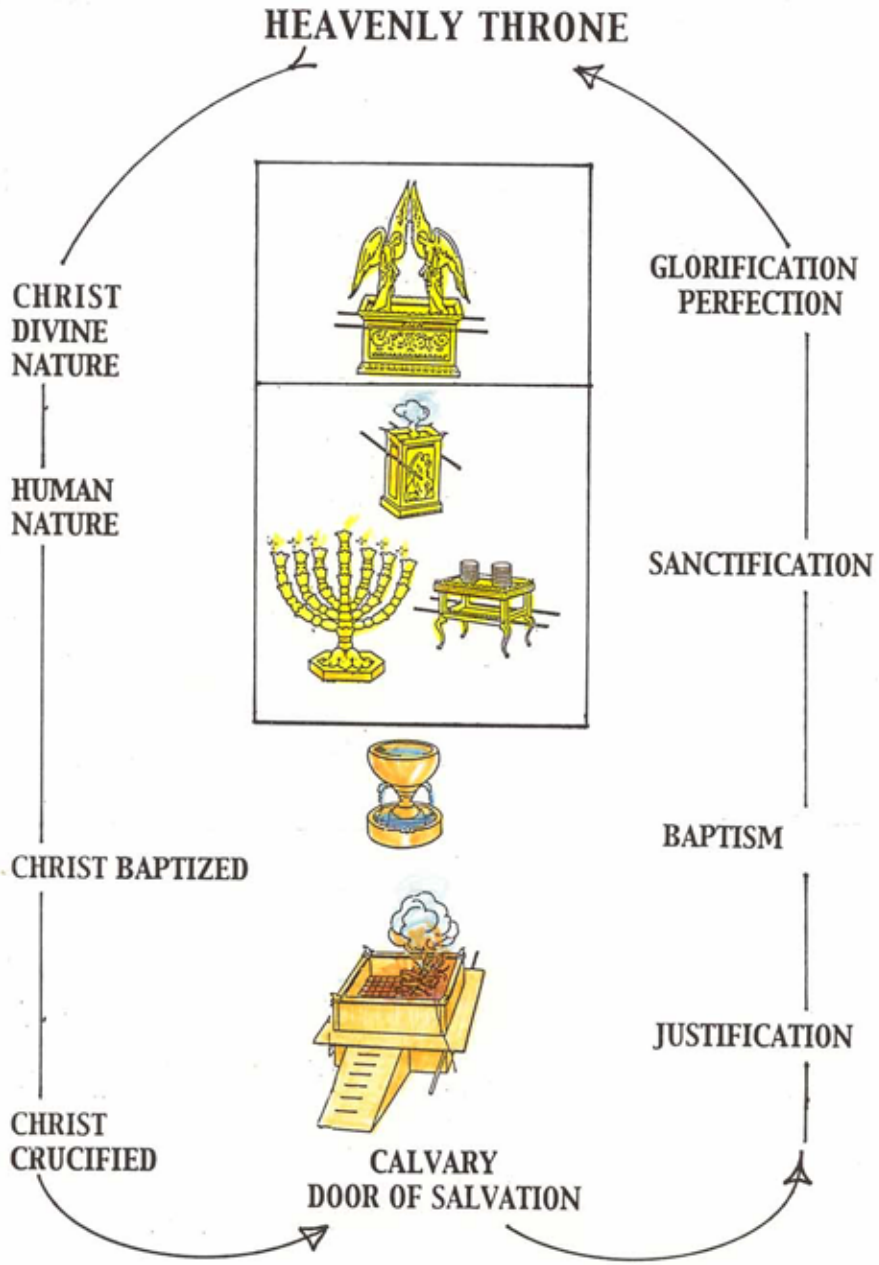
When the loud cry, “it is finished,” came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as , did Abraham when he was about to slay his son. With intense interest, the people were looking on. But the earth trembles and quakes, for the LORD Himself draws near.

With rending noise, the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the shekinah had dwelt. Here God had manifested His glory above the mercy seat. The veil is rent in twain. The most holy place of the earthly sanctuary is no longer sacred.

