

Entering the Sanctuary Relationship -Adjunct

(Detailed Explanation of the study entitled, “Entering the Sanctuary Relationship”)

Commentary on John 1:29-36:

Note the detail on this first passage analyzing the language viewed through the symbols of *blood* and *water*.

At the appointed time, John the Baptist publicly acknowledges the “**Lamb of God**” which takes away the sin of the world. The prophet came baptizing with *water*, symbol of repentance (a death to the old man and resurrection of the new). Whereas the *blood*, symbolized by the “**Lamb of God**” is necessary for ‘the remission of sins’ (Heb 9:22).

Both these elements, *blood* and *water* are essential in God’s Sanctuary plan for the complete *cleansing* of His people from sin. Here we see the picture of the **Cross**—God declaring us righteous (**Justification**), because the **Lamb of God** has taken away the sin of the world—both legally and in all *practicality*—for those who desired to live without sin. Thus, through the gift of **Sanctification** (the imparted righteousness of Jesus), man can live, because of **His High Priestly ministry**, a pure unblemished life for the glory of God.

Because the literary style of Scripture is written to encourage His people to dig deep and help them in the comprehension process, we now turn to the diagram below~



So what do we make of this simple diagram? Viewed through the Sanctuary we see the elements of blood, water, and fire symbolizing the work particularly of the Second and Third Persons of the Godhead for His children who cooperate with Him in the overcoming process in these final days of earth’s history:

Altar of Sacrifice (justification)
Laver (sanctification begins)
Spirit Descending (resurrected/new life as we are
born from above (cf John 3:3, 5))

Transitioning from Laver into the H.P.

Holy Place (baptism by fire)
Atonement (blood application Christ's High
Priestly ministry)

This is God's ordained plan for the recovery of His people. It is simple, yet far reaching in its comprehension. The Son of man had first to tread the path (as a pathfinder) to show it could be done. [Only a perfect man, the Only Man who could accomplish this feat. In Him, we too can overcome.] All the resources of heaven are at the command of God's people in utilizing the gifts of the Spirit, not just for ministry in reaching others, but in growing in "grace and the knowledge of our Lord and Saviour Jesus Christ." (2 Peter 3:18).

Note this statement what

"Christ declared; "I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." I have not come to destroy the law, but to show its immutability, and the holiness of its claims. God could not change His law to meet man in his fallen condition. By suffering the penalty of transgression, I will redeem the race. I have become man's substitute and surety. I have taken human nature, and have come to this earth to pass over the ground where Adam stumbled and fell. In human nature I will bear the test and proving of God. Satan has declared that man can not keep the law. I will show that his statement is false; that man can keep the law. I have come to remove deception from the minds of men, to make plain that which Satan is trying to make obscure. I have come to establish the law Satan is seeking to make void, to show how far-reaching are the principles of this law. I have come to strip from it the burdensome exactions with which man has loaded it down. I have come to show its length and breadth, its dignity and nobility. I will open before men its purity and spirituality. Not to introduce a new law, have I come, but to establish the law which to all eternity will be the standard of obedience.

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Commentary on John 2:1-10:

We should pay attention to the detail in Scripture, for nothing recorded in Holy Writ is wasted words, but “for our admonition upon whom the ends of the world are come” (1 Corinthians 10:11).

In this passage we find a marriage in Cana ‘the third day’ where the mother of Jesus attended. Both Jesus and His disciples were called to the marriage. It is a very exciting and rewarding study to take this phrase, “*the third day*” and trace it through Scripture. Here are just a few to ‘wet’ the appetite.

- Creation week – the evening and morning were *the third day*. (Gen 1:13)
- Abraham lifted up his eyes and saw Mt. Moriah *the third day*. (Gen 22:4)
- Unto Joseph’s brothers in ward three days, he said *the third day*, This do, and live, for I fear God. (Gen 42:18)
- And Moses instructed the people, ‘And be ready against *the third day*: for *the third day* the Lord will come down in the sight of all the people upon the mount Sinai.’ (Exo 19:11)
- ‘And the clean shall sprinkle upon the unclean on *the third day*, and on the seventh day...(Num 19:19)
- ‘After two days will He revive us: in *the third day* He will raise us up, and we shall live in his sight.’ (Hos 6:2)

All these passages testify that God regards the third day as important. In at least three of the passages above, (the one with Abraham, the one with Moses, and the passage in Hosea), we see clear reference to the Sacrifice of Christ, sanctification, and His Resurrection. [There were another 46 texts with the third day just in Old Testament alone for us to examine, most of which would give insight (in typology) to His death and resurrection. Certainly a rewarding study indeed.

Obviously, the marriage in Cana (His first miracle), we see Christ foreshadowing His death and resurrection, with the water pots which ran out of wine. We see here some exciting points which illustrate the redemptive process. Human beings symbolized by those waterpots, when touched by Christ, exhibit ‘self-sacrificing’ lives (symbolized by the water being turned to wine) which when ‘spent’ or ‘poured out’ for the betterment of man, results in a blessing not just to our neighbor, but to ourselves. God always has a wider reach in mind in ministry and so should we.

Commentary on John 3:3-21

“Except a man be born again (from above), he cannot enter the Kingdom of God...born of water and of the Spirit, he cannot enter into the Kingdom of God.” (vss.3, 5)

There are a couple important points for our consideration on these two passages in John. The process of conversion involves ‘water’ baptism (*note the examples in Acts 8:26-38; 18:25; 19:2-5, in these last two passages, its known as the ‘baptism of John’*). No man can be ‘saved’ at last without water baptism. (Provision has been made by Christ, in the event it is not possible for one to be baptized by water immersion.)

The other point is being “born of ...the Spirit.” As Christ, came forth from the river Jordan (the water baptism), the Holy Spirit descending upon Him as a dove, was the visible symbol of Christ being anointed by the Spirit of God.

When God incarnates fallen sinful human beings, He set the Example by the incarnation of the Son of God, who assumed our humanity. His conception was accomplished through the Holy Spirit (Matt 1:20; Luke 1:35), and all through His developing life as a child (Luke 2:40, 52), the Spirit was leading Him, instructing Him, and “God was with Him” (ibid).

So it is to be with all who come to Christ, “the Spirit is constantly at work seeking to draw attention of men to the great sacrifice made upon the cross of Calvary.” {GW 286}. As human beings respond to the Spirit’s drawing, they will come to Christ and if they resist now, His love will draw them and at last fill them by His Spirit when they are finally baptized.

In vs.6, 8 – that which is born of the flesh is flesh; and that which is born of the Spirit is spirit...the wind bloweth where it pleases,...

Jesus makes a distinction from the physical and spiritual birth, as He transitions His focus on the Spirit & His role after one is born from above.

The process of sanctification has begun.

In vss.11-13, we recognize that God is the One working through the Spirit and the Son, who initiates the process of our recovery.

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].