

The Entrance into the Tabernacle

The Brazen Altar

June 14, 2020

Review:

Jn 1:14 And the Word became flesh, and dwelt (*tabernacled*) among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

The outer tent (*fence*)

Dimensions: 150 feet long (north and south) and 75 feet long (east and west).

Curtains of fine-twined linen 7 feet high screened the entire tabernacle area.

The fine twined linen speaks of the humanity of Christ [He lived a perfect, holy, sinless life].

The white linen fence shut out man from God, and God from man.

The life and teachings of Christ cannot save you, it condemns us!

The pillars and sockets for the fence were the metal of bronze the symbol of judgment.

There were 20 bronze pillars on the length and 10 on the breadth of the Tabernacle.

[They probably were made of acacia wood and overlaid in bronze.]

These 60 pillars were set in bronze sockets

These 60 pillars had silver caps, the metal of redemption.

These sixty pillars were joined together with connecting rods of silver.

The hooks of the pillars were also made of silver,

The stakes and ropes that kept the posts and curtains erect

The pegs were made of bronze - speaks of Jesus who bore our judgment.

Isa 22:23 "I will drive him like a peg in a firm place, And he will become a throne of glory to his father's house. (Isa 22:22-23; Zec 10:4)

The ropes – is a symbol of bondage (Jdg 6:11-12; 1Ki 20:31; Isa 5:18; Ac 27:32).

The Door [Veil] of the Tabernacle

The door of the Tabernacle was located to the east, it was 30 feet wide.

An embroidered curtain (7 feet high) screened this doorway, which was probably recessed to facilitate entrance on either side. Silver rods supported all the curtains. These rods passed through silver hooks attached to the silver-plated posts that rested on bronze bases (Ex 38:17).

The door was the only access to the Tabernacle, no one could enter the Tabernacle without first going through the door

The door symbolizes Christ as the only access to God (Jn 10:9; 14:6; Rom 5:1-2; Eph 2:18).

Jn 10:9 "I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture.

Jn 14:6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me."

The door was made of blue, purple, crimson (red) and white twisted linen, with angels on it (Ex 26:31).

Since the door points to Christ "The Door", these four colors represent Jesus in the four Gospels:

Matthew = Purple, Jesus as King

Mark = Red, Jesus the suffering Servant

Luke = White, Jesus as the last Adam, the perfect sinless, righteous man.

John = Blue, Jesus is God incarnate

The angels in the veil represent the angels with the flaming sword who guarded the way to the tree of life and to the presence of God (Gen 3:24).

Colors - the colors used to make the door have symbolic meaning:

White: The symbol of purity, righteousness and holiness.

Rev 6:2; 7:9, 13; Eccl 9:8; Isa 1:18; Dan 7:9; Mt 17:2; 28:3; Ac 1:10

White pictures Christ's righteousness, purity, light and truth.

Thus, this reminds us that we were justified by our Savior and that when we come to Christ we are clothed with His righteousness (Ro 3:24, 5:1; Ga 3:27).

Blue: The symbol of heaven, authority (Ex 24:10; Ezk 1:26; 10:1)

1Cor 15:47 The first man is from the earth, earthy; the second man is from heaven.

Blue can also represent faithfulness (Num 15:37-40; Psa 89:2)

Purple: The symbol of royalty, kingship; combines the colors of blue and scarlet; the God-man, Christ our King (Jdg 8:26; Jn 19:2; Mk 15:17-18)

Red: It is the sacrificial color; symbol of suffering and sacrifice for sin.

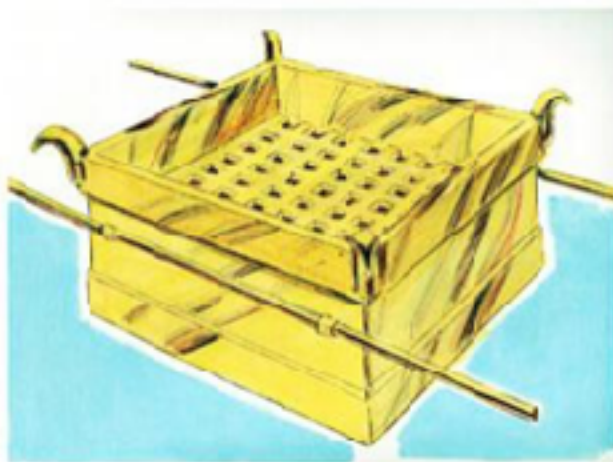
Isa 1:18 Come now, and let us reason together," Says the LORD, "Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool.

1Pt 1:18-19 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.

