

## Exod 05-01-16b

Let's resume our study now by turning to the book of Exodus, where in the later chapters beginning in chapter 30 and 31, we see the execution of the instructions that we saw in the chapters 25 through 30. We began a tour last time of the tabernacle compound, so to speak, where we began at the entrance and went through the curtains and encountered the bronze altar of sacrifice, past that the laver, past that the veil, the curtain over the entrance to the holy place. Inside the holy place, we saw on the left the golden lampstand, on the right the table of showbread.

In chapter 37, we have the account of the making of these internal pieces of furniture. I think we have sufficiently covered the boards and the tenons and the sockets and the curtains and the exterior, the four coverings on the outside and their colors and the symbolism of each of those colors. We now find ourselves inside the tabernacle proper, where in chapter 37, we have the ark of the testimony and its making.

We'll revisit that here shortly, but past that in verse 10, the table for showbread is made of acacia wood. Two cubits is its length, a cubit its width, a cubit and a half its height, overlaid with pure gold. It has a molding and a frame and four rings that are put at the four corners that are at the legs.

The rings are close to the frame, holders for the poles to bear the table. The poles are acacia wood, again, overlaid with gold. And the utensils, which are on the table, the dishes, cups, bowls, pitchers for pouring, are all of pure gold.

The bread itself is not addressed here, this is strictly the furniture, so we're not going to talk about the bread just now. The lampstand we looked at last time, a single article of one piece. Look at verse 22, the knobs and branches were of one piece, all of it was one hammered piece of pure gold.

He made its seven lamps, its wick trimmers and its trays of pure gold. Of a talent of pure gold he made it, with all its utensils. Then we come in verse 25 to what we encounter as we pass between the lampstand and the table of showbread.

Sitting in front of the veil that goes into the Holy of Holies. And this altar of incense is so closely associated with the Holy of Holies that over in Hebrews, if you had only that account to go by, you would think that it actually sat inside. But it sits right at the door.

And you get the idea that having offered sacrifice at the altar, having cleansed oneself at the laver, having passed into the holy place and been illuminated by the light from the lamp, and having been educated by the symbolism of the bread laying on the table, one is finally ready to approach God at the altar of incense. This is the closest point of approach, for all practical purposes, for a priest in Israel. With the exception of the Day of Atonement once a year, this is as far as anybody gets.

This is as close as you can come to the very presence of God is standing before this altar of incense. He made the incense altar of acacia wood. Its length was a cubit, its width a cubit, it was square.

Two cubits is its height. Its horns were of one piece with it. He overlaid it with pure gold, its top, its sides, all around, and its horns.

He also made for it a molding of gold all around it. He made two rings of gold for it under its molding, by its two corners on both sides as holders for the poles with which to bear it. And he made the poles of acacia wood and overlaid them with gold.

Now, we pointed out last time that the altar of incense and the smoke of the incense as it rises up and creates a cloud up above the level of the curtain, this is a way of entering beyond vision, beyond line of sight. And that's why I am so convinced that the tabernacle itself was tent-shaped. Several scholars have come to this conclusion, although the prevailing view is that the curtains draped over the square structure and sort of sealed it at the top.

But this A-frame design allows for this triangular gap at the top. And, of course, the triangle being a three-sided figure and the strongest one used all the time in construction for strength and often as a symbol for the Trinity, I think is apropos. But it allows this space where as the smoke rises, it can travel beyond the veil by rising above the veil and going in and clouding over the mercy seat.

And if you have the curtains laying on top of the structure mode, then how does the smoke from the holy place get into the Holy of Holies? There's no real mechanism for that. So, the placement of the altar of incense speaks to us of prayer. This is the closest point of approach.

Again, the entrance to the Holy of Holies is blocked and is marked by this altar. How was it lit? Where did the fire come from? You go to Leviticus chapter 16 verses 12 and 13. The priest takes a censer full of burning coals of fire from the altar before the Lord.

This is the sacrificial altar outside. Burning coals of fire from the altar before the Lord with his hands full of sweet incense beaten fine and bring it inside the veil. And 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.

Well, the fire that is on that altar of incense is designed to burn continuously. It is lit. It is the same fire that comes from the altar.

And that altar outside was lit by the fire that went out from the Lord on the day of the first sacrifice when Aaron himself prepared that sacrifice. Fire came out from the Lord and lit that. That fire never went out.

Coals from that altar are taken to the altar of incense and that fire is to never go out. So this is a fire from the Lord. Any other fire is not the fire from the Lord.

And what would we call it? What does the Bible call it? Strange fire. Foreign fire. Fire not of the fire of God.

And we've reviewed in the past the story of that strange fire and the people who tried to offer it. But Aaron himself took a censer full of these burning coals of fire from the altar before the Lord with his hands full of that sweet incense, beaten fine, and brought it inside the holy place. And he put the incense on the fire before the Lord so that the cloud of incense covered the mercy seat that is on the testimony.

This is in preparation going on in and sprinkling blood on the mercy seat itself on the day of atonement. So as you view that altar and that smoke going up, something is burning on it, right? You have the fire that came from the outside altar, but it's coal. Something has to be put on there to burn, and that is the incense.

And we're going to come to the ingredients, the recipe for that incense here in just a moment. In our terms, the altar is 36 inches high and 18 inches square, much smaller than the sacrificial altar outside. Unlike the altar outside, it is covered with gold rather than bronze.

It is a picture, once again, of Christ, deity, and humanity. Christ is not pictured in the sacrificial altar. That's bronze or brass overlaying the wood, which very soon would have burned away.

But the sacrifice is the picture of Christ outside. Inside, the altar itself is the picture of Christ, and you have the gold over acacia wood, as you do with the table of showbread and the Ark of the Covenant. John 1.14, if our church has a theme chapter, it is John chapter 1, and if there was a theme verse, this would be it.

The Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. You go on down in that same chapter and find another verse that says the law came by Moses, but grace and truth came by Jesus Christ. This is the Word being made flesh and dwelling among us, the gold overlaying the wood.

And this is the basis for reconciliation. It's not just a nice idea. It's not just so that we can coin a phrase, hypostatic union.

It has a purpose. 2 Corinthians 5.18-19, Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation. That is, that God was in Christ, reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

And in verse 21, He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. Hebrews 2.14-17, The children have partaken of flesh and blood, he himself likewise shared in the same, so that through death he might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage. The placement of this altar is right in front of the veil.

Exodus 30.6, You shall put it before the veil, that is, before the ark of the testimony, before the mercy seat that is over the testimony where I will meet with you. We approach the presence of God through prayer. James 4.8, Draw near to God, and He will draw near to you.

We just spent our first lesson this morning looking at the conditions and the means of access and availing ourselves of that privilege. Draw near to God, and He will draw near to you. If God seems far away, it is because we have failed to draw near.

Of course, James 4.8 goes on to say, Cleanse your hands, you sinners, and purify your hearts, you double-minded. You get the idea that James understood the same principles as the author of Hebrews. Cleanse your hands, wash your body, purify your hearts, sprinkle your evil conscience.

There is now no veil separating us from God. There is great truth in the events that took place on the day of the Lord Jesus' crucifixion. And when we talk about the veil, here in a little bit we'll review that.

But there is no veil. We don't have to stop at the altar of incense. There is a new and living way for us through the veil.

And we can come directly before God with our requests. Now, what is it that is burned on this altar? The incense was mixed from three specific perfumes. Exodus 30.34, the Lord said to Moses, Moses takes sweet spices, stacte and anika and galbanum.

I don't know about you, but I don't know what any of those are. And pure frankincense with sweet spices. There shall be equal amounts of each.

So you have these three sweet spices, stacte, anika and galbanum, and they are mixed with frankincense. Stacte, S-T-A-C-T-E, was a type of sweet gum that exuded from the storax tree, S-T-O-R-A-X. It's kind of like a poplar tree that grew in Israel, grew in the whole ancient Near Eastern region there.

Anika, O-N-Y-C-H-A, in Hebrew it means shell, came from a mollusk. They would get these mollusks out of the Mediterranean Sea. They would remove the animal and grind up the shells.

And when they would burn, this ground shell powder gave off, believe it or not, a fragrant aroma. When I think of mollusks and stuff around the shore, I think of a stench. But cleaned, ground and burned, these particular shells were found to have a sweet aroma.

Galbanum is a gum resin that emits a milky sap that has an odor kind of like a balsam. And it comes from the Syrian fennel. These three spices or fragrances were mixed with the carrier, so to speak, is frankincense.

There's a tree found in the region of Arabia called the salai, S-A-L-A-I. And there's a fragrant white gum that this tree exudes and this becomes the medium into which you can put these

other powders. Equal parts of these three ingredients were weighed out and mixed into one substance by the science of the apothecary.

That's what the old King James says. But it's the science of the perfumer. And there's evidently some steps that you go through so that you come out with a dry incense.

This isn't an oil. It is a dry sort of a powder type of thing or a cake. We know this because it is not poured.

It is beaten. If you look at Exodus chapter 30 and verse 36, you shall beat some of it very fine and put some of it before the testimony. So evidently when you mix these gums and saps and so on and powders together, it hardens into some sort of a cake and then you hammer it so that it disintegrates into a powder type of substance.

This set of ingredients is interesting because the first one, stacte, is also associated with myrrh. It's thought that these are essentially the same thing. Of course, myrrh, M-Y-R-R-H.

I saw somebody go down in a spelling bee once on the word myrrh. Again, it is extracted from this tree. But two of these ingredients, of course, are brought at the birth of the Lord Jesus.

Myrrh and frankincense were in the hands of the wise men when they came and visited. And these are two of the four ingredients in this incense. Well, what does that mean to you and me? Of course, it would have been opaque to the Israelites and to the priests of that time.

They didn't know what the wise men were going to bring to the Lord Jesus. But for our benefit and in our perspective, looking back, half of what was going up in the fragrant aroma is associated in our understanding with the Lord Jesus, with His coming to earth. Not so much His death as His birth, His taking on of our flesh.

And to me, it suggests the idea that He prayed in the days of His flesh. We just saw this Friday night with tears and with vehement cries. And our prayers ought to be like His prayers.

Our incense ought to partake of the ingredients that are associated with the Lord Jesus. Our prayers ought to be centered around the Lord Jesus. This is the reason that we pray to the Father in the name of the Son by the power of the Spirit.

All three members of the Trinity are involved in our prayer life. We know from Romans that the Holy Spirit communicates our prayers to the throne of grace. He is that avenue by which the smoke from our altar passes into the Holy of Holies in that picture.

The idea that these substances come from the shells of mollusks, in at least one case, the anika, and that shell which is hard and impermeable is crushed and ground fine. All of the incense is crushed and ground fine, beaten fine, indicates that it's all visible. You don't put something in there that you can't see the middle of it.

When it's a powder, even a liquid, if a liquid is somewhat opaque, I've drunk down a glass of

milk, not lately and not in my own house, but I've drunk down a glass of milk and found a dead fly down in the bottom. Well, he was there all the time, but I didn't see him because I couldn't see all of the contents of the glass. All of us have probably had the experience of maybe grabbing a glass we thought was clean and it was really dirty, something stuck to it or the dishwasher didn't get it or whatever, and you drink down and as you're looking through the bottom of it as you drain the last, you see some kind of unknown substance caking around and you think, oh, I didn't know what was in there.

Well, that's not the case with the incense. You know everything about the incense. As the priest goes in and sprinkles that on the altar of incense, sprinkles it over those coals, he can see every bit of it.

It is all open. There's no unknown ingredient. There's no hidden element.

There's no imperfection or impurity because you can see all of the ingredients. It's been concocted and it's been prepared and it's been beaten fine and there's no place for any impurity to hide. That ought to characterize our prayer life.

It ought to partake of the things of the Lord Jesus. It ought to reflect the fragrance of His life and His days in the flesh. None of this comes from flowers.

We oftentimes find hyacinth and lots of other things that come from flowers and flower petals and that in the perfumer's art today. You would think, well, they would go out and pick some sweet smelling flower and some kind of way get the oil out of that and make their perfume. But these all come from things that you have to do something to to get the... It has to be processed.

It's not a natural fragrance. The mollusk shell doesn't smell good when you pull it out of the seaside. The sap doesn't smell good when it first comes out of the tree.

It's when you remove it. It's when you mix it with other ingredients. It's when you beat it fine and then burn it that the sweet smell comes through.

Fire always represents purification, refinement, in many cases judgment for the purpose of purification. They don't just put a... You know, we have candles that smell good and you can just put the candle in the room and even if you don't light it, if you get close you can smell it. But you really smell it when the candle is lit because the fire activates and spreads the ingredients.

And in the same way, this incense isn't... He didn't say bring fresh flowers in every day. Put a fresh bouquet in front of the veil. This is only activated by fire.

It's the fire from the altar. It is based on the sacrificial work of Christ. That's the reason that we can offer a sweet smelling savor to God.

It is based on the fire. It doesn't happen without the fire of sacrifice, the fire of purification, the fire of judgment. It is because our sins were judged that this fire burns and this incense is

offered.

And we ought to be mindful when we come to the throne of grace that Jesus died to give us that privilege. And part of that truth that characterizes our heart when we go boldly in is the knowledge that it is because of Christ that I can make my requests and my intercessions and give my thanksgiving and my praise. And my prayer ought to reflect the Lord Jesus Christ in its ingredients and in its offering.

Recognition that it is based on the work of Christ. How did a priest get in there to refresh the incense on the altar? Well, first of all, priests had to minister at the brazen altar. They had to do the animal sacrifices and conduct that service.

Then secondly, they had to be cleansed. You start at the altar. Our little trip in through, we started at the altar.

You have the sacrifice. Then the priest washes in the laver. Just as we saw in our script reading this morning, let us approach boldly with our hearts having been sprinkled from an evil conscience.

That's our trip past the altar of sacrifice. Our bodies having been washed with pure water. That's our trip past the laver as we go into the holy place.

Unconfessed sin in our lives hampers our prayer. 1 John 1, 6-10 If we say we have fellowship with Him and walk in darkness, we lie and do not practice the truth. We have to acknowledge our sin.

We can't just say it and make it so. Positive confession, positive thinking doesn't work in the spiritual realm. If we say we have no sin, 1 John 1, 8 we deceive ourselves and the truth is not in us.

How are you going to approach God with a true heart when the truth is not in you? You cannot approach without acknowledging. If we say we have not sinned, we make Him a liar and His Word is not in us. You're not going to be washing your body.

You're not going to be sprinkling your heart without the Word. We are set apart unto holiness. You have to be in the holy place to offer that incense of prayer.

Sprinkled, cleansed, you step into the sanctuary to have that conversation with God. And that's what we saw in chapter 10 of Hebrews this morning. Incense was offered on the golden altar not continuously, but regularly.

Exodus 30, 7-8 Aaron shall burn on it sweet incense every morning. When he tends the lamps, he shall burn incense on it. And when Aaron lights the lamps at twilight, he shall burn incense on it, a perpetual incense before the Lord throughout your generations.

Every morning, when the lamps are tended, and when he lights the lamps at twilight. Regular

intervals, regular return to ensure that that incense is perpetual. What does the New Testament say? What's one of our shortest verses? Pray without ceasing.

Do not lapse in the life of prayer. Do not let the fire go out on the altar of incense. Do not fail to come into the holy place and sprinkle that incense.

The priests offered morning and evening sacrifices on the brazen altar. They also entered the holy place to trim the golden lampstand and burn incense on the altar. When the sacrifices were offered, the lamps were trimmed.

That's when the incense goes on. Disciples in the New Testament offered prayer morning and evening. There was an hour of prayer.

You know from Acts chapter 3 that Peter and John went to the temple at the hour of prayer, the ninth hour. That was in the afternoon. Acts chapter 10 verse 9, Peter went up on the housetop to pray at about the sixth hour.

Acts chapter 10 verse 30, Cornelius said, four days ago I was fasting until this hour, and at the ninth hour I prayed in my house. And behold, a man stood before me in bright clothing. You see over and over again that people that God uses, people that God manifests Himself to, people that God reflects His glory in and among are people of prayer.

And it's a regular occurrence in their lives. The Bible is full of examples of people who got up early in the morning to pray. Samuel's parents, Hannah, 1 Samuel 1.19, they rose early in the morning and worshipped before the Lord and returned and came to their house at Ramah.

Elkanah and Hannah prayed. They rose early in the morning and worshipped. King Hezekiah in 2 Chronicles 29.20, King Hezekiah rose early, gathered the rulers of the city and went up to the house of the Lord.

Job offered sacrifice. In Job 1.5, when the days of feasting had run their course, Job would send and sanctify his children. And he would rise early in the morning and offer burnt offerings according to the number of them all.

For Job said, It may be that my sons have sinned and cursed God in their hearts. Thus Job did regularly. Regularly.

He rose early in the morning and offered his offerings. David. Psalm 55.17, Evening and morning and at noon, will I pray and cry aloud.

Psalm 57.8, Awake, my glory, awake, loot and harp, I will awaken the dawn. The Lord Jesus, Mark 1.35, in the morning, having risen a long while before daylight, he went out, departed to a solitary place, and there he prayed. David.

Again, evening and morning and at noon, prayed. Psalm 63.5 and 6, David says, My soul shall be satisfied, as with morrow and fatness, and my mouth shall praise you with joyful lips. When I

remember you on my bed, I meditate on you in the night watches.

There were times when the Lord Jesus spent the entire night in prayer. Luke 6.12, It came to pass in those days he went out to the mountain to pray and continued all night in prayer to God. This perpetual incense burning on the altar pictures believers offering regular prayer to God.

1 Thessalonians 5.17, that I quoted earlier, pray without ceasing. We saw Friday night that Jesus offered prayers vehemently with cries and tears. God the Holy Spirit helps us in Romans 8.26, helps us in our weakness.

We do not know what we should pray for as we ought, but the Spirit himself makes intercession for us with groanings which cannot be uttered. Now he who searches the hearts knows what the mind of the Spirit is because he makes intercession for the saints according to the will of God. We approach with truth, we approach with faith, but with as much as we know, we still need help.

We still need the ministry of God's Holy Spirit to translate those prayers into that which is acceptable in God's sight. The incense was put on the fire before the Lord the same fire that consumed the sacrifice was used to consume the incense. And the Lord Jesus is not only our sacrifice for sin and the means of our salvation, but he is also our righteousness and our peace and our sanctification.

We should not offer vain repetitions in our prayer. Matthew chapter 6 and verse 7 Don't think that the attitude the Catholics have that if you say the Hail Mary often enough God will be impressed. Repetition is not necessarily a bad thing.

You can pray about the same thing on several times. It doesn't say to not use repetition in your prayer. It says to not use empty repetition.

Now if you ever want an example of empty repetition, watch Catholics saying Hail Mary over and over and over again. That is an empty repetition and it's not even a prayer. The Lord Jesus gave the model prayer in Luke 11 one through four among other places.

Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven. It begins with acknowledgement of God who is in heaven. His kingdom is going to come from heaven to earth so that his will will be done on earth as it is in heaven.

It is a request for provision, daily provision. That's the claiming of a promise. My God shall supply your needs.

Take no thought for what you will eat or what you will wear. Your Father in heaven knows you have need of these and yet it is still indicated as a topic of prayer. It's a prayer we can pray confidently, can't we? God has promised to provide.

God has said don't worry about provision. God has also said pray for your provision. It is an acknowledgement, it is an affirmation.

Forgive us our sins as we forgive those who trespass against us. Forgive us in proportion, in measure, as we forgive others. If we don't forgive, don't forgive me.

If I am forgiving in spirit, then I am myself forgiven. