

Exod 05-01-09b

Let's pick up our study now looking at the furniture and the arrangement of the articles in the tabernacle area. We have entered through the curtains, looked at and passed the altar of sacrifice and now the brass laver which represents the necessity, the requirement for priests to be regularly cleansed, regularly sanctified and of course we recognize this in passages such as Psalm 51 and 1 John 1 that talk about the blood of Jesus Christ cleansing us from all sin, the washing of water and the renewing of the Holy Spirit through the Word of God that takes place, it is not just confession, it is not just acknowledgement of our sin but it is walking in the light, remaining in the light as God dwells in light. That is where we have fellowship, that is where we maintain our sanctification.

There are three aspects to our sanctification. At the point of salvation, we are set apart by God, we are separated from the unclean world, we are transferred from darkness to light, from the kingdom of darkness to the kingdom of light. We are purchased out of the slave market of sin, we are redeemed with a precious price, the blood of Christ himself and we are forever transferred.

It is characterized as a new birth. Jesus tells Nicodemus, you must be born again. Birth is a once for all event.

Once you are born, you can't be unborn. Once you are given as a gift, children are a gift from the Lord, the fruit of the womb is his reward. Once parents receive the gift of a child, that child is theirs forever after.

A lot of things may happen but you never cease to be the child of your parents. They may disown you, you may disown them, a lot of things may take place but the fact of your birth, your genesis from your biological parents is an undeniable fact. Spiritually speaking, the child of God may be estranged from God, may go far from God, may have no relationship particularly in our modern society but it has ever been the case that there are times when children are separated from their biological parents.

You have people raised by Indians, you have people who get adopted, you have people who are, they used to have a whole choir, the Korean Orphan Choir, whose parents were victims of the Korean War and Burl Ives made some recordings with the Korean Orphan Choir. It's hard for me, I listen to that record now and these sweet little angelic child voices but those are old people now, those people who sang in that choir have families of their own and have all scattered to the winds, most of them are probably here in the United States now but the fact remains that regardless of what may transpire in terms of where you live or who raises you or what you choose or what your parents choose, the fact of your biological birth is an inalienable fact, the fact that you live and exist means that that process took place and the child of God is born into God's family. We are not only born into His family but we are adopted as sons, both things take place.

We have a biological birth in the spiritual sense if you will, we have a regeneration by the Holy Spirit that generates us as spiritual creatures and we have an adoption, we are doubly secured to God. Whether or not we avail ourselves of that, whether we remain in God's household is up to us. But we have this positional sanctification, Hebrews chapter 10 verse 10 by the will of God we have been sanctified through the offering of the body of Jesus Christ once and for all.

Verse 14 of that same chapter, Hebrews 10 verse 14, for by one offering He has perfected forever those who are being sanctified. Hebrews 13 verse 12, therefore Jesus also that He might sanctify the people with His own blood suffered outside the gate. This is our position in Christ, it is inalienable, it is unchangeable, it is irrevocable, you cannot revoke your birth.

And that is why God uses new birth as a picture of our relationship with Him because there is no such thing as loss of salvation. Whatever spark of positive volition that a person has at any point in their life, God claims that person as His own and it is irrevocable. You may not avail yourself of the benefits but that transaction has taken place and we belong to God at that point.

Positional sanctification, positional separation. We are also being progressively sanctified. These are the three Ps of sanctification, positional, progressive.

This is our daily sanctification, this is where we walk ourselves over to the labor, we partake of that cleansing water, we wash the stains of passing through this world, we wash off whatever defilement clings to us. John 17, 17 when Jesus is praying to the Father, He says, Sanctify them by your truth, your word is truth. This is the water of the word of God that we cleanse ourselves in.

When we have impure thoughts, when we have impure motives, when we partake of impure priorities, sinful attitudes, sinful decisions, sinful thought processes, we can wallow in self-pity, we can wallow in guilt, we can wallow in bitterness against others, we can let our mind run on stuff it shouldn't run on and it pollutes us. It sprays a lot of impurity all around in our soul. How do you wash the walls? How do you mop up the floor? It's not just a matter of going to God and saying, Lord, I know I have a sinful attitude.

You've got to get the water in there. You've got to run the promises, principles and doctrines of the word of God through your mind. It is not a matter of simply turning away from sin.

It is a matter of turning toward God by concentration on His word. What is the antidote when we have temptation? What is the antidote when we have worry? What is the antidote when we have fear? What is the antidote when we have a sinful attitude toward others? Our mind keeps returning to something bad and we know it's bad. It's like a dog digging up an old nasty carcass.

