

# THE BRAZEN ALTAR: JUSTIFICATION

[BIBLE TEXT](#): [Exodus 27:1-8](#); [38:1-7](#); [40:28-32](#); [Leviticus 6:1-7](#); [7:1-7](#)

LESSON 72 Senior Course

MEMORY VERSE: "If we confess our sins, he is faithful and Just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

## [BIBLE TEXT in King James Version](#)

### Exodus 27:1-8

<sup>1</sup> And thou shalt make an altar *of* shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof *shall be* three cubits.

<sup>2</sup> And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

<sup>3</sup> And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make *of* brass.

<sup>4</sup> And thou shalt make for it a grate of network *of* brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

<sup>5</sup> And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

<sup>6</sup> And thou shalt make staves for the altar, staves *of* shittim wood, and overlay them with brass.

<sup>7</sup> And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

<sup>8</sup> Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make *it*.

### Exodus 38:1-7

<sup>1</sup> And he made the altar of burnt offering *of* shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it*

## [BIBLE REFERENCES](#)

### I The Brazen Altar in the Tabernacle Court

1 Moses was given detailed instructions for the construction of the brazen altar, Exodus 27:1-8;

**Hebrews 8:5** <sup>5</sup> Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

**1 Chronicles 28:11-12** <sup>11</sup> Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, <sup>12</sup> And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:

**1 Chronicles 28:19** <sup>19</sup> All *this*, said David, the LORD made me understand in writing by *his* hand upon me, *even* all the works of this pattern.

**Acts 7:44** <sup>44</sup> Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

2 The work was done strictly according to God's directions.

Exodus 38:1-7;

**John 14:23** <sup>23</sup> Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

**1 Samuel 15:22** <sup>22</sup> And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

**James 1:25** <sup>25</sup> But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

3 The altar was so placed that all who entered the Tabernacle passed it, Exodus 40:28, 29;

**John 10:9** <sup>9</sup> I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

**Acts 4:12** <sup>12</sup> Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

4 The laver was placed between the altar and the Tabernacle proper, Exodus 40:30-32

### II The Brazen Altar a Type of Justification

1 Transgressions by man against man are also against God, Leviticus 6:1, 2;

**Leviticus 5:19** <sup>19</sup> *It is* a trespass offering: he hath certainly trespassed against the LORD.

2 The guilty person must bring a trespass offering to gain God's favor, Leviticus 6:2-6;

**Leviticus 5:5-6** <sup>5</sup> And it shall be, when he shall be guilty in one of these *things*, that he shall confess that he hath sinned in that *thing*:

<sup>6</sup> And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

**Leviticus 5:16** <sup>16</sup> And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

**Ezra 10:19** <sup>19</sup> And they gave their hands that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for

was foursquare; and three cubits the height thereof.

<sup>2</sup> And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

<sup>3</sup> And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the fleshhooks, and the firepans: all the vessels thereof made he *of* brass.

<sup>4</sup> And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.

<sup>5</sup> And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

<sup>6</sup> And he made the staves *of* shittim wood, and overlaid them with brass.

<sup>7</sup> And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

**Exodus 40:28-32** <sup>28</sup> And he set up the hanging *at* the door of the tabernacle.

<sup>29</sup> And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.

<sup>30</sup> And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

<sup>31</sup> And Moses and Aaron and his sons washed their hands and their feet thereat:

<sup>32</sup> When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

their trespass.

