

- This will be the final part of the tabernacle's design and furnishings
 - In reality, though, we've moved into an examination of the priesthood
 - In chapter 28 we learned about the priestly garb
 - And before that we learned about their work at the altar
 - As we move ahead, we remain focused on the priesthood and the tabernacle items associated with their service
 - In Chapters 29-30 we'll study the consecration of the priests and then we'll look at two more pieces of furniture in the tabernacle
 - The altar of incense and the laver are items associated with the priest's role as representative of Israel
 - They been saved for this point in the narrative because they are so closely associated with the priests
 - As we look forward to chapter 31 in a future night, we'll have a chance to see an interesting connection between Exodus to Genesis
 - The connection helps set the purpose and meaning of the time at the mountain in it's proper perspective
 - And explain the significance of all that we've been studying in the tabernacle
- Speaking of what follows, chapters 32-34 return to a narrative of Moses and Israel in the desert,
 - It centers on their sin with the golden calf and the aftermath of that sin
 - God's judgment comes upon the people
 - And it also will cover Moses' work of intercession to save the nation
 - This story also has a connection to Genesis, which we'll see together
- Let's go to chapter 29 and study the consecration of the priests
 - The first 37 verses describe the consecration procedure
 - With such a long section of scripture, it's helpful to start by summarizing the major parts
 - First, God is establishing a consecration ceremony for the priests of Israel
 - In v.35 God says this is for Aaron and his sons, meaning his descendants
 - This consecration ceremony was accomplished for each new generation of priests in Israel
 - This is the ceremony in which men are set apart for service to the Lord
 - The next thing we read will be the details of the consecration process, which consisted of three parts
 - First, the priests are ritually cleansed and dressed in their priestly garb and anointed by oil
 - Secondly, sacrifices are made on their behalf to remove sin prepare them to serve the Lord in holiness
 - Thirdly, the priests make a wave offering to the Lord of meat and bread and oil
 - Most of which is then burned as an offering to the Lord
 - But a part is saved to become the portion to sustain the priests, which is consumed in

front of the tent of meeting

- Then finally, this ceremony is repeated for seven days to complete the consecration
 - Following the consecration, the priests are then ready to serve the Lord
 - This ceremony was repeated for each new generation of Jewish priests throughout the history of the tabernacle and the temple
- This ceremony is a beautiful picture of another kind of consecration, and we're going to examine that picture as we go through the details
 - So looking at the details, let's begin with the first section describing the cleansing, clothing and anointing of the priests
 - This section runs from vs.1-9

[EX. 29:1](#) “Now this is what you shall do to them to consecrate them to minister as priests to Me: take one young bull and two rams without blemish,

[EX. 29:2](#) and unleavened bread and unleavened cakes mixed with oil, and unleavened wafers spread with oil; you shall make them of fine wheat flour.

[EX. 29:3](#) “You shall put them in one basket, and present them in the basket along with the bull and the two rams.

[EX. 29:4](#) “Then you shall bring Aaron and his sons to the doorway of the tent of meeting and wash them with water.

[EX. 29:5](#) “You shall take the garments, and put on Aaron the tunic and the robe of the ephod and the ephod and the breastpiece, and gird him with the skillfully woven band of the ephod;

[EX. 29:6](#) and you shall set the turban on his head and put the holy crown on the turban.

[EX. 29:7](#) “Then you shall take the anointing oil and pour it on his head and anoint him.

[EX. 29:8](#) “You shall bring his sons and put tunics on them.

[EX. 29:9](#) “You shall gird them with sashes, Aaron and his sons, and bind caps on them, and they shall have the priesthood by a perpetual statute. So you shall ordain Aaron and his sons.