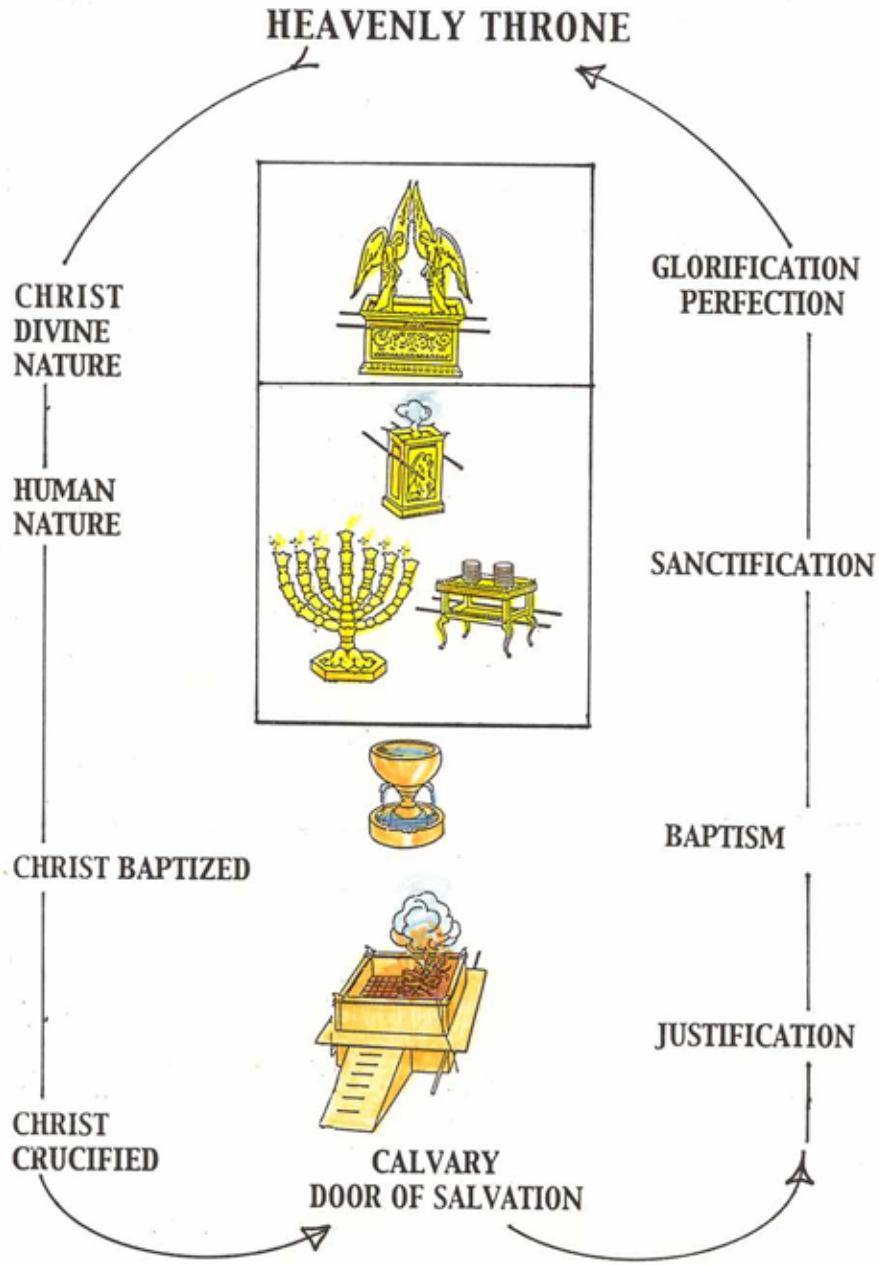
All is terror and confusion. The priest is about to slay the victim, but the knife drops from his nerveless hand and the lamb escapes. The type has met antitype in the death of God's son. The great sacrifice has been made. There is now an end to all sacrifices and offerings for sin. A new and living way prepared for all. Henceforth, the Saviour is our great high priest in heaven.



