

TABERNACLE POWER POINT SHOW

NOTES AND STUDY GUIDE FOR STUDENTS AND TEACHERS

The Tabernacle in the Wilderness: Its Priesthood and Sacrifices

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P. 2 And the Lord said unto Moses, Come up to Me into the mountain, etc. (Ex. 24:12-18)

1. Given by God. (Ex. 24:12)
2. Man's wisdom is not consulted. (Ex. 25:9, 1 Cor. 1:21, 26-31, Matt. 11:25)
3. Given to Israel. A chosen people. (Deut. 7: 1-7)
A redeemed people. (Deut. 7:8, Ex 12:12-13, 26-28)
A sheltered people. (Ex. 13: 21-22, Num. 10: 34, Psalm 105:39)

P. 3 Speak unto the children of Israel, that they bring me an offering. (Ex. 25:2)

1. Law shuts the sinner out from God. (Ex. 19:8-13, 21-24)
2. Grace invites the sinner to come nigh to God. (Isa. 45:22, Matt. 11:28-30, Eph. 2:8-9)
3. Willingly. (v. 2) God's salvation is not forced upon man. Whosoever will may come. (John 3:16, Rev. 22:17, Isa. 1:18-19)

P. 4 And let them make Me a sanctuary that I may dwell among them. (Ex. 25:8)

1. God's dwelling place on earth. (Prov. 8:31)
 - A. Only on the ground of a blood sprinkled mercy seat. (Ex. 25:22, Lev. 16:15-16, Lev. 17: 11)
 - B. God's dwelling on earth now. (1 Cor. 1:2, 3:16, 6:19-20, Eph. 2:21-22)
2. Israel encamped.
 - A. God is perfect in order. Nothing is left to chance. (Num. 2 & 3, Mark 6:39-40)
3. A pattern of things in heaven. (Ex. 25:9, 40, Heb. 9:23-24)
4. A shadow of heavenly things. (Heb. 8:5, Heb. 10:1)

P. 5 I have called by name Bezaleel- and I have filled him with the Spirit of God in wisdom, etc. (Ex. 31:1-5; 36:1-6; 37:1; 38:22)

1. Bezaleel - Type of Christ. Filled with the Spirit of God. (Isa. 11:2)
2. To work in all manner of workmanship. (John 1:3) Gold - Deity (John 14:11) Silver – Redemption (John 10:17-18) Brass – Judgment (John 5:22-27) Stones - Believers (1 Pet. 2:5) Carving of timber – Stately trees brought low (Psalm 29:5-6, 2 Kings 5:1-14, John 3:1-3, Luke 1:52, Phil. 2:13)
3. His companions - True believers as laborers together with Christ. (1 Cor. 3:9)
4. The Blueprints - God's Word. (Ex. 31:11 (last part); Ex. 25:9)

P. 6 And they shall make an ark, etc. (Ex. 25:10-22)

1. A perfect symbol of our Lord Jesus Christ as the enthronement of God in humanity. (*Haldeman*)
2. Shittim Wood - His human nature. (John 1:14)
3. Gold within and without - His Divine nature. (John 1:1; Col. 1:19, Col. 2:3, 9)
4. Staves - not to be removed. (v. 13-15) His pilgrim character. (Matt. 8:20, John 8:1)
5. Contained commandments written with finger of God on tables of stone. (v. 16, John 12:49-53; John 15:10, John 14:31)
 - A. Sinful man dare not look upon them. (1 Sam. 6:19-20, Ezek. 18:4)
6. A mercy seat of pure gold. (v. 17)
 - A. Blood sprinkled - Where God and sinner meet. (v. 21-22; Lev. 16:15-16)
 - B. Blood stained Calvary is the one and only place where God will meet a sinner. (John 3:14-16; Acts 4:10-12; Heb. 9:22)
7. Two Cherubim. (v. 18-22, compare Gen. 3:23-24)
 - A. They guard the holiness of God against the presumptuous pride of sinful man, who would dare to approach God by any other means than the blood sprinkled mercy seat. (Lev. 16:2-14)
 - B. The publican's prayer was: "God be to me the blood stained mercy seat." (Luke 18:9-14)

P. 7 Thou shalt make a table of shew bread from shittim wood, etc. (Ex. 25:23-30)

1. Symbolic of Christ the bread of life for His people. (John 6:33-35)
2. Pure Gold - Divine Glory; shittim wood His humanity.
3. Two crowns - crowned by God and crowned by His redeemed.
4. Hand breadth round about. (v. 25)
 - A. Nothing to fall to the ground to be trampled under foot.
 - B. No truth regarding Christ is to be considered of small value.
5. Four rings at four corners. Christ for the whole world. (John 6:51)

P. 8 And thou shalt make a Candlestick of pure gold. (Ex. 25:31-40)

1. Pure Gold - Divine nature. I am the light of the world. (John 8:12)
2. Of beaten work (v. 31) a talent of pure gold (v. 39)
 - A. Hammered by large and small hammers until it branched, budded and blossomed, (v. 32-36, Heb. 2:10; 4:15)
 - B. Gold was just as pure before the hammers began their work, as when formed into a candlestick. (Heb. 13:8)
3. In Holy place. (Ex. 40:24)
 - A. Light of nature excluded. (1 Cor. 2:14-15)
 - B. A constant reminder to God's people that they can only fulfill the services of God as they walk in His light. (Psalm 27:1, Ex. 27:20-21, 1 John 1:6-7)
4. Seven lights. (v. 37)
 - A. Seven-fold work of God the Holy Spirit. (Isa. 11:2)
5. Tongs and Snuff Dishes. (v. 38)
 - A. Nothing must be allowed to dim His glory or darken the path of those who serve.