- The first verses of the chapter describe the materials needed for the ceremony
 - The animals and cakes and wafers are used in the second section of this chapter, so we'll set them aside for a moment
 - The washing, the oil and the clothing of the priests are the key items used in this first section
 - Moses begins with Aaron and all his sons at the doorway of the tent of meeting
 - This is the place immediately in front of the Holy Place
 - The Holy Place is the place where the priesthood served

- Any Jew could enter the grounds, but only priests could serve the Lord in the Holy Place
 - So the priests stand at the entrance of the doorway to reflect the meaning of the ceremony, as their means of entering service before God
- This chapter records God giving Moses the instructions while Moses stands with God on the top of the mountain
 - But the actual carrying out of these instructions are recorded in Leviticus 8
 - And in that chapter, Moses follows God's instructions exactly as they are recorded here
- After the priests are in the doorway, they are washed
 - This is not ordinary bathing, but a ritual washing intended to teach a point
 - The person who served God must be spiritually clean
 - And to picture God's cleansing of these men, He demands they wash physically in a public way
 - So the first step of priestly service was to be cleansed
 - Having been cleansed, they were able to move forward into service
 - But washing wasn't enough by itself
- Secondly, the priests put on the priestly garments the Lord prescribed for their service
 - The High Priest, Aaron, is clothed first, followed by the other priests
 - This clothing designated the men as priests and set them apart
 - It gave them a new identity
 - So before the men could serve the Living God, they had to assume a new identity
 - Their new identity was evidenced by their new appearance
 - And that appearance communicated their new role and calling to serve in God's house
- Finally, the High Priest was anointed with oil on his head
 - The oil was a symbolic way of demonstrating the person had entered into a position of authority and power assigned by God
 - Priests were anointed
 - Prophets were anointed
 - Kings were anointed
 - So before these men could serve in God's house, there must be an official anointing to signify that God authorized that service
 - With that authorization, the men served for a lifetime
 - The anointing was permanent
- All of these steps have parallels for believers today, and I believe they are intended to picture the way God is working in the Church today
 - First, who are the priests of today?
 - It might be tempting to make a comparison between the ceremony we see in Exodus 29 and

the establishing of Christian leaders or clergy

- But that is an age-old mistake that Jesus refers to in Revelation as the Nicolaitan heresy
- The heresy suggests that there is a Christian priesthood or clergy that are distinct or set apart from the rest of the body of Christ
- But scripture says the opposite

[1PET. 2:9](#) But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

- All believers are consecrated priests of Jesus
 - Which means the comparison we are supposed to make in this chapter are between the priesthood of Israel and the priesthood of the believer today
- Before we can serve God as priests in God's house, we must be cleansed spiritually
 - The cleansing or washing away of our sins is accomplished by faith in Jesus Christ
 - In other words, our faith is the necessary prerequisite for any form of service as priest

[HEB. 11:6](#) And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.

- And the instrument of that washing or cleansing is the Holy Spirit

[TITUS 3:5](#) He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,
[TITUS 3:6](#) whom He poured out upon us richly through Jesus Christ our Savior,

- Secondly, we must be clothed properly for service
 - And all believers are clothed by Christ, Who is our High Priest

[GAL. 3:26](#) For you are all sons of God through faith in Christ Jesus.
[GAL. 3:27](#) For all of you who were baptized into Christ have clothed yourselves with Christ.

- Our clothing creates our identity, and begin clothed in Christ means walking in His righteousness and according to His example
 - How do you think the priest carried themselves after Moses placed their priestly garb upon them?

- Can you imagine they walked a little taller, with a greater sense of burden and responsibility
- Did they think twice about how they conducted themselves around others?
- Likewise, we are called to walk differently having “put on” Christ

[ROM. 13:13](#) Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy.

[ROM. 13:14](#) But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.

- Finally, we are anointed for our service as priests by the indwelling of the Holy Spirit

[2COR. 1:21](#) Now He who establishes us with you in Christ and anointed us is God,

[2COR. 1:22](#) who also sealed us and gave us the Spirit in our hearts as a pledge.

- We have all been anointed by the Holy Spirit, which empowers us for serving the Living God in His holy place
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 - The power for our service is given to us by the Spirit
 - Our service to the Lord is not a matter of personal ability or careful planning or even effort
 - The power for service is entirely given to us by the Holy Spirit

[2TIM. 1:7](#) For God has not given us a spirit of timidity, but of power and love and discipline.