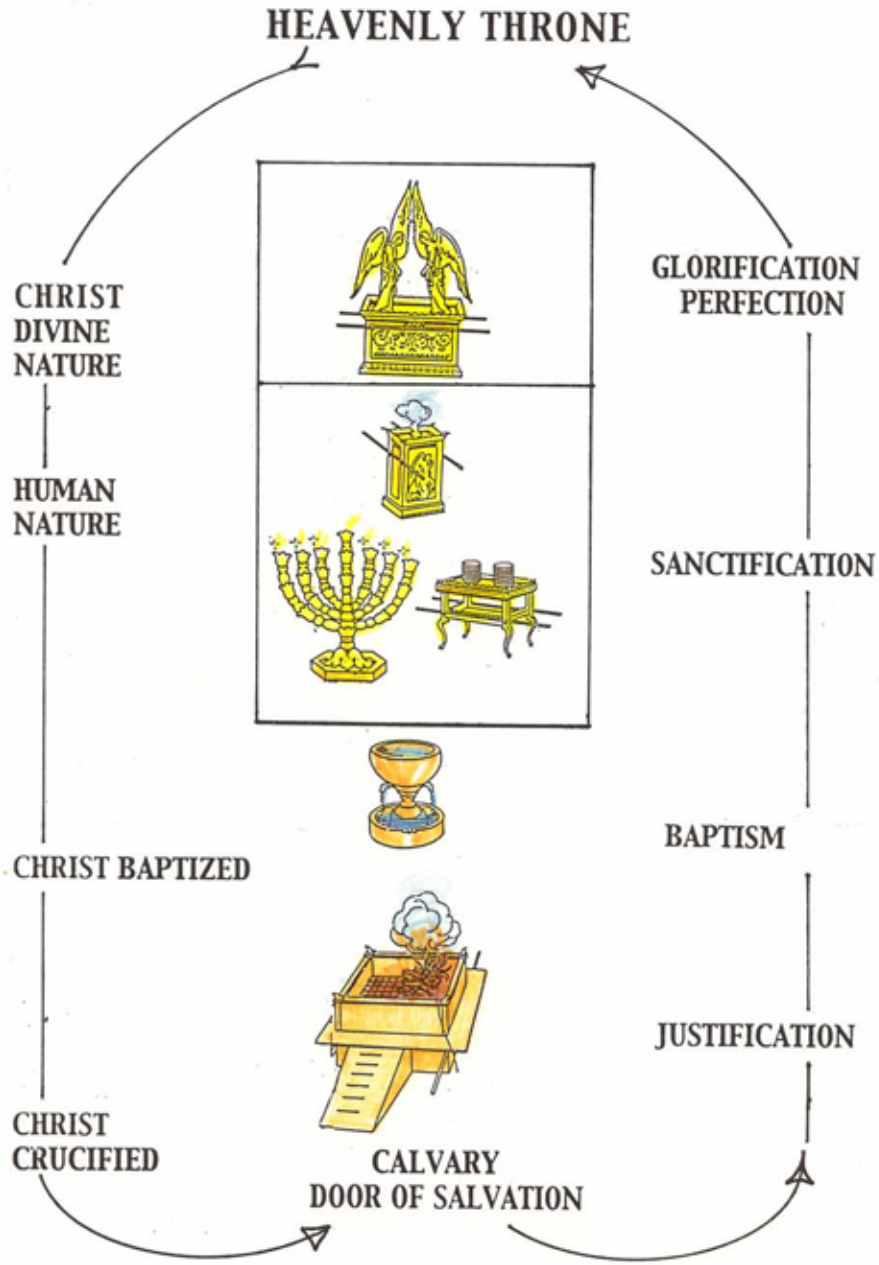
In the study of the sanctuary we find the plan of salvation. It reveals Christ as our Savior and Redeemer. Philippians 2 is one of the most meaningful chapters in the entire Bible. As we read these verses let us follow the path that Christ took from the heavenly throne to the cross..