**Colossians 1:14** <sup>14</sup> In whom we have redemption through his blood, *even* the forgiveness of sins:

**Romans 5:6** <sup>6</sup> For when we were yet without strength, in due time Christ died for the ungodly.

**1 Peter 3:18** <sup>18</sup> For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

**Galatians 3:13** <sup>13</sup> Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

**Hebrews 2:9** <sup>9</sup> But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

3 A penitent also had to make restitution to reimburse the person whom he had wronged, Leviticus 6:5;

**Ezekiel 33:15** <sup>15</sup> *If* the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

4 To be acceptable, an offering must be without blemish, Leviticus 6:6;

**Isaiah 53:3-7** <sup>3</sup> He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

<sup>4</sup> Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

<sup>5</sup> But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

<sup>6</sup> All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

<sup>7</sup> He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

**2 Corinthians 5:21** <sup>21</sup> For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

**1 Peter 1:18-19** <sup>18</sup> Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers; <sup>19</sup> But with the precious blood of Christ, as of a lamb without blemish and without spot:

5 The blood was sprinkled upon the brazen altar and certain parts burned thereon, Leviticus 7:1-5

6 The balance of the animal was eaten by the priests in the Holy Place. Leviticus 7:6

7 Through the presentation of the sacrifice, faith, repentance, and restitution on the part of the transgressor, together with the sprinkling of blood by the priest, the transgressor's guilt was pardoned, Leviticus 6:7;

**Romans 5:9** <sup>9</sup> Much more then, being now justified by his blood, we shall be saved from wrath through him.

**1 John 3:5** <sup>5</sup> And ye know that he was manifested to take away our sins; and in him is no sin.

## **NOTES:**

### **Where God Met Man**

In our previous lesson we saw the wonderful plan and orderliness of design in which the Tabernacle was built. We observed, in a general way, the truths typified there; that it pictured the three great Christian experiences: Justification by Faith, Sanctification, and the Baptism of the Holy Ghost. It is our purpose now to study these great types in detail.

Since the Tabernacle represents man's approach to God and God's presence with man, we see that the court is a type of conviction for sin. No one came to the Tabernacle unless he first came to seek God for pardon. God's presence dwelt in those holy precincts and no one could enter but those whom God appointed to

## Leviticus 6:1-7

<sup>1</sup> And the LORD spake unto Moses, saying,

<sup>2</sup> If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

<sup>3</sup> Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

<sup>4</sup> Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

<sup>5</sup> Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass offering.

<sup>6</sup> And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:

<sup>7</sup> And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

## Leviticus 7:1-7

<sup>1</sup> Likewise this *is* the law of the trespass offering: it *is* most holy.

<sup>2</sup> In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

<sup>3</sup> And he shall offer of it all the fat thereof; the rump, and the fat that

the ministering duties in the Tabernacle worship. Israel camped in designated places with the Tabernacle in the center. This made it accessible to all, but because of God's presence it was held in the highest reverence. Only the sincere worshiper or sin-burdened penitent could approach it, because of the fear of the sudden judgment certain to come upon any others who trespassed.

The Hebrews of Moses' day were not ready for such a clear statement about the nature and worship of God as Jesus gave to the woman at the well of Sychar (**John 4:21-24** <sup>21</sup> Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. <sup>22</sup> Ye worship ye know not what: we know what we worship: for salvation is of the Jews. <sup>23</sup> But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. <sup>24</sup> God is a Spirit: and they that worship him must worship him in spirit and in truth.). God had to lead mankind step by step to make him comprehend His plan. The giving of the Law with the establishment of the Tabernacle worship was a step to lead men to God, and Israel was God's instrument whereby His will was to be made known to the world at large.

### The Fulfillment of the Types

The Tabernacle, we can then see, was designed to symbolize many great Gospel truths, some of which the Israelites could grasp in their early day, but others were reserved for later times and places. How thankful we should be that we are privileged to live in the dispensation when God has given so great a measure of His blessings to men! No longer need we stand outside the court while another goes into the Holy of Holies to intercede for us! We can now enter for ourselves and enjoy the communion of direct association with God. The Holy Spirit can now make our hearts His temple and dwell in us, instead of only dwelling with us (**John 14:16-18** <sup>16</sup> And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; <sup>17</sup> *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. <sup>18</sup> I will not leave you comfortless: I will come to you).

