

# Entering the Sanctuary Relationship

## Part 1

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This special study is to reveal the Sanctuary teaching from the perspective of how repentant sinners can experience a personal relationship with the Godhead—Father, Son and Holy Spirit. It is God’s ultimate plan to bring us into harmony with Himself/His will in all things, through restoring His image in His people—being lovely people like Himself.

“The great plan of redemption, as revealed in the closing work for these last days, should receive close examination. The scenes connected with the sanctuary above should make such an impression upon the minds and hearts of all that they may be able to impress others.” –{5T 575}

“The sanctuary in heaven is the very center of Christ’s work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subject, and be able to give to everyone that asketh them a reason for the hope that is in them.” –{GC 488, 489}

Jeremiah 17:12 – A glorious high throne from the beginning is the place of our sanctuary.

Hebrews 8:1, 2 – Christ is the High Priest of the heavenly sanctuary

Hebrews 9:24 – Christ is... entered... into heaven itself, now to appear in the presence of God for us.

1 Peter 2:5, 9 – Through Christ, God’s people are priests, and as such are to offer up spiritual sacrifices.

1 Corinthians 6:19, 20 – Our body was created to be a temple for the indwelling of the Holy Spirit.

“Christ was continually receiving from the Father that He might communicate to us...In the early hours of the new day the Lord awakened Him from His slumbers, and His soul and His lips were anointed with grace that He might impart to others.” –{COL 139}

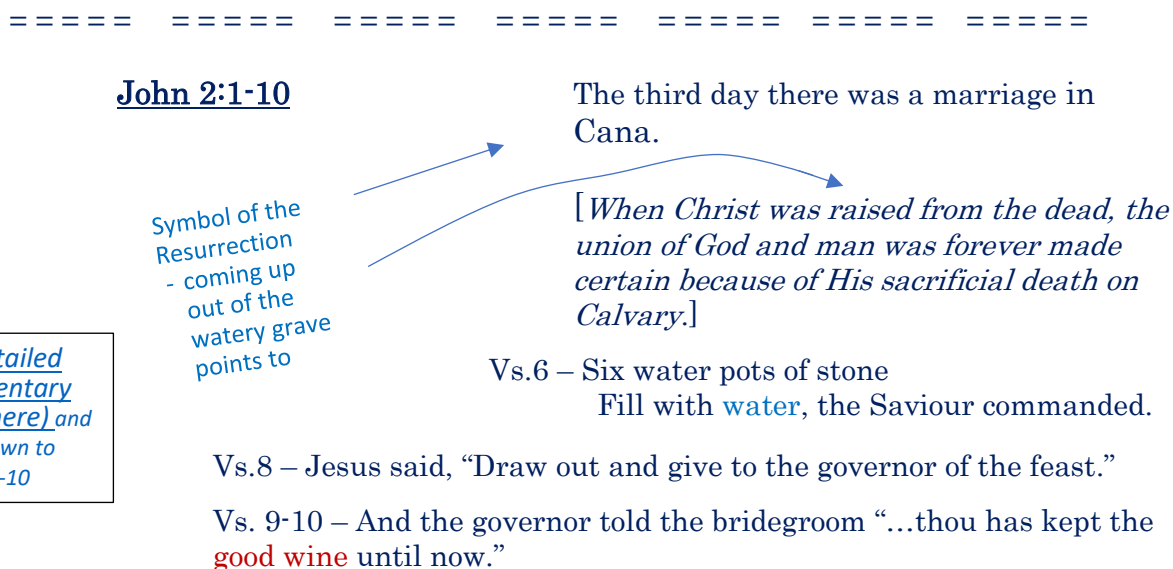
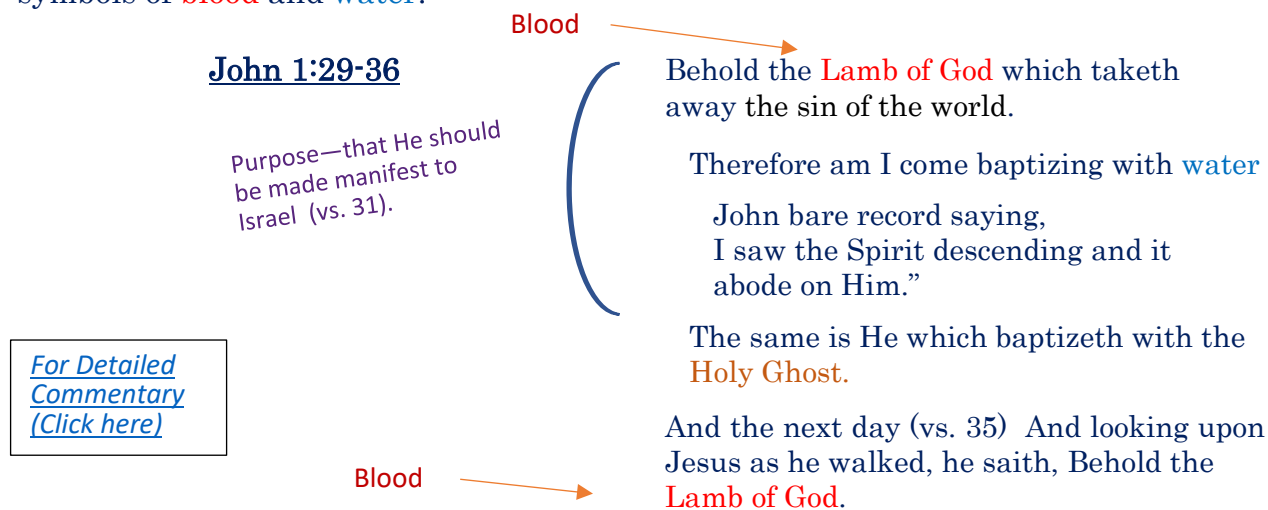
He prayed not for Himself, but for those whom He came to save. As He became a suppliant, seeking at the hand of His Father fresh supplies of strength, and coming forth refreshed and invigorated as man’s substitute, He identified Himself with suffering humanity and gave them an example of the necessity of prayer.” –{4T 528}