P. 9 Pure Gold - Divine nature - Deity in Manifestation. (Ex. 25:3, 11, 24, 31-40)

1. There was no gold in the outer court – no man hath seen God (Jn. 1:18)
2. The holy place furnishings were overlaid with Gold – only seen by faith from outside the holy place (1 Cor. 5:7)
3. Mere gold was corruptible (1 Pet. 1:18) – The divine nature is eternal (Heb. 1:8)
4. Tools which shaped the gold – Jesus learned obedience through the things He suffered (Heb. 2:10, 4:15, 5:8)
5. Of beaten work (v. 31) a talent of pure gold (v.39)
 - A. Hammered by large and small hammers until it branched, budded and blossomed. (v. 32-36, Heb. 2:10; 4:15)
 - B. Gold was just as pure before the hammers began their work, as when formed into a candlestick. (Heb. 13:8)

P. 10 Moreover thou shalt make the Tabernacle with ten curtains, etc. (Ex. 26:1-14)

1. Fine twined linen, speaks of our Lord's spotless humanity. (1 John 3:5)
2. Blue - His heavenly origin. (John 3:13, 31)
3. Purple - Royal son of David. (Luke 1:31-33)
4. Scarlet - Blood Sacrifice. (Matt. 20:28; 26:28)
5. Cherubim - God's holiness in Christ. (Gen. 3:23-24)
 - A. Seen only by the priests in the lights from the candlestick. (1 Cor. 2:9-14)
6. Goat's Hair. (v. 7) (Christ as sin offering)
 - A. Unseen by outsider.
 - B. Seen only by the eye of faith. (Lev. 16:15; Isa. 53:10; Heb. 9:26)
7. Ram's skins dyed red. (v. 14) (Christ as the burnt offering)(Gen. 22:13)
 - A. Complete surrender to His Father seen only by the eye of faith. (Gen. 22:9-13)
8. Badger's skin. (v. 14) (No beauty that we should desire Him) (Isa. 53:2)
 - A. Seen by natural eye.
 - B. Covering His glory and wealth. (Col. 1:19; 2:3, 9)

P. 11 And thou shalt make boards for the Tabernacle of shittim wood standing up. (Ex. 26:15-30)

1. One against another. (v. 17)
 - A. Once they were mighty trees, cut down and hewn. (Lk. 18:14, Rom. 6:5-10, Phil. 3:4-10)(Gal. 2:20)
 - B. God's redeemed stand together in the unity of the Holy Spirit. (1 Cor. 12:12-18, Eph 4:3-13)(Ps. 133:1)
2. Sockets of silver. (v. 19)(Silver, a symbol of redemption)(1 Pet. 1:18)
 - A. Standing on Christ's redemptive work. (1 Cor. 3:11, Rev. 1:5)
 - B. All stand on the same foundation. (Ex. 30:15)
 - C. Two tenons - both feet firmly planted on Christ's blood sacrifice (Gal. 1:6-9, Col. 1:14, 23)
3. Five bars of shittim wood. (v. 26-28)
 - A. Five - made to stand by the grace of God (Eph. 2:8-10, Titus 2:11-12)
 - B. Four bars - the worldwide means which God has provided for the building up of the body of Christ. (Eph 4:11-14)
 - C. One bar in the midst of the boards. (v. 28, Matt. 18:20)

- D. And thou shalt overlay the boards with gold. (v. 29) Sharing His glory.
(John 17:22)
- E. And thou shalt rear up the tabernacle. (v. 30, Eph. 2:21-22)

P. 12 And thou shalt make a veil of blue, etc. (Ex. 26:31-35)

- 1. The veil is a type of Christ's flesh. (Heb. 10:19-20, Heb. 9:7-14, Matt. 27:50-51)
- 2. The veil barred the way into the presence of God, except to the High Priest who once a year could enter with blood. (Lev. 16:2-15)
- 3. To admire the veil and its cunning workmanship did not give entrance. (Heb. 9:7)
(Admiring the person of Christ will not save)
- 4. Cherubim - probably four. (Ezek. 1:10)
 - A. The Holy One of God in human form as revealed in the four gospels.

| | |
|-------------------------|---------------------------|
| Matt. - The King - Lion | Mark - The Servant - Ox |
| Luke - Son of Man - Man | John - Son of God - Eagle |
- 5. Colors. (See P. 10)
- 6. Four Pillars. (v. 32)
 - A. Christ is made unto us wisdom, righteousness, sanctification and redemption.
(1 Cor. 1:30)

P. 13 And thou shalt make an hanging for the door of the tent. (Ex. 26: 36-37)

- 1. Colors. (See P. 10)
- 2. Five Pillars.
 - A. Christ as wonderful, counselor, Mighty God, The Everlasting Father,
Prince of Peace. (Isa. 9:6)

P. 14 Holy Place with furniture.

- 1. This view shows the three items of furniture inside the Holy Place.
 - A. The Golden Candlestick (for light in the Holy Place, Christ the light of the world.)
 - B. The Altar of Incense (for Incense speaks of Christ's intercessory work for us.)
 - C. The Table of Shewbread (for loaves of unleavened bread – food for the priests,
speaks of Christ – the bread of life.).

P. 15 And thou shalt make an altar of shittim wood (Ex. 27:1-8) (The Brazen Altar in the Outer Court)

- 1. Shittim wood - His humanity.
- 2. Brass - Divine Judgment.
- 3. No Gold.
- 4. Five cubits. (v. 1) Divine grace to sinful man flows from Calvary.
 - A. Length and breadth the same – Foursquare – God's grace to all the world.
- 5. Higher than the Mercy Seat. (Three Cubits)
 - A. No approach to God's throne except through the sacrifice of Calvary.
 - B. God has placed the blood sacrifice of Calvary above His throne. (Rev. 5:6-13)
 - C. Calvary meets every righteous demand of God's throne, and gives access to the presence and heart of God. (Rev. 5:1-7, Heb. 12:22-29)
- 6. No stepping stones up to the altar, easy of access. Whosoever will may come.
- 7. Word "His" used seven times - foreshadowing Christ's perfect work on Calvary.

- (Heb. 9:11-12; 10:14)
8. Altar means lifted up - There is life for a look at the Crucified One. (Jn. 3:14; 8:28; 12:32-34)
 9. Made by the hands of man, but by Divine appointment.
 - A. Christ was crucified by hands of man but delivered by the determinate counsel and foreknowledge of God. (Acts 2:23, John 19:11)
 10. Four horns on four corners. (v. 2) - The worldwide sufficiency of His sacrifice. (John 3:16, 2 Cor. 5:18-19)
 11. His pans, etc. (v. 3) As Jehovah's servant all His service was rendered in view of His complete sacrifice on Calvary.
 12. Grate of Network. (v. 4, 5) In the midst of the altar hanging between Heaven and Earth.
 - A. Christ crucified is the only mediator between God and man. He fully satisfied God and fully satisfies all who accept Him. (1 Tim. 2:5, 1 John 2:1-2)
 13. Staves - to bear it. (v. 6) Carried by Priests.
 - A. The pilgrim character of Christ and His followers. (1st Pet. 2:11)(Heb. 13:14)
 - B. Believer Priests' Commission is "Go ye into all the world, etc." (Matt. 28:19, 20)
 14. Hollow with boards. (v. 8) Christ filleth all things. (Eph. 1:22-23)
 15. Its position - At the door of the court. (John 10:9, 14:6)
 16. The hiding of His power. (Hab. 3:4, Heb. 1:3, 1 Sam. 17:40, Rom. 1:16)

"Five bleeding wounds He bears, received on Calvary,
They pour effectual prayers, they strongly plead for me,
'Forgive him O forgive' they cry, 'nor let that ransomed sinner die!
Nor let that ransomed sinner die!'"

P.16 And thou shalt make the court of the tabernacle, etc. (Ex. 27:9-19)

1. Fine twined linen. (v. 9) Righteousness. (Rev. 19:8)
 - A. Christ's righteousness manifested in His saints. (1 Cor. 1:30; Rom. 8:4)
2. Five cubits high. (over 7 ft.)(v. 18)
 - A. It hid the glories of the tabernacle from those outside. (2 Cor. 3:18)
 - B. Natural man cannot see beyond the hanging of court. (1 Cor. 2:9-14)
3. Sixty pillars. (v. 10, 13) Individual believers.
4. Brass sockets. (v. 17)(brass speaks of judgment)
 - A. Believers stand upon the fact that their sins are judged at Calvary. (John 5:24, Rom. 3:21-28, 5:6-9)
 - B. Believers must constantly judge themselves in the light of God's Word. (1 Cor. 11:31-32)
 - C. If one pillar fails to stand straight in socket, the hangings sag bringing reproach to Christ and sorrow to His people. (Phil. 2:12-16)
5. Filleted with silver. (v. 17)(silver speaks of redemption)
 - A. Salvation is of the Lord. (from above) (Eph. 6:17)
6. Hooks of silver. (v. 17)
 - A. It is not our own righteousness but by virtue of Christ's redemptive work, that we are clothed in His righteousness. (Titus 3:5, Rom. 3:21-22)

"My Hope is Built on Nothing Less,

Than Jesus' Blood and Righteousness"

7. The Gate of the Court. (v. 16) Only one entrance. (John 10:9, 14:6, Acts 4:12)
 - A. First to meet the eye is the brazen altar.
 - B. Christ is not the door apart from His blood sacrifice on Calvary. (Jn. 10:11)
8. Four Pillars. (v. 16)
 - A. Christ in the four Gospels.
 - B. Twenty Cubits. (v. 16) Wide enough for all who will enter. (Jn. 4:14)
9. Blue, Purple, Scarlet, Fine twined linen - wrought with needlework. (v. 16)
 - A. Cannot accept the blue (His Heavenly nature), and reject the scarlet (His redemptive work) All or none. (Col. 2:9-10)

P. 17 Pure oil olive beaten for the light. (Ex. 27:20-21)

1. Oil symbol of Holy Spirit. (John 3:34, Heb. 1:9)
2. Beaten—Suffering through the Spirit. (Isa. 53:2-5, Heb. 9:14)
3. To light the path of the priests as they served in the Holy place. (1 John 1:5-7, 1 Pet. 2:9)

P. 18 Take unto thee Aaron thy brother, and his sons with him—that he may minister unto Me in the priest's office. (Ex. 28:1)

1. Called, chosen, and ordained of God. (Heb. 5:1-10, John 15:16)
2. Minister unto Me.
 - A. This is of primary importance, secret of successful ministry—God first, man second (John 6:38, Eph. 6:6)
3. Aaron and his sons—A priestly family in earthly things.
 - A. Christ and His—A priestly family in Heavenly things (2 Cor. 10:3-4, Eph. 6:12, 1 Pet. 2:9, Rev. 1:5-6, Phil. 3:20-21)
4. Aaron—Type of Christ. (v. 2-3)
 - A. Only Aaron could atone (Heb. 9:7) Only Christ could atone for us (Heb 9:11-12)
 - B. Sons were priests under Aaron. Believers are priests under Christ (2 Cor. 6:1, Rev. 1:5-6)
5. Five speaks of Divine Grace—Four of world-wide ministry (Acts 1:8, Mark 16:15, Rev. 5:9-10)

P. 19 And thou shalt make holy garments for Aaron thy brother for glory and for beauty. (Ex. 28:2-14, Ex. 39)

1. As the high priest is a type of Christ, so his garments typify his character and work. (v. 2)
2. Aaron ministered under the law which was condemnation. Christ met every righteous demand of the law, and now ministers by His Holy Spirit through grace unto salvation. (Rom. 10:4, 2 Cor. 3:7-8)
3. The ministration of grace exceeds in glory the ministration of law. (2 Cor. 3:9-11)
4. Aaronic priesthood in contrast to the priesthood of Christ.
 - A. Aaron ministered in earthly things. (Heb. 9:23)
Christ ministers in heavenly things. (Heb. 9:24)
 - B. Aaron offered blood of beasts. (Heb. 9:7)
Christ offered His blood. (Heb. 9:11-12)