Our dogs up there in Rogers County used to find an old dead possum or a dead coon or a dead squirrel or something and not only become fascinated with it and drag it around, but after it had started to really get ripe, they would roll over and dig their shoulders into it. To them, it's

like perfume. I guess they thought that made them smell good.

And just the nastiest odiferation coming out of that corpse, carcass, or they would find some other kind of awful or smelly type of thing. And what we consider to smell sweet, dog shampoo, perfume, to them is horrible. And what smells terrible to us, to them, that's just dog heaven.

That's kennel number five or whatever to them. Well, how do we cleanse ourselves? How do we get the stink and the stench of death out of our soul, out of our thinking? It's not just saying, I don't want this here anymore. Let me create a nice vacuum in my mind.

We have to replace it. We have to run that water through it. Many times we have to make a conscious effort to just start running.

This is the value of memorization. This is the value of meditation on God's Word. Remember, we've often quoted Psalm 1, 1, and 2. Blessed is the man that walks not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful.

But his delight is in the law of the Lord, and in that law he meditates. The word translated meditate there in Hebrew means to murmur, to mutter, to say under one's breath, so to speak. It's translated meditate, but it means you're speaking it to yourself.

You're voicing it. It's some sort of mumbling or muttering or saying of something under one's breath. I used to watch midshipmen going up the tower for the 30-foot drop.

You climb a ladder, and this is supposedly what you would have to do if a destroyer is sinking. The bridge of a destroyer ostensibly is 34 feet above water level, so you should be able to jump safely from a height of 34 feet into water. Well, 34 feet doesn't seem like that much when you say it, or even when you look up at it.

But when you climb up to it, and you're standing there, plus if your eyeballs are six feet above, now it's 40 feet from where you're looking down to the surface of the water, and it's impressive. Well, I would see a lot of people going up there, and they were muttering under their breath. I'm not afraid.

I'm not afraid. I'm going to do this. I'm going to do this.

The other guy did it. I can do it. You talk yourself through.

You see athletes before they get ready to do a high jump or whatever, you can see them talking to themselves. They're psyching themselves up. They're putting thoughts into their mind in a very physical way.

They're actually saying them out loud. You see guys muttering to themselves as they're trying to do something, trying to remember when the bullets are flying and so on, duck and cover, duck and cover, whatever it is you're trying to say to yourself so you don't forget it. That's the Word in Psalm 1 too.

In that law, he is saying it to himself day and night, repeating it to himself, reminding himself of it day and night. It's not just like thinking some deep monk type of thoughts, you know, the monk sitting around breeding his peas or whatever saying, oh, isn't the Lord holy? This is something practical. This is something that in the face of distraction and adversity, you say out loud to yourself so you don't forget it.

We are cleansed progressively. Our daily sanctification has two parts. We claim God's forgiveness for where we mess up.

Jesus pictured that in washing the disciples' feet in the upper room. As I have done for you, so you should do for each other. People sin against us all the time.

People cause us problems. People wrong us. People lack appreciation for us.

People intentionally and unintentionally sin against us. And we intentionally and unintentionally sin against others all the time. What is the lubrication? What is the grease that keeps the body of Christ functioning without friction and without division? It's forgiveness.

It's the action of the Holy Spirit shedding abroad love instead of retribution. Forgiveness and long suffering instead of bitterness. What is it that divides the body of Christ and believers within the body of Christ? A root of bitterness springing up.

And what does Paul say about the root of bitterness? What does it do? By which many are defiled. Defiled. Root of bitterness will defile.

Our progressive sanctification, our daily cleansing and separation is a matter of muttering the Word of God to ourselves, washing ourselves with that water so that we are walking in the light and we are cleansed by the blood of Christ on an ongoing basis. Progressive sanctification. 2 Timothy 2.19 The solid foundation of God stands having this sealed.

The Lord knows those who are His. Let everyone who names the name of Christ depart from iniquity. This is a decision we make.

We're in iniquity. This reminds me of all of the return to me calls in the Old Testament where God says, return to me, O house of Israel. Come back.

Come back. You cannot have departed something unless you were in it, right? You can't have left God and be called to return unless you were with God. The lost sheep was lost from not being lost.

He's not a wild sheep that is being rounded up and added to the flock. He was in the flock. He left the flock.

He's called to come back. He is rescued by the shepherd. In the same way, when it says, let everyone who names the name of Christ depart from iniquity, what does that imply? We're in iniquity and we need to leave it.

It doesn't say, let everyone who names the name of Christ eschew iniquity. Never come near iniquity. It would be ideal if we could do that.

But we find ourselves in it. As you're stepping back from one, you step into another. And some of our sins are intentional and some of them are unintentional.

But just moving through our world, you innocently try to get the weather on TV and there's this nasty advertisement. You try to watch something you think is innocuous and all of a sudden you have people talking about horrible things or depicting horrible things. You're in the doctor's office, not the dentist's office, but the doctor's office.

And you open up a magazine and here's some unclean thing staring at you out of the pages of it that you didn't anticipate, didn't see, and you're defiled. You move through the unclean world and our defiled, debased culture and it rubs off. It's in you.

You can't help it. An Israelite could be walking through the camp and somebody could wing a dead fish out the door and they're ritually unclean. They've been hit with that which is dead.

They've touched it. You're holding your grandpa in your arms and he dies. You're defiled.

You're unclean until evening. And you didn't do anything wrong. We're not going to comfort the dying.

We're going to stay outside the tent. How do we bury him? You can't bury him without touching him. You can't prepare his body without touching him.

But you're rendered ceremonially unclean. It is a necessity. It is an inevitability that we are going to come in contact with iniquity.

We are conceived in iniquity. We're born in sin. It is in us and around us and we require regular cleansing.

Why do you think Ezra and Jeremiah and many of the prophets confessed to God the sins of the nation? Because they recognized that they lived in a fallen, depraved civilization and they confessed it to God. We can do the same thing. Can't think of anything you've done wrong because you're hewing so closely to the straight and narrow? Confess the sins of the nation.

You'll never run out. You can pray until you're blue in the face and pass out. You'll never run out of things to confess about our nation.

The solid foundation of God stands. The Lord knows those who are His. Let everyone who names the name of Christ depart from iniquity.

2 Timothy 2.19 The next verse says, In a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor. If anyone cleanses himself from the latter, from the previous list of iniquities, he will be a vessel for honor,

sanctified and useful for the master, prepared for every good work. If anyone cleanses himself from these iniquities, he will be a vessel for honor.

All of the dead seas of ink that have been spilt about the vessels of honor and dishonor in Romans chapter 9, the very same apostle says, A man can cleanse himself and be a vessel for honor. We choose whether we are a vessel of honor or a vessel of dishonor. Whether we are for noble use or dishonorable use.

If anyone cleanses himself, he will be a vessel for honor, sanctified, useful for the master, prepared for every good work. Cleanse your hands, you sinners. That's what the Bible says to us.

2 Peter 3.18 Grow in grace and knowledge of our Lord and Savior Jesus Christ. This is the sanctification of the word of God. Grow in knowledge.

The third category, we have positional sanctification, progressive sanctification and then we have perfected sanctification or ultimate sanctification. This will come when we are resurrected at the rapture. Ephesians 5.27 Jesus is going to come back that he might present to himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.

We will be sown in corruption, we will be raised incorruptible. As Paul tells us, we will be conformed to the image of Christ. Romans 8.29 Whom he foreknew, he also predestined to be conformed to the image of his Son, so that he might be the firstborn among many brethren.

We will be like him. 1 John 3.2 Beloved, now we are children of God. It has not yet been revealed what we shall be, but we know that when he is revealed, when is that? For us, the revelation is the rapture.

When he is revealed, we shall be like him. We shall see him as he is. Ultimate Sanctification What are the means of our sanctification? We've already talked about the sacrifice of Christ, the blood of Christ, the ransom.

It's interesting to me that you have the sockets in which the boards of the tabernacle rest to hold up the whole thing. What are they made of? Silver. Silver speaks of ransom.

Thirty pieces of silver, the price of ransom. The shekels of silver that were over and above the Levites standing in for the firstborn of Israel. The curtain in front of the holy place, what is it suspended from? A silver bar that goes across those five pillars.

Silver bar at the top, silver sockets at the bottom. From top to bottom, it is all about redemption. It is all about sanctification through the work of Christ.

How do we maintain? How do we become partakers of that holiness? Hebrews chapter 12 and verse 10. God chastens us. The author of Hebrews in chapter 12 is talking about our earthly

parents.

They indeed for a few days chastened us as seemed best to them. But He, God, chastens us for our profit so that we may be partakers of His holiness. The purpose of chastisement is to make us partakers of holiness, sanctification.

It is based on the blood of Christ. Hebrews 13, 12. Jesus also that He might sanctify the people with His own blood suffered outside the gate.