- Certainly, we must labor with the Spirit, or else we grieve Him
 - And this anointing is given to us not to make us feel important or to enflame our pride
 - Like the priests in the tabernacle, the anointing of God is intended to empower us to serve God’s people in God’s house

[1COR. 12:7](#) But to each one is given the manifestation of the Spirit for the common good.

- The gifts of the Spirit are tools we wield in service to the God
 - We have been consecrated by the Spirit, set apart to be Christ’s servants
- So by faith in Christ, we are commissioned into the priestly service of God, clothed with Christ, and empowered by Spirit
 - But before we can serve to the fullest, there are steps that must be taken to prepare us for that

service

[EX. 29:10](#) “Then you shall bring the bull before the tent of meeting, and Aaron and his sons shall lay their hands on the head of the bull.

[EX. 29:11](#) “You shall slaughter the bull before the LORD at the doorway of the tent of meeting.

[EX. 29:12](#) “You shall take some of the blood of the bull and put it on the horns of the altar with your finger; and you shall pour out all the blood at the base of the altar.

[EX. 29:13](#) “You shall take all the fat that covers the entrails and the lobe of the liver, and the two kidneys and the fat that is on them, and offer them up in smoke on the altar.

[EX. 29:14](#) “But the flesh of the bull and its hide and its refuse, you shall burn with fire outside the camp; it is a sin offering.

[EX. 29:15](#) “ You shall also take the one ram, and Aaron and his sons shall lay their hands on the head of the ram;

[EX. 29:16](#) and you shall slaughter the ram and shall take its blood and sprinkle it around on the altar.

[EX. 29:17](#) “Then you shall cut the ram into its pieces, and wash its entrails and its legs, and put them with its pieces and its head.

[EX. 29:18](#) “You shall offer up in smoke the whole ram on the altar; it is a burnt offering to the LORD: it is a soothing aroma, an offering by fire to the LORD.

[EX. 29:19](#) “Then you shall take the other ram, and Aaron and his sons shall lay their hands on the head of the ram.

[EX. 29:20](#) “You shall slaughter the ram, and take some of its blood and put it on the lobe of Aaron’s right ear and on the lobes of his sons’ right ears and on the thumbs of their right hands and on the big toes of their right feet, and sprinkle the rest of the blood around on the altar.

[EX. 29:21](#) “Then you shall take some of the blood that is on the altar and some of the anointing oil, and sprinkle it on Aaron and on his garments and on his sons and on his sons’ garments with him; so he and his garments shall be consecrated, as well as his sons and his sons’ garments with him.

- In this second section, a series of sacrifices are performed
 - A bull and two rams are sacrificed on the altar
 - Before the animals are sacrificed, the priests place their hands on the animals
 - The act symbolizes the priests transferring their sins to these innocent substitutes
 - Symbolically, the priests are demonstrating they are sinful, unworthy to serve in the capacity

of priest

- Yet the Lord has made accommodation for the priests through these sacrifices
- We know these animals weren't the means of God's forgiveness but were representative of the forgiveness God would provide in Christ
- The bull was the largest animal, so only the fat surrounding the internal organs and the liver and kidneys were offered on the fire
 - This offering was a symbolic act of public confession by the priests
 - When they placed their hands on that animal, they were indicating before God's people that they knew themselves unworthy to serve
 - The blood of the bull is used to anoint the horns of the altar
 - And the rest is poured out at the base
 - These steps picture the death that sin requires
- Bulls are used in the sacrificial system as a picture of sin condemned
 - The rest of the bull was taken outside the camp and burned as a sin offering
 - Burning outside the camp is a picture of Hell, the pit where the damned experience eternal judgment
 - So this sacrifice provides a visceral picture of the priests sending the bull to judgment in their place
- The picture created for the priesthood of believers today is one of putting away sin in our lives
 - We come into service bringing our sins with us, at least initially
 - But we called to acknowledge or confess our sins to one another

[JAMES 5:16](#) Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much.