- C. Aaron enters Holy place once a year. (Heb. 9:7)
Christ entered but once into Holy place (Heaven itself) (Heb. 9:12)
- D. Aaron sprinkled an earthly mercy seat. (Lev. 16:14)
Christ a heavenly mercy seat. (Heb. 9:12, 23, 24)
- E. Aaron's priesthood is limited and changeable on account of death. (Heb. 7:23)
Christ's priesthood unlimited and unchangeable, for He ever liveth. (Heb. 7:24)
- F. Aaron as High Priest offering blood of others could never take away sin. (Heb. 10:4, 11)
Christ by offering His own blood took away all our sin. (Heb. 10:12)
- G. Aaron could make nothing perfect. (Heb. 7:11) Christ by one offering perfects forever all who are set apart for God. (sanctified) (Heb. 10:14)
- 5. And they shall make the ephod of gold, etc. (v. 6)
 - A. Colors interwoven with cunning work—The Holy Spirit brought about that glorious interwoven union of Christ's two natures. God and man. Illustrate – at the grave of Lazarus, as man He weeps, as God He commands. (On the sea of Galilee, as man He sleeps -- as God He controls the waves.)
- 6. Curious Girdle. (v. 8) (Service)
 - A. Girded with power to serve. (Psalm 18:39)
 - B. No one ever served like Jesus did. (Mark 10:45, John 13:4-5, Isa. 52:13)

P. 20 And thou shalt take two onyx stones, etc. (Ex. 28:9-29)

- 1. Engraven names. (v. 9)
 - A. Nothing can erase. (Isa. 49:15-16, John 10:27-29)
- 2. Secured on Shoulders. (v. 12)
 - A. Christ's one shoulder is enough to uphold all government. (Isa. 9:6)
 - B. He places His redeemed upon His two shoulders. (Luke 15:5, 1 Pet. 1:5)
- 3. The Breast Plate. (v. 15-29)
 - A. Aaron bore the names of the children of Israel upon his breast as he went into the presence of God. (v. 29)
 - B. Jesus our High Priest bears our names on His heart constantly before His Father. (Heb. 7:25)
 - C. Upheld by His strength and His love (His shoulders and His breast)(v. 25, 29)
- 4. The Holy Crown. (v. 36-38)
 - A. God can only be satisfied with the devotion of the whole man, body, soul and spirit to Himself. (Rom. 12:1-2)
 - B. In this as in all things Jesus fully satisfied His Father. (Matt. 3:17)

P. 21 And thou shalt make the robe of the ephod all of blue, etc. (Ex. 28:31-35)

- 1. Blue speaks of Christ's heavenly nature. (v. 31, John 3:31)
- 2. Put on from above. (v. 32) As His seamless robe. (John 8:28)
- 3. A golden bell and pomegranate—upon the hem. Christ's earthly walk of testimony and fruitfulness.

P.22 The consecration of Aaron and his sons to the priestly office. (Ex. 29:1-7)

- 1. All symbolizes Christ and His own. Consecrated wholly to His Father's service. (John 6:38-39)

2. A young bullock. (v. 1) Christ the patient, enduring servant, obedient unto death. (Phil. 2:7-8)
 - A. In a bullock, natural force is set aside. God's work is not done by the force of nature, but by the supernatural. (John 3:6)
 - B. It was young—Christ offered Himself in the fullness of youth. (Psalm 110:3-4)
3. Rams. (v. 1, see Genesis 22:13) Caught by the horns.
 - A. Jesus was willingly caught in a love unspeakable and unbreakable between God and man.
 - B. The whole Ram—The surrender of His whole being to His Father.
4. Unleavened bread. (v. 2) Leaven symbol of corrupt doctrine. (Matt. 16:6, 12)
 - A. No corruption found in Christ. (1 Cor. 5:7-8, Heb. 7:26)
5. Anointed with oil, into his priestly office. (v. 2)
 - A. Oil is a symbol of the Holy Spirit. (Matt. 3:16, Psalm 133:1-2)
6. Washed with water. (v. 4, see John 15:3) Water—symbol of Word of God.
 - A. Our Lord lived by the word of God (Psalm 119:9, 11, 133, 169, 172, John 8:26, 28, 38)

P. 23 And thou shalt cause a bullock to be brought, etc. (Ex. 29:10-25)

1. Aaron and sons place hands upon the bullock. (v. 10, 11)
 - A. Aaron was a sinner and could not in his own merit approach God. (Heb. 5:1-4)
 - B. Christ Jesus our High Priest needed no sacrifice for Himself. "This is my beloved Son in whom I am well pleased." (Matt. 3:17)
 - C. Aaron's sons joined him in placing hands on bullock. Signifying for the believer the words of Paul. "I am crucified with Christ." When our Lord died upon the cross He was not alone, God saw every regenerated person crucified with Him.
2. His inward parts, etc. (v. 13)
 - A. Jesus in His whole-hearted surrender to His Father for His great work of redemption. (Psalm 139:23-24, Matt. 26:42)
3. Without the camp. (v. 14, compare Heb. 13:12-14)
4. The whole ram burnt. (v. 16-18)
 - A. Blood sprinkled—"Without the shedding of blood there is no remission." (Heb. 9:22)
 - B. Whole ram burnt—God's acceptance of all that Jesus did for us in His complete sacrifice on Calvary. (Heb. 1:3, Eph. 1:19-20)
5. The other ram. (v. 19-20)
 - A. Right ear—A redeemed ear to hear only God's voice. (Ex. 21:6)
Our Lord's ear was opened—To His Father's voice. (Psalm 40:6-7)
 - B. Thumb—Redeemed hands for His service. (Ex. 4:2-4, Deut. 16:16-17)
Our Lord's hands were devoted to His Father's service.
 - C. Right toe—Redeemed to walk in holiness before Him as He walked. (Eph. 4:1-17, 5:2,8,15, 1 John 2:6, Gen. 17:1)
6. Garments. Blood sprinkled. (v. 21)
 - A. The redeemed of the Lord should not be ashamed to bear constant testimony before the world that they are bought with the precious blood of Christ. (1 Pet. 1:18-20, Rom. 1:16)
 - B. An offense to the world. (Gal. 5:11, Gen. 4:8, 1 Cor. 4:9-16)

P. 24 And Aaron and his sons shall eat the flesh of the ram, etc. (Ex. 29:32-34)

1. Christ the food of His redeemed. (John 6:33-35)
2. Priests must stand to eat as there were no seats in the tabernacle—Because nothing was perfect or complete. Only in Christ is all complete, therefore He sat down with His disciples. (Matt. 26:20, Heb. 1:3, Eph. 2:6, Heb. 7:19, Heb. 4:9-11)