The sinner, feeling his guilt of sin, approached God by coming to the entrance of the Tabernacle court. He brought an offering for his sin, because no matter how eager he might be to receive all that God had for him he could not obtain the blessings provided through the Holy Place, or the Holy of Holies, until he had first come to the outer court and to the altar of burnt offering. Its position in the court shows that man has no access to God except as a sinner justified by the Blood of Christ.

God gave instructions for many different types of sacrifices, each one designed to meet a particular need and fill a definite place; but Jesus, as the Perfect Sacrifice, fulfilled them all. The old worship was a step to this perfect and complete Sacrifice; and the worshiper looked forward in faith to the time when the sacrifice should be made, but we look back in faith to its having been already made.

### How the Altar Was Built

The altar was hollow, being made with boards covered with brass. It was about 7<sup>1</sup>/<sub>2</sub> feet square and 4<sup>1</sup>/<sub>2</sub> feet high. The fire upon it was miraculously kindled and never went out, being kept burning by the priests who placed fresh wood on it as needed (**Leviticus 9:24** <sup>24</sup> And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces). At each of the four corners was a horn about which some have given various opinions. The Psalmist alludes to them as being for the purpose of securing the sacrifice (**Psalms 118:27** <sup>27</sup> God is the LORD, which hath shewed us light: bind the sacrifice with cords, *even*

covereth the inwards,

<sup>4</sup> And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away:

<sup>5</sup> And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass offering.

<sup>6</sup> Every male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy.

<sup>7</sup> As the sin offering *is*, so *is* the trespass offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

unto the horns of the altar). They perhaps added to the ornamentation of the altar also. In Scripture we read of some who "caught hold" of these horns as they pled with God when in great distress of soul. The altar was, by practice, a place of refuge when vengeance overtook a person who had unintentionally injured another. But the willful murderer sought refuge there in vain, for by God's express command he might be dragged to justice.

### **The Purpose of the Trespass Offering**

Offerings had been made from the beginning. Abel's offering was pleasing to God; and we can therefore assume that he had been instructed as to the correct offering. The only change ever made was when the Tabernacle worship was inaugurated. Noah, Abraham, and Job offered sacrifices to God. And by their faith in God they received answers, their lives testifying that they pleased God.

The trespass offering demonstrated the great and solemn fact of God's perfect holiness and was an acknowledgment that man was destitute of it. It revealed the fact that the offerer deserved the penalty of death and that a substitute must die for him to satisfy justice or he would be lost. The careful selection of the sacrifice showed that there was an exacting plan and that the offering must be acceptable to God to fulfill His demands. And as we carefully examine God's Word and see His will for us we realize that we can come with no less — even though we are no longer required to bring sacrifices of the Old Testament, since the Lamb of God has poured out His life's Blood for our pardon and redemption.

### **Restitution — Then and Now**

One additional condition had to be met by the person who had committed a trespass. He had to make restitution for the wrong he had done to God or man. He also must add a percentage of the value of the object to compensate for losses sustained during the time between his sinful act and his restitution. Restitution is still another Biblical truth that people try to avoid today.

### **In Our Stead**

This trespass offering serves as a solemn proclamation to Jew and Gentile that every man is deeply guilty before God and never can approach Him or secure His favor except by the Blood. "Blood!" is the perpetual and exacting cry of the Law against every violator of its precepts; and until that cry is hushed and that demand satisfied no one can see the face of God and live.

In bringing the sacrifice, the person acknowledged it as his own; that he brought it for his sins; that he was worthy of death; and that he entreated God to accept the life of the innocent animal instead of his own. Again we point out that all this must have had respect in one way or another (through the instrumentality of faith) to Him whose life would eventually be sacrificed for sin.