- And in our confession, make clear we recognize we are not worthy for service by our own merit
 - We practice personal humility and transparency before God's people to restrain pride and encourage repentance
 - Then having confessed our sin, we send it outside the camp, so to speak
 - We burn it up, and set it aside

[HEB. 12:1](#) Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us,

- Then a ram is sacrificed

- The ram is used as an atoning sacrifice
 - The ram killed and the blood is used to cleanse the altar of the bull offering
 - The blood is sprinkled around the altar
 - Then the entire animal is burned on the altar
- And the rising smoke is said to be a soothing aroma, an offering to the Lord
 - The Lord's wrath is satisfied or soothed by the ram's death
 - The Lord is not soothed simply by the prospect of an animal dying
 - Moses means the Lord's wrath against the priests' sin is satisfied when the priests obediently apply the Law requirements for atonement
 - The ram is a replacement and therefore an atonement
- The picture created for the church by the second ram is that of our total personal commitment to serving the Lord
 - The priests under the Law dedicated the entire ram to the Lord to please the Lord
 - Christ has satisfied that requirement for us, as we know
 - So how do priests today perform this second sacrifice since no more sacrifice for sin is required?
 - Paul addressed this question in Romans 12

[ROM. 12:1](#) Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

- Today, we place our entire body and life on that fire and allow it to be consumed in service to the Lord
 - We hold nothing back
 - And if we do this, it will be pleasing to the Lord
- Next, a second ram is sacrificed
 - This blood of this ram is used to cleanse the priests themselves
 - Some blood is placed the priests' right right ear lobe, right thumbs, and right big toe
 - The right is the side of honor and authority
 - And each part of the body carries a symbolic significance
 - The ear meant the priest was to hear the instructions of God
 - The hand symbolized the priest discharge the duties of his role with diligence
 - And the foot because he was to walk in an upright manner in service within the tabernacle
 - Finally the blood was sprinkled on their garments to consecrate them by blood, set apart by the sacrifice
- This ram reminds priests of the church to serve in the same manner that the priests of the Law served

- The ram died to remind the priests to hear God, serve God, walk with God
 - And by that blood the priests had a visible reminder that the Lord would hold them accountable to their service
 - By the blood of the ram, these men would be called to account for the quality of their service
- And as priests today, we are held to a similar standard
 - By the blood of the Lamb of God, we have been called and commissioned to serve

[HEB. 9:13](#) For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh,

[HEB. 9:14](#) how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

- And we have been cleansed by the blood of Christ to serve the living God
 - And that service will be judged
 - And they standards are whether we listened to His word, whether we acted according to what we heard and whether we walked by His Spirit
- The last step of the sacrifice is to make an offering

[EX. 29:22](#) “You shall also take the fat from the ram and the fat tail, and the fat that covers the entrails and the lobe of the liver, and the two kidneys and the fat that is on them and the right thigh (for it is a ram of ordination),

[EX. 29:23](#) and one cake of bread and one cake of bread mixed with oil and one wafer from the basket of unleavened bread which is set before the LORD;

[EX. 29:24](#) and you shall put all these in the hands of Aaron and in the hands of his sons, and shall wave them as a wave offering before the LORD.

[EX. 29:25](#) “You shall take them from their hands, and offer them up in smoke on the altar on the burnt offering for a soothing aroma before the LORD; it is an offering by fire to the LORD.

- We need to get a good picture of what’s happening here
 - The ram is slaughtered and the fat of the animal plus the right thigh is set aside
 - In v.22 we’re told it is a ram of ordination, or a offering to recognize the Lord for the privilege of serving Him
 - The fat of the animal was most prized in the ancient world
 - It had the richest flavor and produced oil for cooking

- And the right thigh would have been the best piece of meat on the animal
- The picture is one of giving the Lord the best of the animal
- The Lord is receiving the best the priests could offer from the sacrifice they made
 - And to further signify that these things were being given up to the Lord in thanks, they are waved before the Lord
 - The scene might seem a bit humorous in our mind's eye, but the message was very serious
 - These things belong to God, and the priests acknowledge that publicly
- Mixed in a cakes, oil and unleavened bread
 - The cakes, oil and unleavened bread represent the fruit of the priest's ministry
 - The cakes (or bread) represent the spiritual nourishment the priest gave the people
 - The oil represents the anointing the priests delivered to others like prophets, kings or even later generations of priests
 - And the unleavened bread represents the sanctification the priests prompted in the life of Israel
 - The fruits (results) of their ministry is dedicated to the Lord, given back to Him to signify that their results are the Lord's work
- In our priestly work, we also give all glory to the Lord for the work we achieve
 - Did someone we make a contribution to God's people
 - Did someone learn a spiritual truth from our teaching?
 - Did we encourage or commission another believe to serve?
 - Did we further the sanctification of a believer through prayer, counseling or by living an example?
 - If so, we turn to the Lord and "wave" these things before Him in thanks for His work done through us
 - Even the great apostle Paul followed this principle, as he wrote

[1COR. 15:10](#) But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me.

[1COR. 3:6](#) I planted, Apollos watered, but God was causing the growth.

- This is our proper heart attitude as we seek to serve God's people
- Finally, the priest of Israel receive their portion in payment for their work in the tabernacle

[EX. 29:26](#) "Then you shall take the breast of Aaron's ram of ordination, and wave it as a wave offering before the LORD; and it shall be your portion.

[EX. 29:27](#) “You shall consecrate the breast of the wave offering and the thigh of the heave offering which was waved and which was offered from the ram of ordination, from the one which was for Aaron and from the one which was for his sons.

[EX. 29:28](#) “It shall be for Aaron and his sons as their portion forever from the sons of Israel, for it is a heave offering; and it shall be a heave offering from the sons of Israel from the sacrifices of their peace offerings, even their heave offering to the LORD.

[EX. 29:29](#) “The holy garments of Aaron shall be for his sons after him, that in them they may be anointed and ordained.

[EX. 29:30](#) “For seven days the one of his sons who is priest in his stead shall put them on when he enters the tent of meeting to minister in the holy place.

[EX. 29:31](#) “You shall take the ram of ordination and boil its flesh in a holy place.

[EX. 29:32](#) “Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket, at the doorway of the tent of meeting.

[EX. 29:33](#) “Thus they shall eat those things by which atonement was made at their ordination and consecration; but a layman shall not eat them, because they are holy.

[EX. 29:34](#) “If any of the flesh of ordination or any of the bread remains until morning, then you shall burn the remainder with fire; it shall not be eaten, because it is holy.

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- From that last ram that is slaughtered, the breast of the ram and the other thigh are saved for the priests to consume
 - First, the meat is taken and waved before the Lord again
 - The point is clear
 - The priests are giving the Lord thanks for this offering
 - They acknowledge it came from Him
 - Secondly, it is boiled and cannot be prepared any other way
 - Since fire has come to represent judgment, water is a sign of purity and sanctification
 - So the nourishment for God’s people is not confused with the sacrifice for sin
 - Also, some of the bread is saved for the priests as well
 - But if anything made available to the priests is not consumed immediately, it is not saved for later
 - Instead, it is burned immediately
 - The priests never get leftovers
 - The picture of our provision is clear in this example
 - As priests serving in God’s house, we expect the Lord to supply our provision

- Because we have that expectation, we can serve Him without distraction by our physical needs
- In our world, many of us will be employed, but that employment is simply another venue in which to serve the Lord
- That service is still at the heart of our purpose and desires
- And we still recognize that our provision is coming through the Lord's hand, not through our employer
- And as we receive that provision, our first responsibility is to acknowledge that provision comes from the Lord
 - We may not walk outside and wave dollars bills at the sky to signify our thankfulness
 - But there are other ways we can show that thankfulness
 - Including dedicating some portion to God's work in the church or elsewhere
- Finally, we don't rely on leftovers
 - God's provision shouldn't be hoarded in such a way that we become reliant on what we store rather than remaining reliant on the Lord's provision
- As Jesus taught

[MATT. 6:31](#) "Do not worry then, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear for clothing?'"

[MATT. 6:32](#) "For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things.

[MATT. 6:33](#) "But seek first His kingdom and His righteousness, and all these things will be added to you."