P. 25 And thou shalt make an altar to burn incense upon, etc. (Ex. 30:1-10)

1. Shittim wood. (v. 1) His humanity. Gold. (v. 3) His Divine glory manifested. (John 14:8-10)
2. Altar of Incense—symbolic of our Lord in His intercessory work for us. (John 17)
3. Altar of Incense is not mentioned until blood was shed.
 - A. Seen by the Holy Spirit within the veil. (Heb. 9:4)
 - B. It is only on the ground of His shed blood on Calvary that our Lord can intercede for us in Heaven. (Ex. 30:10, Heb. 9:24, 7:25, Rom. 8:34)
4. The fragrance of incense filled the Holy place and the Holiest of all. (Lev. 16:13)
 - A. Fragrance of Christ's intercessory work fills Heaven and the hearts of His believing people. (John 17)
5. Its position—A straight line between the mercy seat and the brazen altar. (Lev. 30:6)
 - A. There is only one mediator between God and man. (1 Tim 2:5, Heb. 8:6)
 - B. A Daysman. (Job 9:32-33, compare Job 19:23-27) There is a Daysman (mediator), Job found Him.
 - C. Our Lord does not intercede for the world, but for those whom His Father has given Him out of the world. (John 17:9)
6. It was a perpetual incense never to be extinguished. (v. 8)
 - A. Christ's intercession is perpetual, it changes not, it does not vary by our changing fancies, and our failures. We change, He changes never. (Heb. 7:24-25, Heb. 13:8)
7. Crown of Gold. (v. 3, 4)
 - A. Crown Him with many crowns the Lamb upon the throne. He is Priest and King. (Heb. 7:17, compare Gen. 14:18)
8. Once a year the horns were smeared with the blood of atonement from the brazen altar. (v. 10)
 - A. Our Lord's intercessory work for us in Heaven is by virtue of His precious blood shed on Calvary. (John 17:4)
 - B. Had Christ not died for us and by that sacrifice met every claim of divine justice against us, He could not intercede for us.
9. Height 2 cubits. The ark 1 ½ cubits. Brazen altar 3 cubits.
 - A. Everything in God's plan for Heaven and earth exalts the work of Christ on Calvary. (Rev. 5:6-13, Rev. 21:22-23)
10. Staves. (v. 4-5) Pilgrims and sojourners.
 - A. God's people are pilgrims in a strange land. (Heb. 11:10, John 16:33)
11. Take unto thee sweet spices—of each shall there be a like weight. (Ex. 30:34-38)
 - A. A like weight—Truth in Christ is in perfect balance.
 - B. Frankincense—composition not recorded. That which only God sees in the intercessory life of His beloved Son.
12. No strange incense. (Ex. 30:9)

- A. Fallen man dares to make worship a mere pleasure to gratify his natural senses. (John 4:23-24, 2 Tim 3:5)
- B. Christ alone must be the center and object of our devotion. (2 Cor. 10:4-5, Rev. 5:8, Eph. 5:19-20)

P. 26 And thou shalt take the atonement money of the children of Israel. (Ex. 30:11-16)

- 1. When thou takest the sum. (v. 12)
 - A. The most obscure and backward believer is precious in God's sight.
- 2. Rich and poor alike. (v. 15)
 - A. One price redemption paid for all.
 - B. At the cross there is neither rich nor poor. (Gal. 3:26-29)
 - C. God is not a respecter of persons.
 - D. All Israel drank of the water from the smitten rock.

P. 27 Thou shalt also make a laver of brass. (Ex. 30:17-21)

- 1. Symbolic of the Word of God.
 - A. Made from mirrors used by women. (Ex. 38:8)
 - B. Mirror symbolic of God's Word. (Jas. 1:23-24)
 - C. Mirror used to see flaws. (Psalm 119:9-10)
 - D. Mirror speaks of self pride. Given up in exchange for God's mirror. (1 Pet. 3:1-5)
- 2. Aaron and his sons shall wash their hands and their feet. (v. 19, 20)
 - A. For cleansing. (John 15:3, Eph. 5:26-27)
 - B. For cleansing before serving in holy things. (John 13:8-10)
 - C. For daily cleansing—today's cleansing will not do for tomorrow. (Ex. 16:14-22)
 - D. Cleanse hands for daily service, feet for daily walk. (v. 19)
- 3. That they die not. (v. 20, John 13:8, 1 Cor. 9:27, 1 Cor. 11:30-31)
- 4. At the brazen altar (the cross) we are saved from the penalty of sin. At the laver (God's Word) we are saved day by day from the power of sin.
- 5. Filled from above. (Psalm 68:11, 107:20, 119:89)
- 6. Instruction to make the laver is not given until priests have been set apart by blood sacrifice.
 - A. The same is true of the altar of incense.
 - B. Christ first journeyed from the throne to the cross. Only those who have been to the cross may be cleansed by the Word.
 - The ark—God's throne (John 1)
 - Shewbread—Bread from Heaven (John 6)
 - Candlestick—Light of the world (John 8 and 9)
 - Brazen Altar—Death and resurrection (John 10 and 11)
 - Our Lord leads His sheep from the cross to the throne.
 - Brazen Altar—The Cross (John 12:23-31)
 - The Laver---The Word (John 13:2-10)
 - Shewbread—Bread (John 15)
 - Candlestick—Light (John 16)
 - Altar of Incense—Intercession (John 17)
 - The Ark—God's throne (John 20:17-18)

P. 28 And thou shalt anoint the Tabernacle, etc. (Ex. 30:22-33)

1. Oil is symbolic of the Holy Spirit.
2. Related to Christ. (Isa. 11:2, Matt. 3:16)
3. Related to believer. (John 7:37-39, Acts 1:8, Eph. 1:13-14, Rom. 8:9)
4. Upon man's flesh shall it not be poured. (Rom. 8:5-10)

P. 29 The burnt offering. (Lev. 1:1-17)

1. Sweet savor offering. (v. 9)
 - A. In this aspect of Christ's death God finds great delight.
 - B. The burnt offering is that aspect of the death of Christ in which the Son offers Himself in full devotion to His Father. (John 18:11)
2. Without blemish. (v. 3, Heb. 9:14)
3. Voluntary. (v. 3, Psalm 40:8, Heb. 10:7)
4. His hand upon the head, etc. (v. 4)
 - A. Substitution and identification. (Gal. 2:20)
 - B. The very moment the sinner comes to the Savior, God sees that one in Christ, and reckons to him or her all the virtues of Christ, as they were manifested in the burnt offering aspect of His death on Calvary.
5. Shall kill the bullock. (v. 5)
 - A. Full devotion does not stop short of death. How tragic if Christ had not gone all the way.
6. He shall flay the burnt offering. (v. 6)
 - A. Christ's suffering only serving to bring forth the glorious inner perfection of His person. (Matt. 4:1-10, Matt. 27:40, Luke 23:34)
7. His inwards and his legs shalt he wash with water. (Psalm 51:6, Psalm 40:8, John 8:29)
8. The priest shall burn all upon the altar. (v. 9) God's complete acceptance of His Son's death on Calvary as a willing obedient sacrifice. (Phil. 2:5-11)

P. 30 And there came a fire out from before the Lord, and consumed upon the altar the burnt offering. (Lev. 9:24)

1. And the sons of Aaron the priest shall put fire upon the altar. (Lev. 1:7)
 - A. Lev. 1:7. Man's part in the death of Christ. (John 19:15, Acts 2:23)
 - B. Lev. 9:24. God's part in the death of His son. (Isa. 53:4-10, Acts 2:23)
2. The fire shall ever be burning upon the altar. (Lev. 6:13)
 - A. The cross shall never lose its power, now or throughout the ages to come.
 - B. We shall never cease to magnify the grace of God. (Eph. 2:7)
 - C. We shall forever worship the Lamb upon the throne. (Rev. 5:13)
 - D. Our song shall never cease, "Unto Him that loved us and washed us from our sins in His own blood." (Rev. 1:5-6, 5-13)

P. 31 And when any will offer a meal offering unto the Lord. (Lev. 2:1-16, Lev. 6:14-18)

1. A sweet savor offering—composed of fine flour. (v. 1, 2)
 - A. Christ's nature in perfect balance.
 - B. Christ was and is truth in perfect balance.
 - C. Sweet savor—well pleasing to His Father.
2. Pour oil upon it. (v. 1)

- A. He was anointed by the Holy Spirit to preach, etc. (Luke 4:17-21)
- 3. Frankincense (v. 1) Composition unrecorded.
 - A. The fragrance of life which God alone found in His beloved Son, and of which the greatest saint has no conception.
- 4. Burnt upon the Altar. (v. 2)
 - A. Christ's full devotion in honoring His Father. (John 8:49)
- 5. He shall take thereout his handful. (v. 2)
 - A. Through His offering Himself as the burnt meal offering, Christ assured to us His perfections, His likeness. (1 John 3:2, Phil. 3:20-21)
- 6. No Leaven. (v. 11)
 - A. No corruption in Him.
- 7. No Honey. (v. 11)
 - A. Natural sweetness, symbolic of that which is, attractive, appealing in nature.
 - B. Quickly melts under fire, mere natural sweetness will not stand the test of God's judgment.
- 8. Aaron and his sons shall eat in the holy place. (Lev. 6:16)
 - A. In feeding upon God's Word we should be careful to keep God's truth in perfect balance. A balanced diet is good.

P. 32 The peace offering. (Lev. 3:1-17, Lev. 7:11-21)

- 1. Christ our Peace.
 - A. He made peace. (Col. 1:20)
 - B. He proclaimed peace. (Eph. 2:17, Luke 2:14)
 - C. He is our peace. (Eph. 2:14)
 - D. We have peace. (Rom. 5:1)
- 2. He shall lay his hand upon the head of his offering. (v. 2)
 - A. Both parties must be truly satisfied. (Rom. 5:1)
 - B. There is no peace apart from Christ. (Isa. 57:20-21)
- 3. Christ as the believer's peace offering provides a peace which the world knows nothing about. (John 14:27)
 - A. He provides peace with God. (Rom. 5:1)
 - B. He provides the peace of God. (Phil. 4:5-7)
- 4. The offerer ate the peace offering on the same day. (Lev. 7:15)
 - A. Daily feeding upon Christ, our peace offering, gives the believer a moment by moment inward peace. (Isa. 26:3)
 - B. Laying on of hands signifies peace with God. (Rom. 5:1)
 - C. Feeding upon peace offering signifies the peace of God. (John 16:33)

P. 33 The sin offering. (Lev. 4:1-35, Lev. 6:24-30)

- 1. Christ as bearing the sinner's guilt. (John 1:29, 1 Pet. 2:24, 2 Cor. 5:21)
- 2. If a soul sin through ignorance. (v. 2)
 - A. Man is a sinner whether he knows it or not. (Rom 3:23)
 - B. Sin is deeper than mere outward actions. (Rom. 7:14-18, 24)
 - C. Sin is not only what a man does but what man is. (Jer. 17:9)
 - D. Man does not become a sinner when he commits sin, he commits sin because he is a sinner. (Gal. 5:17-21, Mark 7:21-23)