Second Thessalonians 2.13. We are bound to give thanks to God always for you, brethren, beloved by the Lord, because God from the beginning chose you for deliverance through sanctification by the Spirit and belief in the truth. Our sanctification, again, Second Thessalonians 2.13 is through sanctification by the Spirit and belief in the truth. That is the avenue of deliverance that verse tells us.

God chose us for deliverance by means of sanctification. And that sanctification, through the Spirit and belief in the truth. Peter says the same thing over in 1 Peter 1, 2. Sanctification of the Spirit with a view toward obedience and sprinkling of the blood of Jesus Christ.

All of these things are interwoven in our sanctification. It is our decision. It is our choice whether or not we partake of that sanctification.

Second Corinthians 7.1 Therefore, having these promises, beloved, let us cleanse ourselves. Brethren, having these promises, beloved, having these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness, or sanctification, in the fear of God. Perfecting sanctification, making complete sanctification in the fear of God.

That is the labor. What's on the other side of the labor? You enter through the curtains hanging on that silver rod, those curtains that have the same colors as the tent over the tabernacle, the blue, the purple, the scarlet, the white, representing the character of Christ, the nature of Christ, the work and offices of Christ. Entering through that curtain, you come in, you look to your left, and you have the golden lampstand that we covered last time.

It is hammered of one piece. The Levitical priesthood is to be of a piece, of a single, unified nature. Those 22 decorations reminding us that it represents priesthood, the Levitical priesthood in the near term, and our priesthood in the far term.

What does the lampstand do? Hammered out of 90 pounds of solid gold, what does it do? Its sole purpose is to hold up those seven lamps. Unfortunate that in years past it's been called the golden candlestick. They are not candles.

They are lamps. What's the difference in a candle and a lamp? We covered this once before. What's the difference in a candle and a lamp? We covered this when we looked at the first couple of chapters of Revelation.

A candle is consumed in the burning and is gone. A lamp can burn indefinitely because the fuel is the oil. The oil burns.

The lamp is not consumed. We are not burned up in the service of God. We are not burned up reflecting the glory of God and transmitting the light of God.

We are replenished by an unlimited, illimitable supply of oil. The oil being the Holy Spirit. God's Spirit is limitless.

He is infinite. And that is the power by which we fulfill God's plan and purpose. We are the lamps in which that oil burns.

The fire doesn't come from us and the oil doesn't come from us. We are to be a receptacle. We are to be filled with the Spirit.

And to the extent that we are filled, to that extent we can shine as lamps. Why are there seven lamps? Remember in Revelation, the seven Spirits of God that are before the throne? Some people see that as the sevenfold Spirit. A sevenfold ministry.

But seven is the number of perfection. There is no lack. There is no part of it that is incomplete.

I think personally that there are seven dimensions that God created when He created the universe. We partake of four of them. And the other three are where the angels dwell.

And God Himself is in the seventh heaven, if you will. The seventh dimension. And I think God the Holy Spirit permeates each one of those dimensions.

I think He is sevenfold in the sense that He exists and ministers in each one of those realms. He permeates our universe in length and breadth and width and in time. He is there at the beginning.

He is there at the end. And I think in the first, second, and third heavens, however you want to understand those seven different aspects, why is it we have a soul and we can't see it? Why are there angels and we can't see them? Why does God exist and have a throne and there's a whole heavenly civilization and we can't see it? We don't yet partake of those dimensions. When we are resurrected, our resurrection body will partake and will travel and will exist and we will have perception in those realms.

And we will still find God's Spirit before His throne in every one of those levels. That's what I love about the description and revelation of the new Jerusalem, the heavenly Jerusalem that comes down out of heaven. You know, we sing the old gospel song about the city that is built four square.

It's given four dimensions. How can you have a city with four dimensions? You can have a city with three dimensions, but how can you have a city that's got four dimensions? Well, in the kingdom of the Father, it's a new heavens and a new earth. They're a whole different dimension

in view and we're going to need the fourth dimension to find out how big something is in that realm.

And it taxes the brain to even cope with a dimension except by analogy beyond what we're used to. But this is the idea. So, the golden lampstand, we find it given by way of design in Exodus 25, verses 31 through 40.

We have the construction of it given in Exodus 37, 17 through 24. Lampstand of pure gold, hammered work, its shaft, its branches, its bowls, its knobs, its flowers were all of the same piece. Six branches came out of the sides, three branches on one side, three branches on the other.