- Then the Lord tells Moses to rinse and repeat this consecration ceremony for the priests

[EX. 29:35](#) "Thus you shall do to Aaron and to his sons, according to all that I have commanded you; you shall ordain them through seven days.

[EX. 29:36](#) "Each day you shall offer a bull as a sin offering for atonement, and you shall purify the altar when you make atonement for it, and you shall anoint it to consecrate it.

[EX. 29:37](#) "For seven days you shall make atonement for the altar and consecrate it; then the altar shall be most holy, and whatever touches the altar shall be holy."

- This ceremony was to be repeated every day for seven days
 - And you think your child's high school graduation ceremony went on forever...
 - This ceremony took an entire week
 - The point was to reinforce the truth of these symbols

- For us, the repetition reminds us that our service is a daily process
 - We are called into service just for a moment
 - Paul says our calling to serve is a permanent feature of our faith

[ROM. 11:29](#) for the gifts and the calling of God are irrevocable.

[PHIL. 3:13](#) Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead,

[PHIL. 3:14](#) I press on toward the goal for the prize of the upward call of God in Christ Jesus.

[PHIL. 3:15](#) Let us therefore, as many as are perfect, have this attitude; and if in anything you have a different attitude, God will reveal that also to you;

[PHIL. 3:16](#) however, let us keep living by that same standard to which we have attained.

- Everyday we are called to confess sin, everyday we are called to hear God, everyday we are called to walk in faith
 - Everyday we serve in God's house, and our service is life long, just as the priests served for a lifetime
- Having consecrated the priests, then the Lord gives them their first daily duty

[EX. 29:38](#) "Now this is what you shall offer on the altar: two one year old lambs each day, continuously.

[EX. 29:39](#) "The one lamb you shall offer in the morning and the other lamb you shall offer at twilight;

[EX. 29:40](#) and there shall be one-tenth of an ephah of fine flour mixed with one-fourth of a hin of beaten oil, and one-fourth of a hin of wine for a drink offering with one lamb.

[EX. 29:41](#) "The other lamb you shall offer at twilight, and shall offer with it the same grain offering and the same drink offering as in the morning, for a soothing aroma, an offering by fire to the LORD.

[EX. 29:42](#) "It shall be a continual burnt offering throughout your generations at the doorway of the tent of meeting before the LORD, where I will meet with you, to speak to you there.

[EX. 29:43](#) "I will meet there with the sons of Israel, and it shall be consecrated by My glory.

[EX. 29:44](#) "I will consecrate the tent of meeting and the altar; I will also consecrate Aaron and his sons to minister as priests to Me.

[EX. 29:45](#) “ I will dwell among the sons of Israel and will be their God.

[EX. 29:46](#) “They shall know that I am the LORD their God who brought them out of the land of Egypt, that I might dwell among them; I am the LORD their God.

- This command is a part of the consecration requirement, but it is an ongoing requirement
 - The priests must perform a morning and evening sacrifice every day, everyday including sabbaths
 - The two sacrifices are of a lamb
 - The lamb is a clear picture of Christ, the Lamb of God
 - The priests can maintain their consecration to serve in the tabernacle only so long as they begin and end every day of service by picturing Christ
 - Likewise, we serve God as priests only so long as everything we do begins and ends with Christ
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[2COR. 5:15](#) and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf.

[1COR. 2:1](#) And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God.

[1COR. 2:2](#) For I determined to know nothing among you except Jesus Christ, and Him crucified.

- We preach and live the Gospel of Christ
 - We speak and teach of Christ
 - We rest in and abide in Christ
 - Like the priests of Israel in the tabernacle, our very purpose in service is found in testifying to Christ
 - Our mission is not to glorify or advance some denomination
 - We are not followers of a pastor or teacher
 - We are not advocates for a system or program or methodology
 - Our only focus and concern is advancing the glory for Christ
 - Summary of priestly service...
 - To end the night, we'll look at the last piece of tabernacle furniture in the Holy Place
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[EX. 30:1](#) “Moreover, you shall make an altar as a place for burning incense; you shall make it of acacia wood.