- E. There are differences in the outbreaking of sin, but no differences in the fact of sin.
3. Without Blemish. (v. 3)
 - A. Only those who are free from debt can pay another's debt.
 4. Shall lay his hand. (v. 4)
 - A. The sinner to be saved must identify himself with his sin offering. (John 3:14-15, Gal. 2:20)
 5. Seven times before the veil. (v. 6)
 - A. Seven in Bible terms is the number of completeness.
 - B. Access to God is complete and only by blood. (Heb. 10:14) God does not half save. (Naaman seven times) (2 Kings 5:14)
 6. Blood upon the horns of the altar of sweet incense. (v. 7)
 - A. The blood of Christ is the only ground of access to God in prayer, praise and worship. (Heb. 13:15, Heb. 10:19-25)
 7. And shall pour all the blood at the bottom of the altar of burnt offering. (v. 7)
 - A. Jesus paid it all, all to Him I owe. Sin had left a crimson stain. He washed it white as snow. (Isa. 1:18)
 8. The whole bullock shall he carry forth without the camp unto a clean place—and burn Him on the wood. (v. 12)
 - A. Jesus suffered without the camp. (Heb. 13:12-14)
 - B. Outside the camp of Judaism with its dead forms and ceremonies. (Phil. 3:4-9)
 - C. We are exhorted (Heb. 13:13) to go outside the camp of dead religious forms and ceremonies—pseudo Christianity—and worship God in spirit and in truth. (2 Cor. 6:14-18, Deut. 22:9-11)
 - D. A Clean Place—bearing His reproach. (Gal. 5:11, 1 Cor. 1:23)
 1. Man dragged our blessed Lord outside Jerusalem (Judaism) as a thing unfit to die within its walls.
 2. God saw Jerusalem (Judaism) an unclean thing and unfit place for His Son to offer Himself as a sin offering. So man, though driven by corrupt motives, is bound by the sovereign will of God (Psalm 76:10, Isa. 45:5) “Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain.”
 9. And burn Him on the wood. (v. 12)
 - A. Revealing God's terrible wrath and judgment against sin. (Psalm 88:7-16, Lam. 1:12, Matt. 27:46, Hab. 1:13)
 10. The Sinner (rich and poor alike) must bring their own offering. (v. 22, 23, 27, 28)
 - A. Each one must come before God himself. (Rom. 14:12)
 - B. Must confess himself a sinner because God says he is. (v. 24)
 - C. Must come the way God provides, not his own way.
 - D. All can come (v. 22, 27)
 - Best of men—The worst of men
 - Ruler—Common person
 - Rich—Poor
 - “Ho, every one that thirsteth”—Isa. 55:1

P. 34 The trespass offering. (Lev. 5:1-19, Lev. 7:1-10)

1. The trespass offering speaks of Christ as dealing with sin in the saint. (1 John 1:9-10, 1 John 2:1-2)
2. The sin offering deals with the root of sin in the sinner.
3. The trespass offering deals with the fruit and defilement of sin in the believer as he walks through a wicked world. (Lev. 5:2-5, 1 John 2:16)
4. He shall confess that he hath sinned in that thing. (Lev. 5:5)
 - A. The sinner is nowhere asked to confess his individual sins (such would be impossible). (Rom. 8:7-8) He is called upon to accept God's Word regarding his lost condition, confess himself a lost sinner, and turn to the Savior.
 - B. The saint is called upon to confess that particular sin he has committed and trust the blood of Christ for cleansing. (1 John 1:9, Psalm 32:1-6, Dan. 9:20, Neh. 9:2, Ezra 9:5-15, 10:1)
5. He shall even restore. (Lev. 6:4)
 - A. The trespass offering requires restoration.
 - B. The sinner is not called upon to make restoration. He is called upon to accept God's gift of salvation. (Rom. 6:23)
 - C. When the sinner is truly saved he will make restoration as far as possible. But restoration is not a condition for forgiveness.
 - D. The saint's responsibility is not only to confess that thing to God but to make restoration to man.
6. All sin is against God, and should be confessed to God. (Psalm 51:4)

P. 35 Death of Nadab and Abihu. (Lev. 10:1-2)

1. Fire from the Lord had kindled the sacrifice upon the brazen altar. (Lev. 9:24)
2. It must never go out. (Lev. 6:12-13)
3. Censors were to be lighted by live coals from the brazen altar. (Lev. 16:12)
4. All symbolizes God's judgment upon those who would dare to serve Him without the blood sacrifice of Calvary.
 - A. Worship, praise and prayer service, no matter how appealing to man or sacrificially rendered, is, in the sight of God, an abomination, and under His judgment, unless first kindled in the blood sacrifice of God's beloved Son on Calvary. (Matt. 7:21-23, Rev. 3:15-17, Heb. 10:19-25, Acts 4:12)

THE GREAT DAY OF ATONEMENT

P. 36 And Aaron shall offer his bullock of the sin offering which is for himself—and make an atonement for himself and for his house. (Lev. 16:6)

1. Atonement simply means to cover.
 - A. To cover the sins of Israel for one year. (v. 34)
 - B. It was in anticipation of Calvary when God's beloved Son would take away sin. (Heb. 1:3, 1 John 2:2, 2 Cor. 5:19, Heb. 10:4-14)
 - C. A promissory note does not pay a debt, it merely covers it, and must be constantly renewed. In like manner, the blood sacrifice on the day of atonement was a recognition of debt to God, a promissory note which had to be renewed every year. It merely covered sin for the time being until the debt was fully paid by Jesus on

Calvary. (Heb. 10:1-14)

- D. Aaron, being as he was a sinner, could not properly represent God to Israel, or Israel to God until he first made atonement for himself and his house.
- E. Our blessed Lord needed not to sacrifice for Himself, and his house.
- F. Our blessed Lord needed not to sacrifice for Himself, as did Aaron, for in Him was no sin. (Heb. 7:26-27)

P. 37 And he shall take the blood of the bullocks and sprinkle it with his finger upon the mercy seat eastward: And before the mercy seat shall he sprinkle of the blood with his finger seven times. (v. 14)

- 1. In anticipation of Calvary and by virtue of the precious blood there to be shed God could righteously accept Aaron and his house for one year. In sprinkling the blood with his finger he signed the promissory note. He acknowledged his debt.
- 2. Seven times in anticipation of the complete, the perfect work of Calvary.
- 3. That the cloud of the incense may cover the mercy seat that he die not. (v. 12-13)
 - A. As Aaron entered the holy place he was shrouded in the fragrance of incense.
 - B. How blessed and secure our position before God's throne; we are seen by God shrouded in the fragrance of His glorious work of intercession. (Heb. 7:25, Eph. 1:5-6)

P. 38 Aaron comes forth from the holy place to make atonement for the people.

- 1. Our blessed Lord came from God to settle, not for one year, but forever the sins of His people. (1 John 3:5, Heb. 1:3)

P. 39 Then shall he kill the goat of the sin offering, that is for the people. (v. 15)

- 1. The goat slain, speaks of that awful scene at Calvary when Jesus, became all that we are by nature and practice, that we might become all that He is. (2 Cor. 5:21, 1 Pet. 2:24, 1 John 3:2)