Three bowls made like almond blossoms on one branch with a knob and a flower. Three bowls on the other branch with knobs and flowers on the lampstand itself. Four bowls like almond blossoms with knobs and flowers for a total of 22.

The knobs and the branches are all of one piece, all of it. When you get to Exodus 39, 37, the pure gold lampstand with its lamps, the lamps set in order, all its utensils and oil for the light are put in place. It has utensils.

There are snuffers. There are tools for the maintenance and upkeep of that lampstand. The value of this, Joseph helped me out with the math because there are 16 ounces in a pound, gold at \$400 an ounce, let's say, is going to wind up being \$57,600 worth of gold.

At the same time, when you realize how heavy gold is, I wouldn't think this thing is excessively large. It doesn't take a lot of gold to make a 90 pound chunk, but I'm sure it was a beautiful and impressive lampstand and I think we will see it again in the Millennial Kingdom. The light that it sheds shines where? What is illuminated by the light of the lampstand? There is a table across the way, isn't there? And what is on that table? The 12 loaves representing the people of God in the first instance, the 12 tribes of Israel, the loaves that are anointed with incense.

They are perishable. They are replaced, just as one generation replaces another in human history, and yet there are always those loaves present. They are held up by the table of shewbread, which is acacia wood overlaid with gold representing the Lord Jesus and His deity and humanity.

He is what holds them up. He is the foundation upon which they are set and they are illuminated by that light, the light of priesthood. In this case, we sort of illuminate ourselves, don't we? Because we serve as our own priests and we have the light of the glorious gospel of Christ shining unto us.

God's Word is a lamp unto our feet and a light unto our path. We carry it around with us. We don't have to wait for someone to read it.

We don't have to wait for someone to bring it down from the mountain. It is near. It is in our

hearts.

It is in our mouths. And we have to ultimately minister God's Word to ourselves, don't we? So the lampstand, of course, is transformed when you look at the initial chapters of Revelation and see Christ standing in the midst of the lampstands. It's a reminder that that same function is reflected in the church in our day.

So in that holy place, you have the bread of the presence. You have the table of showbread. And what is the third element in there? Right in front of the veil, you have the golden altar of incense.

This, of course, is an altar. The instructions in Exodus chapter 30 tell us, Make an altar to burn incense upon, made of acacia wood. A cubit is the length.

A cubit is the breadth. Four square shall it be. Two cubits shall be the height thereof.

The horns are the same, overlaid with pure gold on the top and the sides. And the horns make a rim of gold round about it. Two golden rings under the rim.

They are the place where the staves go through. What is the purpose of this? To ignite it by sprinkling over it burning coals from the brazen altar. You find this out from Leviticus chapter 16, verses 12 and 13.

The priest takes a censer full of burning coals of fire from the altar before the Lord, with his hands full of sweet incense, beaten fine, and brings it inside the veil. He shall put the incense on the fire before the Lord, that the cloud of incense may cover the mercy seat that is on the testimony, lest he die. Now this, to me, is another argument for the tent shape that we have postulated for the outer coverings of the tabernacle.

Because if you lay those curtains right on top of the boards, and you have the veil of the Holy of Holies coming down in front, there is no way for the smoke of the altar of incense to penetrate the Holy of Holies. But if you have the tent shape, and God told them to make a tent to cover the tabernacle, out of those four coverings, now you have an air space. And the smoke that rises from the altar is going to rise above the suspended curtain and is going to cloud over the Holy of Holies.

And that is the instruction in Leviticus 16. Put the incense on the fire before the Lord, that the cloud of incense may cover the mercy seat that is over the testimony. Otherwise, the priest dies.

Have a lot of dead priests, if you didn't have that thick smoke curling upward and filling the entire overhead, and eventually exiting through the triangular air spaces at the end. Once again, acacia wood overlaid with gold. The foundation is Christ, just like the wood and gold construction of the table for the showbread, just like the wood overlaid with gold for the ark itself.

The placing of the altar before the veil puts it in the center of the holy place. It is the closest that a priest could approach to the presence of God. That's as close as you can get in daily worship.

We come close, we approach God through prayer. James 4.8, draw near to God and He will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.

James says. The picture in Hebrews 10.19-20, we have boldness to enter. We go past where the Levitical priests could go.

Boldness to enter the Holy of Holies by the blood of Jesus, by a new and living way which He consecrated for us through the veil. That is, His flesh. And the colors in that veil once again reflect the nature of Christ, the offices of Christ as we've already studied.