[EX. 30:2](#) “Its length shall be a cubit, and its width a cubit, it shall be square, and its height shall be two cubits; its horns shall be of one

piece with it.

[EX. 30:3](#) “You shall overlay it with pure gold, its top and its sides all around, and its horns; and you shall make a gold molding all around for it.

[EX. 30:4](#) “You shall make two gold rings for it under its molding; you shall make them on its two side walls — on opposite sides — and they shall be holders for poles with which to carry it.

[EX. 30:5](#) “You shall make the poles of acacia wood and overlay them with gold.

[EX. 30:6](#) “You shall put this altar in front of the veil that is near the ark of the testimony, in front of the mercy seat that is over the ark of the testimony, where I will meet with you.

[EX. 30:7](#) “Aaron shall burn fragrant incense on it; he shall burn it every morning when he trims the lamps.

[EX. 30:8](#) “When Aaron trims the lamps at twilight, he shall burn incense. There shall be perpetual incense before the LORD throughout your generations.

[EX. 30:9](#) “You shall not offer any strange incense on this altar, or burnt offering or meal offering; and you shall not pour out a drink offering on it.

[EX. 30:10](#) “Aaron shall make atonement on its horns once a year; he shall make atonement on it with the blood of the sin offering of atonement once a year throughout your generations. It is most holy to the LORD.”

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- The altar of incense is constructed in a similar fashion as the other items in the Holy Place
 - It's word overlaid with gold
 - It was 3 ft high and 18 inches square carried by poles
 - It was positioned in the Holy Place immediately outside the Holy of Holies, next to the veil
 - Like the altar, it had horns protruding from its corners
 - There was a set of coals ever burning in this altar, which were taken from the altar outside
 - The coals were used to burn incense, fragrant substances
 - Once a year, the coals were taken into the Holy of Holies to burn incense in that place
 - This piece of furniture is one of the clearest illustrations of Christ in the whole tabernacle
 - It relates directly to the priests duty to serve the people
 - The High Priest would burn incense in this altar twice every day
 - The smoke would find it's way into the Holy of Holies where the glory of God resided
 - The point was that the High Priest brought the needs of the people of Israel into the Holy Place

- Then when he lit the incense, the smoke took those needs into the Holy of Holies before the Lord
- The HP was seen as representing the people to God in a daily way
- Since Jesus is our High Priest, we can see the picture easily
 - Jesus has taken His place in the tabernacle in Heaven
 - And He lives to bring intercession for all God's people
 - And this intercession is made possible by the work of Christ on the altar
 - Just as the fire of the altar of incense couldn't have been lit without the fire of the sacrifice on the brass altar
 - Likewise, Jesus could never have acted as our intercessor before the Father were it not for His atoning work on the cross
 - And the position of the altar nearest the ark reflects Jesus' unique position near the Father
 - In fact, when Jesus ascended the veil was removed altogether
- Finally, notice that this altar will never have other types of offerings made upon it
 - No meat sacrifices, no drink offerings, nothing except incense
 - Further proof that once Jesus had died and then ascended into the Holy Place of Heaven, no more sacrifice or offering is needed
 - Christ's sacrifice was sufficient
 - And so now the only thing at the altar is incense, which symbolize the prayer of the saints according to Revelation

[EX. 30:11](#) The LORD also spoke to Moses, saying,

[EX. 30:12](#) "When you take a census of the sons of Israel to number them, then each one of them shall give a ransom for himself to the LORD, when you number them, so that there will be no plague among them when you number them.

[EX. 30:13](#) "This is what everyone who is numbered shall give: half a shekel according to the shekel of the sanctuary (the shekel is twenty gerahs), half a shekel as a contribution to the LORD.

[EX. 30:14](#) "Everyone who is numbered, from twenty years old and over, shall give the contribution to the LORD.

[EX. 30:15](#) "The rich shall not pay more and the poor shall not pay less than the half shekel, when you give the contribution to the LORD to make atonement for yourselves.

[EX. 30:16](#) "You shall take the atonement money from the sons of Israel and shall give it for the service of the tent of meeting, that it may be a memorial for the sons of Israel before the LORD, to make atonement for yourselves."

