

W464A_C_Finish_Work_of_Christ_44.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book, and we are still dealing with that all covering title. The finished work at particularly 1 or 2 references to the Tabernacle on our journey. As these recorded, as these little studies are being recorded and the Tabernacle has been given a consideration and is on tape. I'm not proposing to go step by step because we are doing that once again on the Sunday afternoons. And so I felt that it would not be wise to duplicate or triplicate. That's I better remember the civil servants who may be here too much. And so I want to just give you a little survey of this tabernacle and pass on two things which are associated with it. First of all, you will notice this chart. There is the Lampstand, which is called a candlestick. Had the old and the New Testament, even though they had the word lamp in front of them. And even though they had the the statement that they had to put oil in the lamps, they had no difficulty in calling it a lapsed candlestick because that had ceased to have its meaning as candlestick, but a light of some sort. You want to be prepared for words to outlive their meaning and still be current coin. There was light in that tabernacle, but it was. Lit by the high priest, and it was sustained by olive oil, which is a type of the Holy Spirit.

[00:01:51] We remember that. And then there was also a table of showbread. It was completely wood covered by gold and a cloth of blue. And then the 12 loaves representing the 12 tribes of of the people of Israel were placed upon it. And it was called the the bread of Presence. Showbread. And the idea is, as it's stamped upon it, it's called the continual bread, and it should never be omitted. And yet, even though when the split came between the Kingdoms and Judah and Benjamin remained at Jerusalem and the one King and the ten tribes went off and had their city in Somalia. God never said, we'll move ten loaves off the table. Only represent two now. 12 were always there. It's a continual bread. And then on top of that and meat on top of that in more senses than one, there was all the frankincense. Those lives were completely hidden. They were covered with frankincense, and that had a wonderful fragrant smell. And the word frankincense in the Hebrew language means something white. I think you can agree with me that that's got a good deal of typical teaching for us. We are in the presence of God, but we are covered with something white and something very fragrant. And the reference on the table to Philippians, is that where you read with the

bowls and the spoons to cover with all the revised as adopted, the marginal references all the way through? And it means to pour out as a drink offering.

[00:03:44] As the Apostle Paul said, I am now about to be offered. Well, then that means to say we've come down to the. Great altar at the gate. This tabernacle was within an enclosed area. And it was a fair walk right around the the walls or the court made of hangings. But there was one gate and in one passage it is translated gate. Exodus 35:17. Other places it's translated door. I suppose it's natural for us to think of Christ again. I am the door. By me if any man enter in. I am the true and living way. No man cometh unto the Father but by thee. But there's something more to it than that. Will. You came to that gate. You didn't just walk straight into the tabernacle. Oh, no. You were confronted with a sacrificial altar nine feet square. Now, don't bind me down to a few inches, because nobody is perfectly certain as to the exact length of a cubit. But near enough for our purpose. Nine feet. Stood in the way purposely, you couldn't get by. I met a word that condemns all so called gospels that would evade or bypass the one essential feature that makes the gospel of the grace of God what it is that it is based upon the offering of Christ.

[00:05:36] No idea of turning over a new leaf. No better housing or greater facilities for education. None of those things are all put together will ever suffice to bring a sinner back into right relationship with God. And so we have this brazen altar. There are 1 or 2 things which are interesting which are thrown in. You might notice that the Laver or the the general furniture of the Tabernacle, like the Mercy Seat and the Ark and the altar of incense, they were subscribed willingly by the Offerers willingly. But the two which have to do with sacrificial or ceremonial cleansing before you're ready to go in to that tabernacle properly. They were associated with a sin of men and a sin of women. It's rather strange that they are associated like that, and perhaps you might like to make sure of that. Will you look at two passages? Exodus 38, verse eight. This is now the construction of this altar which stood there. Verse eight, and he made the laver of brass. At the foot of it, a brass of the looking glasses of the women assembling by troops, as I think the margin puts it, at the door of the tabernacle of the congregation. And if you remember the way in which the sons of Eli, the priest, sunk so low with regard to these things, there is a statement that that Laver, which was for the cleansing of the priesthood, his offering was made.

[00:07:46] Now, you say looking glasses. Will the authorized version. Translators knew full well that you couldn't make a brass thing out of a glass thing, but an looking glass in their day was often a piece of metal, the same as it is today. Sometimes. And it was all the time in the early days of Greece. So the brazen mirrors of the brazen women of, as I put it, were melted down and made into this symbol of cleansing. But what about the men? If we look at numbers 1639, we get another suggestion that we're on the right track. Number 1639. Supposing we read verse 36 and the Lord spake unto Moses saying, Speak unto Eliza, the son of Aaron, the priest that he take up the censers out of the burning and scatter thou the fire yonder, for they are hallowed the senses of these sinners against their own souls. Let them make them broad plates for a covering of the altar. So you see the two articles which were there in the outer court, the one the altar of sacrifice, the other, the daily cleansing. Both had reminders of the utter failure of man and woman, that is to say, all mankind in connection with access to God. I don't think that's accidental. It's written and specified, and I thought you ought to have that chapter and verse before you.

[00:09:35] Now. There is no need for me in this meeting. I trust and for those who are associated with our work to stress. That there is no possibility of acceptance with God. That in any measure bypasses the great sacrifice that he offered once and forever. There are those, of course, who have become so fastidious and so modern that they look upon all these Old Testament types as relics of the past, and they preach a gospel that would have satisfied Cain but would not have satisfied Abel. And what satisfied or satisfied God and what satisfies God should satisfy us now on this altar in the gateway barring access. They were offered five different offerings. Now I propose to go on with my studies with the folks who attend the Sunday afternoon and continue looking at the different aspects of the Tabernacle. But I propose that we now concentrate our attention for the next few weeks after today as to what these five different offerings in Leviticus represent, because one of the things we glory in in the Scripture is that there is one sacrifice for sins forever, and yet there are five different offerings. There's the whole burnt offering, there's the meal offering, there's the peace offering, there's the seed offering, there's a trespass offering. Now, unless you say to me, Well, that's all the thing of the past.

[00:11:29] But you find them gathered up in the New Testament from one aspect or the other in the great offering of Christ. He was made sin for us. Who knew no sin. We have

peace through the blood of his cross. And just a word on this paper in front of me reminds this poor old memory of mine, which forgets more than it remembers just now. I've told you before that about 60 years or more ago, we have a little witness down at the Jewish quarter of the East end of London. And on one occasion I put in the window the text. In large letters without the shedding of blood. No remission. To remind the Jew, as some of them have woke up to see, as I've been reading some of their own comments, that with all their attendance at synagogue and all the observance of the feasts and the fasts, the one thing that's omitted. In every one of them is what God enjoyed. They dare not. They cannot offer a sacrifice. So I'll put that in the window to stimulate perhaps an inquiry. A wonderful child looked at it and he yelled out to his pals In this place, he says, Don't go in there. It says, without the shedding of blood. No admission. Well, that could be written over the gate of the court of the tabernacle.

[00:13:00] If you were one of that type of person who refused to recognize the necessity. You see in Leviticus, we should discover that it says that the blood. Is the vehicle of the soul. Now, that doesn't go with ordinary psychology, but we're not bothering about that. And it is the blood that makes atonement because of the soul. He poured out his soul unto death when he shed his blood. So you see, there's something in it and it's well, for us to be aware of these things and use scriptural phraseology. Will you turn with me now to Hebrews chapter ten and just observe the way in which the writer to these Hebrews has spoken about the offering of Christ and in our time will be quite up. Chapter ten. For the law having a shadow of good things to come. So that's why one thing to remember, they have a shadow there on purpose. As we read elsewhere the Holy Ghost, this signifying in chapter nine, they had a purpose. And not the very image of the thing can never without sacrifices, which they offered year by year, make the comers thereunto perfect unto perpetuity. Now you say, where do you get that from? The word continually does not belong to the words year by year, but belongs to the remaining part of the sentence, as you can see by the repetition that we have. In the same chapter, verse 14, for by one offering he has perfected forever.

[00:14:55] See, now that's put together in its right place. Perfected unto perpetuity. One of the strongest words in the Greek language for eternity. That's where we stayed. Friends. A finished work so finished that it'll never need to be repeated. Shall we notice that? It says. For by one offering. He has perfected forever white offering. He goes back on the story and in verse eight, he says above when he said, sacrifice and offering and

burnt offerings and offering for sin. You notice the apostle didn't hesitate to give you the titles and differences in these various aspects of the offerings which we propose to do. Neither has pleasure therein which are offered by the law. Then, said he lo, I come to do thy will, O God. He taketh away the first covenant that he may establish, the second by the which will we are sanctified through the offering of the body of Jesus Christ. For all. That's the difference. And so it says if you glance back again, verse two, for then, would they not have ceased to be offered because that the worshippers once purged should have had no more conscience of sin? But in these sacrifices, there is a remembrance. Now let's get the blessed fact that it says further down in this this chapter, verse 17. And their sins and iniquities will I remember no more.

[00:16:37] Never come up again. Now, where remission of these is there is no more offering for sin. So we do well to realize it was once. But it was once. If it had never been, never been offered, we should still be without a savior. But having once been offered and once accepted, this has gone deeper than the external cleansing. It has touched the conscience and we now are accepted in the beloved. So just one more glimpse at the little table with its showbread. Inside with that. That great sacrifice is offered. Outside. Inside. We have all God's people. Never altering, even though they are to be punished by him with severity in the wilderness. Even though thousands of them died because of their rebellion, God never said to Moses, Take away 2 or 3 of the loaves that represent the tribes that fail. No, no. This doesn't excuse him, but it does magnify the wonder of the grace of God that has put you and me in His presence. Covered us with all the acceptance of Christ. And we acknowledge with gratitude that He is the door, the way the one offering the cleansing and the going on cleansing us day by day as it says, we walk in the light and now we are clean through the word that he has spoken unto us and he becomes the light in which we serve. And witness and travelling days are done.