There is a golden altar of incense that we are told about in Revelation 8.3. An angel having a golden censer came and stood at the altar. He was given much incense that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. So we have a clear connection in Revelation 8.3 back to the golden altar of incense.

That smoke, that sweet-smelling savor which comes and gathers over the mercy seat represents prayer, the prayers of those who are saints. What does it mean to be a saint? A sanctified one. Your prayers go no higher than the ceiling if you are not sanctified.

Jesus told the disciples that if they had not forgiven their brothers, their prayers would not be heard. Several times in Scripture we are told that without forgiving others, we ourselves are not forgiven. Our prayers can be hindered if we are not sanctified.

And that's why the golden altar of incense is inside the holy place after the laver, after the lamps with the oil, after the bread that has been sanctified with that sweet-smelling anointment resting on that table. The priests cleansed themselves before they entered. 1 John 1, 6-10 If we say we have fellowship with him and walk in darkness, we lie and we do not practice the truth.

If we walk in the light as he is in the light, we have fellowship each with the other. The blood of Jesus Christ cleanses us from all sin. The blood of Jesus Christ his Son cleanses us from all sin.

If we say we have no sin, we deceive ourselves. The truth is not in us. If we say we have not sinned, we make him a liar, and his truth is not in us.

So we are to draw near, Hebrews 10, 22, with a true heart, with full assurance of faith, having our hearts sprinkled from an evil conscience, having our bodies washed with pure water. There is intercession that is a part of prayer. It's not just our requests.

Intercession on behalf of our nation. Intercession for those who have the rule over us. Intercession for one another.

The value of intercession is in knowledge. I personally rebel against someone sending me an email or coming up to me with a note or telling me and saying, well, there's a guy named Bob

Hirewood and he's got a second cousin named Fred who's going in for cancer surgery today. Please pray for him.

I don't know Bob. I don't know Fred. I don't know anything about the situation.

What am I supposed to pray? I have no knowledge of that. God, we are like artillery rounds. We have a bursting radius.

We have an effective radius of knowledge and cognizance that defines our intercessory prayer life. I can pray for you all because I know you. And I know how to pray for you.

I can pray intelligently for you. When you undergo a crisis or a trial, I know what to pray for because I have facts. I have information.

And email chains, I got one this week, which is why I'm on this particular soapbox, from somebody. And understandably, the guy is a believer. His wife has been diagnosed with something terminal.

He is in shreds. He's unraveling at the seams. And he has sent this email to the world saying, please pray for my wife.

Well, that's great and it's understandable. And I said a prayer for his wife. But I couldn't pray much because I don't know anything about the man or his wife or what God could or might do in that situation.

That is a shotgun prayer. It's not near as effective as a large caliber rifle bullet. And we can pray very effective, very specific prayers that we have great confidence will be answered because we can claim a promise, a principle, a doctrine of the Word of God and say, I can pray for comfort.

I can pray for whatever it may be because this is a promise of God. Our prayer ought to be an implementation of known things. What God burned on the altar of incense, known substances that were known to burn with a sweet aroma.

You don't grab whatever you find laying on the ground out there of unknown organic origin and stick it on the altar and light it and see how it's going to smell. You get something that you know. You know this is going to smell good when it goes up.

Our intercessory prayers, you better know that they're going to smell good when you burn those before the Lord. We need to pray in keeping with the will of God. Do not pray in ignorance.

Do not pray scatter shot prayers, Lord, please help so and so. What do you mean help? Be specific. The things we pray for, God has put in our periphery to be exercises in the application of the Word of God.

Think, process, make it an exercise in the application of doctrine. Who knows that the

conclusions that you draw and the perceptions that you make are not going to help you when it comes to your own life later on. I can see how God is at work in this person's life.

I have gone through the thought process. I have made application. I have exercised my faith.

I have meditated in the law of the Lord regarding this thing and I am the stronger for it. I am more perceptive for it. I can see more clearly both in other people's lives and in my own.

Be sure what you burn smells good. Well, we're going to have to pause here at the veil, at the altar of incense. We'll complete our trip through the tabernacle and move toward the close of the book of Exodus next time.

Let's close here in a word of prayer. Father, thank you for the wonderful picture that you give us of so much truth, so much regarding your plan and purpose not only for the nation of Israel, but in our lives. We pray that God the Holy Spirit will impress it on our hearts.

May he find us teachable and persuasible, persuadable so that we can exercise faith, so that we can be obedient and we can fulfill our place and our purpose in your plan. We pray it in Jesus' name. Amen.