P. 40 And bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat. (v. 15)

- 1. The blood sprinkled on this the great day of atonement; upon, and before the mercy seat, was the very basis upon which God could dwell in the midst of a sinful people. (see Ex. 12:12-13, Heb. 9:22)
- 2. The blood sprinkled on the mercy seat, in anticipation of Calvary, satisfied all the claims of God's righteous throne and His holy nature against sin. (Rom. 3:25)
- 3. By virtue of the blood of Calvary, sprinkling the heavenly mercy seat, foreshadowed on the day of atonement. God is just and the justifier of him that believeth in Jesus. (Rom. 3:26)
- 4. By virtue of the precious blood of Calvary all our guilt is fully met, and forever settled, and all our needs satisfied. (John 5:24, Phil. 4:6-7)
- 5. It is only by virtue of the blood of Calvary that God can dwell on earth today not in temples made with hands, but in the hearts of all who trust Him. (1 Cor. 6:19-20, Eph. 2:19-22)
- 6. It is by virtue of the blood of Calvary that God allows sinful, often blaspheming man to dwell for a season on this His footstool. (2 Pet. 3:9)

7. Aaron's body washed with water and robed in pure linen, with inner garments before God, and outer garments before man speaks of the spotless One in whom was no sin. (v. 4, Heb. 10:5-10, Matt. 3:17, Matt. 27:3-4, John 14:30)
8. Aaron, sprinkling the earthly mercy seat with the blood of beasts, was accepted by God only in view of what Christ Jesus would accomplish through His death on Calvary. When He would enter Heaven itself and obtain for all who believe not one year's salvation, but eternal forgiveness and eternal salvation. (Heb. 9:11-14, Heb. 10:19-22)

Not all the blood of beasts
 On Jewish altars slain
 Could give the guilty conscience peace
 Or wash away its stain

But Christ the Heavenly Lamb
 Took all our guilt away,
 A sacrifice of nobler name
 And richer blood than they.

P. 41 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel—putting them upon the head of the goat (v. 21)

1. Both his hands and all their iniquities. Aaron held nothing in reserve, no little sin that might afterwards be brought to light. (Heb. 10:14)
2. When God dealt with our sin at Calvary, He held nothing in reserve that could possibly be brought up at a later date. The work was complete.
3. Upon the head of the goat. Our Great High Priest took upon Himself the responsibility for all our sins, as though He had committed them, all our guilt, as though He were the guilty one. (Psalm 69:1-12, Isa. 53:5)

P. 42 And shall send him away by the hand of a fit man into the wilderness, and the goat shall bear upon him all their iniquities, unto a land not inhabited and he shall let go the goat into the wilderness. (v. 21, 22)

Note: Tradition says they may have pushed the "scape goat" off a cliff so it would never be able to return. God says to us who have trusted Christ alone (100%) for our salvation, He has removed our sins "as far as the east is from the west". (Psa. 103:12)

1. Christ is here symbolized as carrying the sins of His people far away out of God's sight and their sight, into a land forgotten. (Gal. 2:20)
2. Three precious truths press in upon us for our attention. We set them forth in the order of their importance:
 - A. God is completely glorified and all the claims of His throne have been fully met in that His Son, through His death and burial, not only dealt with the penalty of the sin and sins of His people but carried them away from the sight of God to a land where He remembers them no more. (Rom. 3:25, 1 John 2:2, 4:10, Heb. 10:16-18)
 - B. God is fully vindicated through the death and burial of His Son, in that the sin of the whole world is not partially but completely and forever taken away. (John 1:29) (This is the ground, the only ground, upon which a small child who

dies before the age of accountability may enter Heaven.) Not now, or ever, can a soul arise to charge God with the responsibility for sin as Adam did, when he said, “The woman whom Thou gavest to be with me, she gave me and I did eat.” (Gen. 3:12, see 2 Cor. 5:19, Rom. 3:26)

- C. The people of God are fully satisfied because Christ has borne away all their sins to a land uninhabited, never to be found, never to be sought out, to a place where they are altogether and forever forgotten by God. PRAISE HIS NAME. (Psalm 103:12, Isa. 44:22, Heb. 8:12, Heb. 10:17)
- 3. The resurrection of Jesus Christ is God’s seal upon all that He accomplished in His death and burial. (Rom. 1:4, 4:25, 10:9)

P. 43 And behold the veil of the temple was rent in twain from the top to the bottom.
(Matt. 27:50-53)

- 1. The veil is a type of Christ’s flesh. (Heb. 10:19-20)
- 2. The veil was a constant and silent witness to Israel that God would manifest Himself in human flesh. (Isa. 7:14, Isa. 9:6, 1 Tim. 3:16, 2 Cor. 5:19, Col. 2:9)
- 3. The unrent veil barred man’s access to God.
 - A. Christ’s body shut man out from God. (John 14:8-9, John 12:24)
- 4. To admire the veil, its cunning workmanship, did not give access to God.
 - A. To admire the person of Christ, His character, His works, etc., does not give access to God. The veil (His flesh) must be rent.
- 5. To endeavor to live like Jesus will not give access to God.
 - A. His body must be rent.
- 6. The Incarnation does not give us access to God.
 - A. Had Jesus returned to Heaven without His death, how helpless we would be, forever excluded from God’s presence.
 - B. His body must be rent.
- 7. Jesus did not push the veil aside.
 - A. He rent it. (Matt. 5:17-18, Rom. 10:4)
 - B. Signifying that a new and living way to God is now open. (Heb. 9:19-20)
- 8. Rent from top to bottom.
 - A. Rent by God’s hand. (John 10:18, Matt. 27:51)
- 9. Rent while hanging between God and man. (John 12:32-33)
- 10. As much the act of God as His incarnation, resurrection and ascension. (Psalm 22:15, 38:2, 42:7, 88:7, 16, 102:23, Isa. 53:10 Lam. 1:12-14, Matt. 26:31)
- 11. When veil was rent, it was changed from a barrier to an open way into the Holiest of all.
 - A. When our Lord’s body was broken on Calvary, the way was open for all who will to enter Heaven. (Luke 23:42-43, Heb. 9:11, 12:24)

P. 44 Hymn.

**What can wash away my sin,
Nothing but the blood of Jesus.
What can make me whole again,
Nothing but the blood of Jesus.**
