

“Sanctuary Life—Living in God’s Presence”

Presentation Handout

Sanctuary Life

- One of my seminary professors, Dr. Davidson and his wife, have continually invited students to their home over the years. I’ve personally (*the presenter, David*) experienced their hospitality in their home. They just liked students in their home!
- This usually happens at the end of the semester, particularly when Dr Davidson teaches his sanctuary class (*I, David—the presenter, am indebted to his teaching for what I’m sharing in Living 01, 02 & 03*).
- At one of those occasions, their dining and living rooms were full of seminary students and their families, Jim among them. As the evening wore on, everyone eventually left—that is except Jim.
- As the Davidsons were gathering up the remnants of the evening meal, they heard Jim’s deep, strong voice behind them: “Doc, can I give you a hug? Dr. Davidson immediately thought it was another one of his many jokes/wisecracks (he had an amazing, crazy sense of humor). He imagined Jim wrapping his strong arms around him, crushing every bone in his upper torso (Jim was 6’ 7” and very muscular).
- Dr. Davidson whirled around, trying to think of a great comeback to Jim’s joke, only to see tears in his eyes. “Doc,” Jim continued, “I’ve attended Christians schools all my life—elementary through college, and now seminary. But I’ve never been invited to a teacher’s home until tonight. Can I give you a hug?” Now it was Dr. Davidson’s turn to have tears in his eyes as they embraced each other vigorously.
- He thought he had a great relationship with Jim in their day-to-day interactions—in classes, laughing together in the seminary hallways between classes, playing tennis together regularly, playing pranks on one another, etc. They had a special friendship.
- ***But..., there was something more special, for Jim, being invited to a teacher’s home.***

Take-Away: Though Jesus is willing to walk with us, and talk with us, in our daily activities, through His Holy Spirit, He offers even more: “Come on home to my house, the heavenly sanctuary, by faith, for a ‘festal gathering’ {*Hebrews 12:22*}! Come for table fellowship. Stay all day! My home is your home. This is you’re ultimate get-away.”

The sanctuary is more than a mere tenet of faith—a doctrine to be believed—though it’s a foundational doctrine. It’s more than a metaphor for our spiritual walk with Jesus on earth, filled with the Holy Spirit, as wonderful as this is. It’s even more than sanctuary prayer—a daily devotional journey—as precious as this is.

No..., God is inviting you *now*—to enter into the ultimate sanctuary experience, into His very presence, to live with Him in His heavenly home *forever!* He is inviting you to ***sanctuary life!!*** The questions are: what is it? And how do I experience it personally?