“Let this mind be in you, which was also in Christ Jesus. Who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

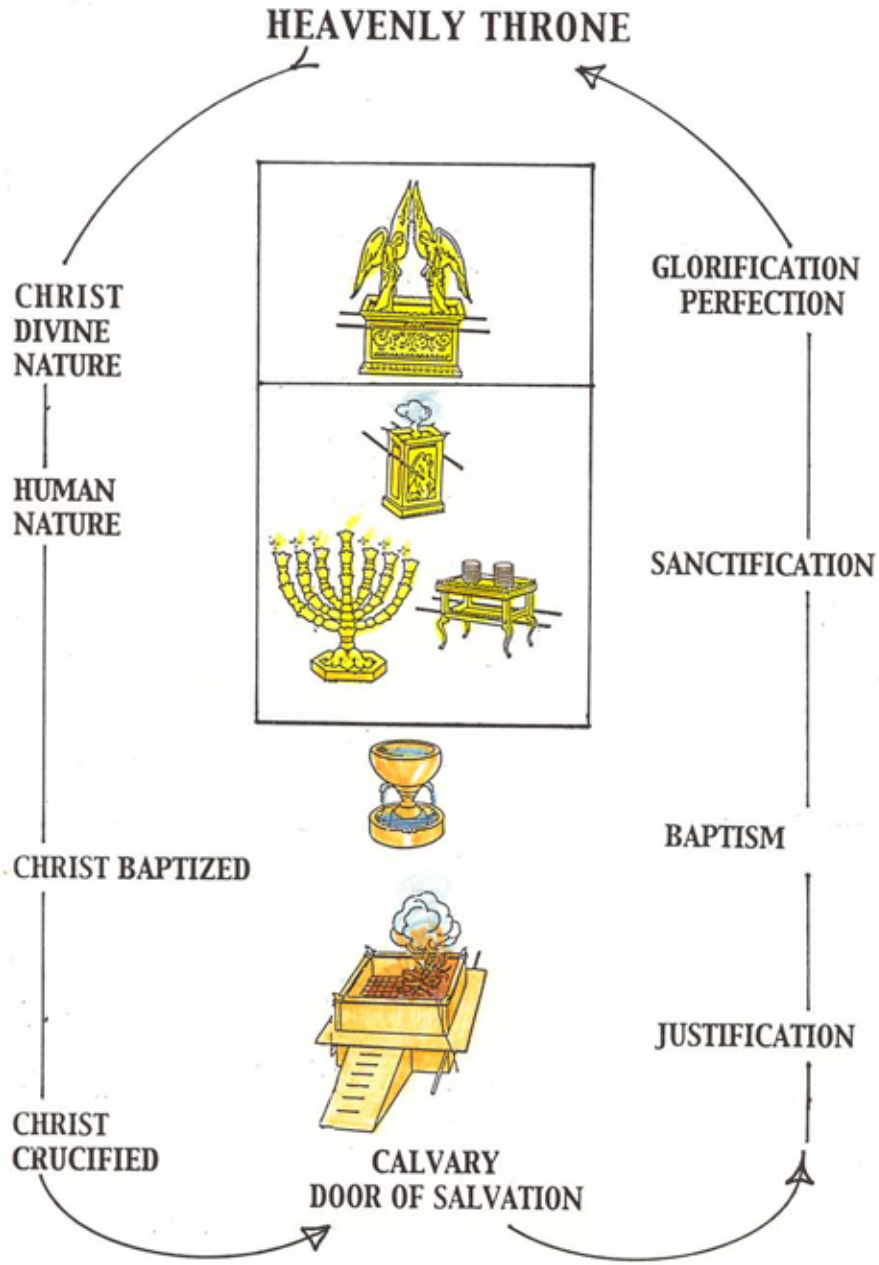


Wherefore, God hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is LORD, to the glory of God the Father." Phil.2:5-11



In the sanctuary Christ leads us on the path to glory and our heavenly home.

Justification (forgiveness)
Sanctification (obedience)
Perfection of character, are the steps to glorification



BEHOLD THE LAMB

And The Congregation Said “Amen”