Heb 9:19-22 For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, 20 saying, "THIS IS THE BLOOD OF THE COVENANT WHICH GOD COMMANDED YOU." 21 And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood. 22 And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

The Brazen Altar [the altar of brass; the altar of burnt offering] (Ex 27:1-8)

The doctrine of satisfaction = Where satisfaction is made to the holiness of God that wholly and completely vindicates the Sinner



Location: This altar stood at the very entrance of the Tabernacle. It was the first object that one saw when entering. It confronted you, for no one can come into the presence of God until sin has been dealt with (Lev 17:11).

Size: The altar was square 7½ feet by 7½ feet and 4½ feet high. It was the tallest piece of furniture.

Horns: One striking feature was that it had a horn on each corner, made of one piece (Lev 27:2).

Horns are a symbol of:

power (Ps 132:17; Hab 3:4; Rev 5:6)

strength (Lk 1:69; Ezk 29:21; 1Sam 2:10; Lam 2:3)

defense (Ps 18:2; 22:21; 75:10)

Materials used in its construction

The brazen altar was constructed of **shittim** (or acacia) **wood**.

Shittim is a hard, durable, and close-grained wood; in Egypt it was used for shipbuilding. It grew in the wilderness through which Israel marched for forty years, and it furnished all the wood for the Tabernacle.

The altar was of **overlaid with brass**, (from which it gets its name brazen altar) which speaks of judgment on sin. Half-way up the sides of the altar there was a grating of brass. It was fastened with four brazen rings. Two brass poles were made to carry the altar. The poles were made of shittim wood, overlaid with brass, and ran through the rings on the sides.

When Christ came the first time, He bore the judgment of sin in Himself on the cross. When He comes the second time, it will be to inflict judgment on sin. Those who refused to accept His judgment that He bore, must receive the judgment of sin themselves when He returns. If His judgment on sin at His second coming seems terrible, let it be remembered that He bore that judgment Himself, and those who will have it, will escape the coming judgment. The brass of the brazen altar speaks of the judgment of Christ upon the cross for the sin of the world.

2Cor 5:21 He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

The Brazen Altar is a type of the cross of Christ

It was the place of substitution for Israel, for the brazen altar was a figure of the cross of Christ. When compared, have this analogy: The offering of the burnt offering on the brazen altar and the offering of Christ of Himself on the cross are both called a "soothing aroma" to God. The brazen altar finds a perfect fulfillment in the work of Christ upon the cross.

Lev 1:9 'Its entrails, however, and its legs he shall wash with water. And the priest shall offer up in smoke all of it on the altar for a burnt offering, an offering by fire of a soothing aroma to the LORD.

Eph 5:2 and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

The fire of the brazen altar also speaks of judgment. Fire can be a symbol of:

The burning judgment of God (Gen 19:24; Isa 66:15; 1Thes 1:7-8)

God's presence (Ex 3:2; Dan 7:9);

Purification (Heb 12:29; 2Ki 1:10-14)

The ultimate judgment on sin in Scripture is the fire of hell itself.

Rev 20:10-15 the devil, the beast, the false prophet, and anyone whose name was not found written in the book of life was thrown into the lake of fire.

The fire was to never go out

Levi 6:13 Fire shall be kept burning continually on the altar; it is not to go out.

Rev 20:10 those thrown into the lake of fire will be tormented day and night forever.

Threefold manner in which it is a symbol of the cross.

The person making the sacrifice (Lev 1:2-5)

He brought his sacrifice to the door of the tabernacle; there he killed it at the side of the altar

This is a picture of being born-again through faith in Christ

Rom 5:1-2 having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom also we have obtained our introduction by faith into this grace in which we stand; (see also 2Cor 5:17; Jn 1:12-13; 3:7, 14; Gal 6:14-15; Rom 3:21-24).

The sacrifice (substitute)

It was his substitute. By faith he placed his hand upon it and God accepted him (Lev 1:4), looking to the time when the Lamb of God would take away the sin of the world, (Jn 1:29, 26; Heb 10:4).

Rom 3:23-25 for all have sinned and fall short of the glory of God, 24 being justified as a gift by His grace through the redemption which is in Christ Jesus; 25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed (see Rom 3:21-26)

He substituted for us on the cross. He died that we might have life. He took our place, that He might offer us His place. He took our hell that we might have His heaven. He bore the scars of the cross that we might be presented spotless before His presence with exceeding joy.

The (altar) place of sacrifice

The cross of Christ was an altar of eternal sacrifice where God displayed His love by paying the penalty of sin Himself which His holiness demanded. 2Cor 5:19

1Cor 1:17-18 ... so that the cross of Christ would not be made void. 18 For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. (see Gal 2:20; 6:14; Eph 2:16; Col 1:20; 2:14)

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