- God's instructions on the construction of the tabernacle began with a collection from the people, and now it comes to an end with a maintenance tax
 - Anytime the people of Israel were counted in a census, then a tax would be collected at the same time for the maintenance of the temple
 - God didn't stipulate how often to collect it, but in time it became a yearly "temple tax"
 - The amount was very modest amount of money, something anyone could afford
 - The collection is called atonement money, because it went to the upkeep of the tabernacle
 - And the whole purpose of the tabernacle was to make restitution for the sins of the people
 - So they were giving to make possible their own atonement
 - The giving was connected to a census to make clear that God's people are counted by way of atonement
 - We are not counted among God's people unless we have a personal stake in the atonement God make available in Christ, Who is our tabernacle
 - The picture is not one of participating in our own atonement
 - Instead, it is one of each person identifying themselves with the people of God through a token
 - Today we have a token we offer the Lord as well
 - We make out confession of faith to be counted among God's people
 - We are not creating our atonement through our confession
 - But we are counted among the people because of that token or gesture
- Finally, the last piece of tabernacle furniture

[EX. 30:17](#) The LORD spoke to Moses, saying,

[EX. 30:18](#) "You shall also make a laver of bronze, with its base of bronze, for washing; and you shall put it between the tent of meeting and the altar, and you shall put water in it.

[EX. 30:19](#) "Aaron and his sons shall wash their hands and their feet from it;

[EX. 30:20](#) when they enter the tent of meeting, they shall wash with water, so that they will not die; or when they approach the altar to minister, by offering up in smoke a fire sacrifice to the LORD.

[EX. 30:21](#) "So they shall wash their hands and their feet, so that they will not die; and it shall be a perpetual statute for them, for Aaron and his descendants throughout their generations."

- The seventh and final furniture item is the bronze laver
 - Once again, this item is connected to the priestly service
 - The basin was brass or bronze, and had a base to raise the basin above the ground

- It was placed between the altar and the entrance to the tent of meeting
- The overall design of the laver wasn't provided in the scripture, but Moses must have seen the pattern on the mountain
- The priests wash at this laver before they serve in the various stations of their ministry
 - In v.19 we see that they washed from the water in the basin, but they didn't place their body in the laver
 - The water is removed somehow and then they wash
- The washing was a requirement before service or else they would be penalized with their life
 - The high standard helps cement the picture created by the laver
 - It is a picture of sanctification
- As we've seen clearly, the priesthood of Israel is actually a picture of the New Testament believer
 - And the laver completes that picture
 - The washing of the water is the means of cleansing the priests ritually of sin
 - And that ritual pictures the literal washing of our bodies from sin through the sanctification made possible by the Spirit
 - And the Spirit accomplishes this work by means of God's word, Who is Christ
 - So once again this item of furniture is picturing the work of Christ
 - As Paul taught:

[EPH. 5:25B](#) ...Christ also loved the church and gave Himself up for her,
[EPH. 5:26](#) so that He might sanctify her, having cleansed her by the
 washing of water with the word,
[EPH. 5:27](#) that He might present to Himself the church in all her glory,
 having no spot or wrinkle or any such thing; but that she would be
 holy and blameless.

- And how does sanctification happen in the believer's life?
 - The principle method of sanctifying the believer is through service
 - Just as the priests washed regularly as a part of their service in the tabernacle, so do believers "wash" regularly in the Spirit when they serve in God's house
 - The believer can't mature if we "outsource sanctification" by allowing others outside the church to perform the services we are supposed to perform as priests
- As we conclude our look at the tabernacle, we find an interesting visual pattern created by the placement of the furniture
 - The physical placement of the furniture points to Christ
 - The altar and the laver and the ark of the covenant are all in perfect alignment East to West
 - While about one third of the way from one end of this line, we find the lamp stand and table of shewbread standing opposite one another in a line running North to South

- If we connect all seven pieces of furniture with lines, the result is a cross
 - The furniture items themselves are arranged to prefigure the cross of Christ
 - Further evidence that the tabernacle is a picture of Christ's sacrifice