“Daily He received a fresh baptism of the Holy Spirit.” –{COL 139}

## Steps in the Sanctuary

- Step #1: **Praise**  
 Step #2: **Altar of Sacrifice**  
 Step #3: **Laver**  
 Step #4: **Lampstand**  
 Step #5: **Table of Shewbread**  
 Step #6: **Altar of Incense**  
 Step #7: **Ark of the Covenant**

Our focus in this segment will be on the courtyard, particularly the two furnitures, the *Altar of Sacrifice* and the *Laver* (Steps #2 & 3). We will be looking how to make practical a chapter by chapter examination in the book of John of the principles of **Justification** and **Sanctification** as taught in the Sanctuary, viewed through the symbols of **blood** and **water**.



## John 3:3-16

Though Spiritual birth involves both **blood & water**, the focus here is on 'water' & the Spirit.

[For more detail as to why that is so] [{click here}](#)

[For Detailed Commentary \(Click here\) and Scroll down to John 3:3-16](#)

Jesus told Nicodemus

“Thou must be **born from above** if you would see the Kingdom of God.”

Vs. 3 “Except a man be born of **water and of Spirit**, he cannot enter the Kingdom of God.”

Vss. 14-16 – Christ focuses on the pinnacle of the instruction~

The **Cross** of Christ (**His blood shed**) [The Coming down from heaven (vs.13), the lifting up of the Son of Man (vs.14) is because “God so loved the world.”]

Vs.17 – Here is one way Scripture describes the concept of Justification – He didn’t come to condemn, but **to save** [cf 2 Cor 5:19].

Vss.22-26 – Water baptism is mentioned

Vss.27-36 – focuses on Christ, the Bridegroom, who’s testimony is to be received [Vss.29,33 & 35, 36 imply that **blood** to gain everlasting life.]

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## John 4

The Gift – became sacrificial for me and you. [{click here for more}](#)

Jesus asks the woman at the well, “Give Me to drink” (vs.7)

And again in (vs.10) answering her at this obvious violation of societal norms, He said,

“If thou knewest **the gift of God** and who It is that saith to thee, “Give Me to drink”; thou would have asked of Him, and He would have given thee **Living Water**.”

Vs.14 – Christ moves away from the literal water to the spiritual – “the water that I shall give him shall be in him a **well of water** springing up into **everlasting life**.”

Vs.34 – My meat is to do the will of Him that sent Me, and to **finish His work**.

{What was that work He finished, was it not the work of **redemption**? {John 17:4; 19:28; cf Desire of Ages p. 834.2 –‘Father, it is finished...I have completed the work of **redemption**.}

[John 5: Though water is not mentioned in this chapter, excepting the early verses referring to the pool of Bethesda, the principle of sanctification is referenced in more than a few places. Likewise, though blood is also not stated specifically in this chapter, the concept of justification comes through in vs. 24 and is involved in other parts of the chp where Christ talks about bearing witness.]

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These symbols of blood and water as taught in the Sanctuary:

- at the altar of sacrifice (blood)
- at the laver (water)
- at the lampstand (both blood & water)
- at the table of Shewbread (contained water)  
(grape juice) (blood)
- at the altar of Incense (blood)  
(on the veil) (sprinkling of blood)
- at the ark of the covenant (sprinkling of blood)

**John 6:1-21** - Though a case could probably be made that the feeding of the 5K (which begins with the Lord coming over the Sea of Galilee and ends with the disciples going over the sea to Capernaum and Jesus meeting them in the boat after walking on the water) brings out both symbols—the water in the bread, and the blood once in the fishes (though had been cooked /baked out).

The real teaching of these symbols and what they refer to come out from verses 26-63 primarily.

{Notice how many times the word 'believe' is mentioned - vss. 29, 35, 36, 40}

Note also how many times these symbols are used:

- 4x -blood
- 12x -bread
- 7x -eateth
- 4x -flesh

- vs. 27 meat (food).
- vs. 29 we are to labour for it.
- vs. 32, 33 - which giveth life unto the world.
- vs. 35 - I am the Bread of Life, which came down from heaven.
- vs. 41 - I am that Bread of Life.
- vs. 50 - This is the Bread which came down from heaven.
- vs. 51 - I am the Living Bread which came down from heaven.  
“ - If any eat of this Bread, he shall live forever; the Bread that I will give is my flesh that I will give for the life of the world.
- vs. 53 - except ye eat the flesh of the Son of man and drink His blood.
- vs. 54 - whoso eateth my flesh & drinketh my blood hath eternal life.
- vs. 55 - for my flesh is meat indeed and my blood is drink indeed.
- vs. 56 He that eateth My flesh and drinketh My blood dwelleth in Me, and I in Him (cf. John 15.5).
- vs. 57 - he that eateth Me, even he shall live by Me.
- vs. 58 - This is the Bread which came down from heaven; he that eateth of this Bread shall live forever.

Jesus spends much time elaborating and expanding on this concept of He being the **Bread of Life** in this 6<sup>th</sup> chapter of John, as summarized in the verses above. As was noted in the paragraph above it, one of the ingredients in bread is water. Thus we see that this picture in symbol of Christ as the **Bread of Life** would also incorporate He as the **Water of Life**.

[Note also four times did Jesus mention this phrase~  
“the **Bread** which came down from heaven.”]

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