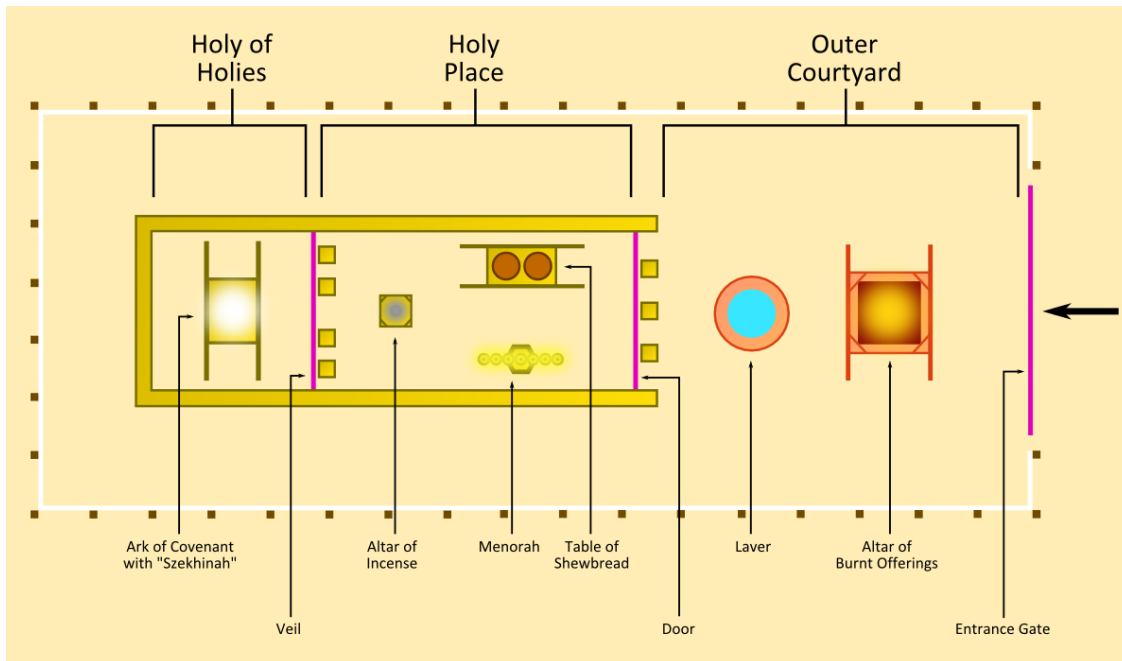
Why Study Old Testament Sanctuary


- Why study about this Old Testament sanctuary and its services? “That’s the Old Testament. We’re not Israelites. We don’t bring animal sacrifices for forgiveness.”
- True. But it’s also where we learn about God’s sanctuary life—being invited into His very presence and how we get to that point. We discover God’s “ways” in the sanctuary and its services {*Psalm 27:4, 8*}.

Sanctuary Overview

- **Layout/structure**
 - God gave Moses detailed instructions on how to build the sanctuary {*Exodus 25:8*} and then divinely engifted some Israelites in artistic design so they could create/fabricate what needed to be made—sanctuary furnishings, priest’s garments, etc. {*Exodus 31:1-11*}.
 - The design God gave typified through symbolism His desire to bring us into His presence through Jesus as we see Jesus’ life, ministry, death, and high priestly ministry symbolized in the sanctuary {*Hebrews 8:1-5*}.
 - Below is a simple layout of the **sanctuary structure** (courtesy of Pintrest.com)

SANCTUARY LIFE through the Three-Phase Ministry of Jesus			
<u>Most Holy Place</u> Glorification Removal of sin’s presence	<u>Holy Place</u> Sanctification Removal of sin’s power	<u>Courtyard</u> Justification Removal of sin’s penalty	<u>Outside courtyard</u> life of sin



 Progression of Construction Plans – Most Holy Place -> people | west -> east

 Progression of Salvation/Redemption Experience – Outside the Courtyard (people) -> Most Holy Place | east -> west

- **Construction Progression: God -> People | West -> East**
 - God’s detailed instructions to Moses for building the sanctuary begin with the Most Holy Place -> Holy Place -> Courtyard -> people {*Exodus 25:10-22; 37:1-38:20*}.
 - These instructions symbolize two beautiful truths about God and our salvation:
 - ❖ *God desires to redeem us back into a face-to-face relationship with Himself!*
 - ✓ This is His ultimate, eternal heart’s desire. He longs for us to be in His presence {*Psalm 27:8; Revelation 21:3-5*}. This is “Sanctuary Life!”
 - ❖ *God initiates salvation, not sinful human beings!*
 - ✓ He’s a pursuing God {*Jeremiah 31:3*}.
 - ✓ His love actively pursues sinful human beings wooing them back into a friendship faith relationship with Himself {*Isaiah 42:16; 54:5-8 (6); Hosea 2:14*}.
- **Salvation/Redemption Progression: God <- People | West <- East**
 - Human beings need redemption!
 - We’re lost without God.
 - We fear Him, running or hiding from Him, or at least avoiding Him.
 - We live in condemnation, fear, guilt, and/or shame without Him.
 - Our choices are destructive without Him.
 - Our human relationships are “messed up” without Him, etc.
 - We **NEED** God!!
 - The offeror who sinned came from the east into the sanctuary courtyard with their offering.
 - ❖ The compass direction of east or eastward, or in this sense coming from the east symbolizes a life of sin—separation from God because of sin and/or a drifting from God, perceived or not, because of poor/sinful choices {*Genesis 4:14-17 (16); 11:1-4; 13:11-13*}.
 - The sanctuary reveals the remedy for this need—God and His salvation that forgives our sin and restores/reconciles us back to Himself.
 - God comes from the “west” to the “east” to meet us where we are—struggling in sin—to take us “west” through His redemption plan, ultimately into His presence, “Sanctuary Life!”
- **Symbolism of the Sanctuary: Justification – Sanctification – Glorification**
 - The sanctuary symbolizes:
 - ❖ Jesus—His life, death & ministry—on earth and His high priestly ministry in heaven on our behalf.
 - ❖ Our response and/or how Jesus ministers the merits of His blood in our lives.
 - Outside the Courtyard
 - Seems to represent the life of sin human beings live without Jesus.
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 - ❖ The compass direction of east or eastward, or in this sense coming from the east symbolizes a life of sin—separation from God because of sin and/or a drifting from God, perceived or not, because of poor/sinful choices {*Genesis 4:14-17 (16); 11:1-4; 13:11-13*}.

- Door into the Courtyard
 - Jesus is the “door” through which sinful human beings receive God’s forgiveness, salvation, etc. as He draws them to Jesus {*John 10:7, 9; 6:44-45*}.
 - We’re invited to enter through this door into the presence of God through Jesus to receive God’s salvation atonement—forgiveness, cleansing, restoration, etc.
- Outer Courtyard
 - The earthly life of Jesus revealed in His ministry and death.
 - **Justification** → **Removal of sin’s penalty**
 - ❖ Jesus lived and died as the type-fulfilling Lamb of God who was spotless in His righteousness, receiving the sins of the world on His “head” as He suffered the sin penalty for all humans on the altar of Calvary {*John 1:29, 36; 4:42; 1 John 4:14; Isaiah 53:4-10*}.
 - ✓ In a general sense, humans receive the benefit of His sacrifice physically through His grace for all {*John 1:4, 9; Matthew 5:4 43-(45); Acts 17:24, (25, 28)*}.
 - ✓ Spiritually, all humans benefit as well as the Holy Spirit woos all to Jesus, though not all will receive His gift of salvation {*John 1:4, 9; Titus 2:11-12*}.
 - ❖ Jesus imputes His righteousness to us as a gift that we receive by faith. It’s not of our own doing/meriting.
 - **When someone sinned:**
 - ❖ They brought a sin offering to the Altar of Burnt Offering in the Courtyard {*Leviticus 4:3-4a, 13-14, 22-23, 27-28*}.
 - ❖ Laid their hand on the offering’s head, confessing his/her sin {*Leviticus 4:4b, 15a, 24a, 29a*}
 - ✓ Dedicating the offering to God, making it their personal representative and substitute in their place.
 - ✓ Confessing their sin(s) upon it, transferring their guilt to the offering.
 - ❖ Killed the offering by slitting its throat {*Leviticus 4:4c, 15b, 24b, 29b*} which helped the sinning offeror recognize their sinfulness in causing the death of an innocent animal that pointed forward to Jesus, the innocent Son of God.
 - ❖ The ministering priest collected some of the offering’s blood, sprinkling some of it seven times before the Lord on the Altar of Incense in front of the veil that separates the Holy & Most Holy Places {*Leviticus 4:5-7a, 16-18a*} or on the side or horns of the Altar of Burnt Offering {*Leviticus 4:25a, 30a; 5:9a*}, and finally pouring the rest of the blood at the base of the Altar of Burnt Offering {*Leviticus 4:7b, 18b, 25b, 30b; 5:9b*}.
 - ✓ The offeror’s sin is forgiven and removed through the shed blood.
 - ✓ Symbolizing God takes the repentant sinner’s place, bearing their sin’s punishment/consequences and guilt as though it was His own {*Isaiah 53:4a, 5-6*}.
 - ✓ This substitute/transfer process relieves the repentant offeror of their burden of fear, guilt, shame, etc. {*Leviticus 4:20b, 26b, 31b, 35b; 5:6b, 10b, 13a, 16b, 18b; 6:7*}.
 - ❖ Depending on the type of offering, the priest would burn some (fat, kidneys, etc.) {*Leviticus 4:8-10, 19, 26, 31, 35; 7:1-5 (3-5), 28-(31a)*} or the whole/rest

of the offering {*Leviticus 4:11-12, 20-21* }, and/or eat some of it or receive its hide. {*Leviticus 5:12, 13b; 6:14-18, 24-26, 30; 7:6-7, 8-10, 11-18, 31b-36*}.

- ✓ The ashes from the burnt-up offering, signifies God's full acceptance of the offering on behalf of the believing, repentant sinner.

➤ **Sacrificial Offerings and their Purpose**

- ❖ Sacrifices were inaugurated when sin entered our world {*Genesis 4:3-4*}. Later the priests offered them instead of the family heads.
- ❖ *Burnt offerings*: expressed worship, gratitude, and/or dedication, representing the unbroken and uninterrupted adoration and devotion of all the people of Israel
 - ✓ Daily morning & evening sacrifice {*Exodus 29:38-42; Numbers 28:3-8*}
 - ✓ The fire was kept burning continually, day and night, on the Altar of Burnt Offering with an offering made each morning and evening {*Leviticus 6:8-13; Numbers 28:3-8*}.
 - ✓ The foundational offering for the entire sacrificial system and the Daily ministry each day.
 - ✓ An Israelite could also offer an individual burnt offering sacrifice {*Leviticus 1:3*}.
 - ✓ Reveals Jesus' total consecration/commitment at all cost to Himself to save sinful humanity {*Matthew 20:28; Mark 10:45; Luke 22:26-27; Philippians 2:5-8*}.
 - ✓ Reminder human beings are continually dependent on Jesus' sacrifice, righteousness, and grace to experience salvation and ongoing character growth in their Christian walk {*1 Corinthians 15:10; 2 Corinthians 12:9-10*}.
 - ✓ Also reveals our continual surrender and consecration/commitment to God in Jesus as a living sacrifice {*Romans 12:1-2*}.
 - ✓ Offered at Feasts of Unleavened Bread {*Numbers 28:17, 24*}, Weeks/Pentecost {*Leviticus 23:19; Numbers 28:26-30*}, Day of Atonement {*Leviticus 16; Numbers 29:11*}, Tabernacles {*Numbers 29:12-34*}, and the consecration of priests {*Exodus 29:15-18, 35; Leviticus 8:18-21*} or Levites {*Numbers 8:5, 8, 10-12*}
- ❖ *Sin offerings*: blotting out/removal and forgiveness of sins toward God, which renews the broken communion with Him.
 - ✓ Blotting out/removal and forgiveness of congregational sin {*Leviticus 4:13-21*}, priest's sin {*Leviticus 4:3-12*}, ruler's sin {*Leviticus 4:22-26*}, or an individual's sin {*Leviticus 4:27-35; 5:7, 11-12; Numbers 15:27-28*}.
 - ✓ This offering along with the trespass offering transferred the sinful offeror's guilt to the sanctuary as the priest ate part of the offering.
 - ✓ Offered at Feasts of Unleavened Bread {*Numbers 28:17-25*}, Weeks/Pentecost {*Leviticus 23:15-21; Numbers 28:26-31*}, Day of Atonement {*Leviticus 16; Numbers 29:7-11*} & Tabernacles {*Numbers 29:12-34*}, the consecration of priests & altar {*Exodus 29:14, 35-37; Leviticus 8:2, 14-17*} or Levites {*Numbers 8:8-12*}.
- ❖ *Trespass offerings*: usually for the blotting out/removal and forgiveness of gross sins toward other human beings.

- ✓ Blotting out/removal and forgiveness for perjury, robbery, or fraud {*Leviticus 6:2-7*}; deception, rash oath, or uncleanness {*Leviticus 5*}; or ignorant sacrilege {*Leviticus 5:15-16*}.
- ✓ Cleansing from leprosy {*Leviticus 14:12-18*}
- ✓ This offering along with the sin offering transferred the sinful offeror's guilt to the sanctuary as the priest ate part of the offering.
- ❖ *Grain/meal offerings*: a gift to God honoring and praising Him as Divine Provider of humanity's needs.
 - ✓ This offering could be comprised of uncooked, finely milled flour mixed with olive oil and frankincense, seasoned with salt with a memorial portion burned on the Altar of Burnt Offering and the rest given to the ministering priest {*Leviticus 2:1-3*}.
 - ✓ Or, it could be unleavened, unsweetened, cooked fine milled flour mixed with oil, seasoned with salt in the form of cakes or wafers with a memorial portion burned on the Altar of Burnt Offering and the rest given to the ministering priest {*Leviticus 2:4-10*}.
 - ✓ The normal grain offering did **not** make atonement for sin.
- ❖ *Peace offerings*: expressed gratitude, good will, and/or community with others.
 - ✓ Offered at Feast of Pentecost with bread of the First Fruits {*Leviticus 23:15-20*}, freewill, thanksgiving, or votive (consecration/fulfillment of a vow) offering {*Leviticus 3:1-17; 7:11-36*}, or at the consecration of priests {*Exodus 29:19-28; Leviticus 8:22-32*}
- ❖ Whatever the offering, or whatever was done with it, two truths are evident:
 - ✓ No offeror made atonement ("at-one-ment")—forgiveness or cleansing—for his/her sin! Reminding us: no human being can purchase salvation/atonement for their sins through their own works-merit.
 - ✓ Only the offering with its blood along with the priest's ministering provided atonement {*Leviticus 4:20b, 26b, 31b, 35b; 5:6b, 10b, 13a, 16b, 18b; 6:7*}! Human beings need God and His salvation. We can't save ourselves!!
- Altar of Burnt Offering
 - Jesus death—sacrificing Himself for our sins as the Lamb of God {*John 1:29, 36; 19:17-19*}.
 - ❖ He satisfies the justice for the penalty of sin (death) as He suffers the wrath that results from sin in place of the repentant sinner.
 - ❖ As a result the sinner is forgiven, pardoned, and accounted righteous by virtue of Jesus' offering, offered in place of the sinner which he/her accepts through heartfelt repentance and confession of sin.
 - ❖ Our heavenly Father accepts the repentant sinner as if he/she had not sinned by virtue of Jesus' death.
 - ❖ God is both *just* in regard to sin (He doesn't gloss over it) and the *justifier* (forgives & justifies) of the believing, repentant sinner/offeror.
 - The believer, as his/her heart is captured by God's love, offers their lives to God by faith as a living sacrifice through a life of committed/"sold out" heart obedience {*Romans 12:1-2*}.

- ❖ The sacrifices remind the offeror what they can become through Jesus' imparted, enabling, empowering grace {*Romans 12:1-2*}.
 - ❖ We are called/invited to a daily sanctification experience of full, total consecration, continually growing more in harmony with God's will.
 - ❖ Without this daily surrender to God there cannot be a true appropriation of the atoning efficacy of Jesus' blood in our lives. The faith that takes hold of Jesus' atoning merits is a faith that works by love {*Galatians 5:6*}!
 - ❖ Again, no sanctifying growth occurs unless it's through the justifying merits of Jesus who died for us!
- Laver
 - Jesus' baptism reveals Him as the "new Adam/Human Being" that is faithful to God and the Father's love, care, and acceptance of the human race {*Matthew 3:13-17; Luke 3:21-38; Ephesians 1:3-(6)*}.
 - While the offerings, the blood, and the altar emphasize the **objective** aspect of the gospel provided at the Cross by Jesus, the laver emphasizes the **subjective** aspect of the gospel—the spiritual cleansing or washing away of sin with its defilement and the regeneration, new birth, and new spiritual life that comes with its acceptance.
 - This is the Sanctuary Life we can have in Jesus through the Holy Spirit that we receive by faith and publicly confess in believers baptism. This personal faith response leads to character growth, change, heart obedience {*Ezekiel 36:24-27; John 3:3, 5-7; Titus 3:3-8*}.
 - Door into Holy Place
 - Jesus is the "door" through which we are invited into a growing faith relationship with God in holiness {*Hebrews 6:20; 10:19-22 (20)*}.
 - Entrance into the Holy Place reveals our "yes" response to God's cleansing/washing/sanctifying/character grow process in our lives through Jesus' blood and grace {*Hebrews 10:19-25, 32-38*}.
 - **Sanctification -> Removal of sin's power**
 - ❖ Jesus now applies the benefits of His atonement-sacrifice by imparting His enabling/empowering grace to believers through faith {*Hebrews 4:14-(16)*}.
 - ✓ This enabling grace empowers the believer to obey God, maintaining a growing experience with God. from a heart captured by His love through faith {*1 Corinthians 15:10; Philippians 2:12-13; Titus 2:11-12; 3:3-8*}.
 - ✓ The Holy Place furniture is replete with symbolism of growth/sanctification, of course, rooted in and dependent upon justification by faith.
 - Table of Shewbread/Bread of the Presence
 - This table and the bread that's placed on it are the only things in the sanctuary referred to by the word "presence."
 - The Bread of the Presence is the only offering designated as an "everlasting covenant"—symbolizing the relationship between the Lord God (Yahweh) and His people.
 - The bread was set in order before the Lord only on the seventh-day Sabbath {*Leviticus 24:6*} in contrast with other Near Eastern cultic/religious rituals where food was placed daily before the gods for their daily meal.

- ❖ Linking the bread with God’s Sabbath implicitly links it with creation.
- ❖ This represents the concept that the Lord God is Israel’s resident Creator-Provider who, unlike the other Near East deities, is not dependent on human beings for sustenance.
- ❖ It also symbolizes God’s table is set for us to eat a meal with Him in His home, like God inviting the 70 elders and others to come up on the mountain to eat and drink with Him at the ratification of the Sinaitic covenant {*Exodus 24:10-11*}.
- Jesus is the Bread of Life that gives us physical, emotional, mental, and spiritual life {*John 6:26-27, 32-33, 35, 37-38, 47-48, 53-58, 63*} that we eat” daily through the Bible {*John 6:49-51, 53-58, 63, 66-69*}.
 - ❖ Also His free gift of grace is typified that provides all this for us, though we don’t deserve it {*Isaiah 55:1*} and our dependence on His grace for physical, mental, emotional, and spiritual needs.
- Menorah/7-Branch Candlestick
 - The Lampstand was the only light source in the sanctuary other than God’s Shekinah Glory in the Most Holy Place.
 - Jesus is the light of the world who gives physical and spiritual life {*John 1:4, 9; 8:12; 9:5; 2 Corinthians 4:3-(6)*}.
 - The fact no specific dimensions were given for the Lampstand and that it was made with an elaborate, ornate tree, flower cup, buds, and blossoms design, seems to symbolize the Christian life as one of growth when the light of Jesus’ presence through the Holy Spirit is dwelling in one’s life {*Mark 4:26-28; Ephesians 5:14*}.
 - ❖ When one receives the new life Jesus alone can give, he/she cannot help but shine in genuine Christian witness with the glow of the Holy Spirit {*Matthew 5:14-16*}!
- Altar of Incense
 - The incense unmistakably symbolizes Jesus’ merits and intercession, His perfect righteousness, which through faith is imputed to His people, alone making their worship or anything else they do spiritually acceptable to God {*Revelation 8:1-4 (3-4)*} and the prayers of God’s people offered up to Him in worship through the righteousness of Jesus {*Psalms 141:1-(2); Revelation 5:8*}.
 - As the priest, morning and evening, offered incense {*Exodus 30:7-8*} the people, at least in Jesus’ day, would be praying while the priest ministered {*Luke 1:10*}.
 - ❖ With the priest’s face toward the Shekinah glory resting upon the God’s “throne-ark,” his faith along with the people laid hold onto the merits of the promised Savior prefigured by the atoning offering-substitute.
 - ❖ As God’s people today, we are to direct our prayers to Jesus, our heavenly High Priest, who unseen to us is pleading in our behalf in the heavenly sanctuary {*Hebrews 7:25*}.
 - ✓ Prayer is one of our greatest needs spiritually—a continual reaching out in dependence upon the merits of Jesus’ righteousness.
 - ❖ This Altar is one of perpetual intercession while the Altar of Burnt Offering is one of continual atonement.

○ Veil into Most Holy Place

- Again, it's only through Jesus—His life, death, resurrection, and high priestly minister—that we enter into the presence of our heavenly Father {*Hebrews 4:14-16; 10:19-23*}.
- Entrance reveals a surrendered heart or life to God, desiring/longing to live in His presence, allowing the Holy Spirit to purify one's life to live in the Father's holy presence—His holiness {*Hebrews 9:11-15; 10:19-25*}.
- **Glorification -> Removal of sin's presence**
 - ❖ Once per year during the Day of Atonement festival
 - ❖ Future picture/hope of the eradication of the very presence of sin, emphasizing the final glorification or full restoration of redeemed humans to God—into His presence {*Revelation 21:3-5*} as it was in the beginning before sin {*Genesis 3:8*}.
 - ❖ This will be addressed more in our next presentation – **Living 03**.
- The Most Holy Place with its Art summarizes the entire scope of the God's salvation/redemption plan, with emphasis on its consummation—glorification.
- The dimensions of the Most Holy Place, a perfect cube, 10x10x10 cubits, seems to parallel the holy city, New Jerusalem {*Revelation 21:16*}, where God's redeemed people live with Him forever {*Revelation 21:3-5*}.

○ Ark of the Covenant with Szekhinah/Shekinah Glory & Mercy Seat

- God's holy presence symbolized by His Shekinah Glory rested on the Ark's mercy seat that was on top of the Ark {*Exodus 25:21-22; 30:6; 31:6-(7); 40:20; 37:1, 6; Leviticus 16:1-(2); Hebrews 9:1-(5)*}.
- The Ark also contained (inside the Ark) God's 10 Commandment Law {*Exodus 25:16; 40:20 -> Exodus 31:16-18; 24:12; 32:15-16; Deuteronomy 4:13; 5:1-(22)*} which rested on gold (covered inside and out) {*Exodus 25:(10-11), 16-17*}, reminding us of God's perfect, holy character that can only be kept/obeyed through faith in God's promises and power {*1 Peter 1:6-(7); 2 Peter 1:3-7 (3-5); Ezekiel 36:26-27*}.
 - ❖ God's 10 Commandment law is the basis/foundation of His covenant with human beings.
 - ❖ This law is really 10 Promises of what God's love and grace will do in the life of one who receives God's salvation and grace in Jesus and is in-filled with the Holy Spirit.
 - ❖ God's law is an expression of His character of love—codified love—lived out in heart obedience.
 - ❖ Though God's law is love it also pronounces death upon the sinner—the transgressor of it. This is the penalty God paid in Jesus as He died for our sin.
- The mercy seat reminds us of God's mercy and grace in His willingness to forgive our sins and cleanse us of all unrighteousness {*Exodus 34:5-7; Titus 3:3-8*}.
 - ❖ Humans, the transgressors of God's law, could never stand/live in the presence of God—His holiness—because sin separates us from God {*Isaiah 59:1-2*}!
 - ❖ God's justice—the just demand of the law—could only be met by the death of the transgressor/sinner {*Romans 6:23*}.

- ❖ And God Himself met the law's demand in Jesus as He died for our sin, in place of the sinner/us *{Isaiah 53:4-7, 8b, 10a}*. This is why Paul calls Jesus our Mercy Seat *{Romans 3:25}*.
- ❖ In Jesus, mercy and truth met, along with righteousness and peace *{Psalm 85:10}* revealing God as both just and the justifier of those who believe in Jesus *{Romans 3:26}*. This is how Jesus, through His atonement, can grant pardon to the sinner and still be just/righteous.
- ❖ Thus, God's law must never be divorced from His grace and mercy, or one will struggle in the "ditch" of legalism, perfectionism, or defeatism or in the other "ditch" of cheap grace—it doesn't matter what I do, God loves me....
- As one follows Jesus through the sanctuary by faith, He ministers His shed blood to our lives, giving us forgiveness and cleansing—growth/transformation into His likeness *{Hebrews 9:11-15; 10:19-25}*.
 - ❖ The "Altar" of Calvary (Altar of Burnt Offering) provides reconciliation for sinners, who are justified as they accept Jesus' sacrifice on their behalf.
 - ✓ The removal of the penalty of sin springs forth in a dynamic/powerful force that removes the power of sin in the believer. We're justified in order to be sanctified.
 - ❖ Yet God's ultimate desire/plan is not complete until the daily justification-sanctification process reaches its climax in glorification—the removal of the presence of sin forever!
 - ✓ Corrupt, sinful humanity will be transformed by faith into a spiritual, incorruptible humanity for eternity.
 - ✓ We see this new covenant promise fulfilled/realized through the symbol of the 144,000 in the book of Revelation. Because of their defiled, sinful human nature they can only enter the Most Holy Place by faith, but in the end they will enter God's temple and take their place on the throne of glory with Jesus *{Revelation 7:9-17; 14:1-5; 3:20-21}*.

Take-Away: Even in heaven and the new earth, this process of sanctification/growing in Jesus will continue. The redeemed will continue to "feed" on Jesus as they grow in God's love and the appreciation of it, along with reverence, knowledge, and happiness.

LIVING CHOICE: Will you say "yes" to God's atonement/"at-one-ment" of His forgiveness and cleansing that leads you on a journey with Jesus, growing in His grace as He leads you into the very presence of God and His holiness?