The blood was sprinkled upon the altar, atonement being made in that act. The Law demanded that a life be given to redeem another life; therefore it was necessary that someone be found to die for man. One sinner could not die for another, because he was already under the penalty of death for his own sins. Consequently, there was only One who could fulfill all God's requirements. That One was Jesus, because He alone was free from sin. The sacrifice of a dumb animal could have had no virtue whatsoever but for the fact that it symbolized the coming Lamb of God who gave His life as a ransom for many.



This is known as the doctrine of substitution, against which many people revolt. Some dispute its possibility and some quibble at the justice of it. But God's thoughts are not our thoughts. There are many fields of contemplation into which man has not yet looked and many principles of justice which he has not yet fathomed; and why should we set up the poor deductions of our weak reason against the revelations of an economy as deep and broad as the mind of God?

#### **"Whosoever Will"**

There is another fact to be noticed with regard to this offering, and that is the perfect freedom with which the "whosoever will" could avail himself of its benefits. It was confined to no special time: "Now is the day of salvation." It was as free at one season as at another and could be resorted to whenever anyone felt the need of it.

If the penitent could not bring the lamb when specified, doves or pigeons would be just as acceptable. And since the birds were wild, the lack of means did not excuse anyone from bringing the offering. All that a man needed was the consent and determination of his own heart — the motion of his own voluntary will. This was not accidental. It was meant to set forth a great Gospel truth, the universal call to repentance.

#### **If a Previously Justified Person Disobeyed God**

If one of the people transgressed against the laws of God after becoming subject to those laws, it was necessary for him to bring another trespass offering and seek forgiveness for those sins. Here is another Scriptural denunciation of the popular doctrine of "eternal security" for the believer. If a person trespassed against God or man he had to bring another offering and seek again forgiveness before he was allowed to have any part with God's people or to worship God in His Tabernacle.

#### **The Morning and Evening Sacrifices**

For the benefit of the Israelites God also ordained a law of burnt offerings. This law included two offerings to be burned each day, morning and evening, as well as special offerings for the Sabbath days and other days of holy convocation, such as the Day of Atonement. They were also to serve their purpose in times of special crises when the Israelites felt their need of drawing nearer to God, as a nation or as individuals.

Israel forsook the true worship many times and at least once turned so far from the true spirit of faith and penitence that God pronounced the sacrifices an abomination to Him. But as long as they continued in the true worship they were to offer these burnt offerings as a continual memorial of the coming Seed that Satan would bruise (**Genesis 3:15** <sup>15</sup> And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel), and the offerings would be acceptable to God.

These offerings did not atone for the transgressions of the individual, but typified the blessings of the over-all provisions of the atonement: the daily washing of the Blood on our hearts, healing for our bodies, the needs of constant cleansing, and immediate help at times of stress or danger. But for the forgiveness of his transgressions a sinner or a backslider must bring his own trespass offering.

It is wonderful to see how significantly every detail of the sacrificial law was fulfilled in Christ. He died on Calvary to fulfill all these offerings, being nailed to the cross at the time of the morning sacrifice and finally giving up His life at the time the evening sacrifice was being killed. The Israelites assembled outside

#### **QUESTIONS**

- 1 Where, in relation to the Tabernacle, was the brazen altar placed?
- 2 What was its size and how was it constructed?
- 3 What other object was in close relation to it?
- 4 Why were the trespass offerings important?
- 5 To what did all the offerings point?
- 6 What did the court typify?
- 7 What Christian experience did the penitent receive when he came to the brazen altar with his sacrifice?
- 8 What was necessary in the heart of the penitent when he came?
- 9 How was atonement made?

10 Read Isaiah 1:2-20 and decide why the offerings mentioned were not acceptable.

the court to worship when each of these burnt offerings was killed and in fulfillment of that we assemble together in the house of God to worship the God of Heaven who sent the perfect Lamb to die for us.

Through all this we can see a little bit of God's love and concern for a fallen race. How marvelous are His ways! How thorough are His plans! How all-inclusive are His ordinances, especially when they are directed toward the needs of the never-dying soul of man! "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Psalm 51:17).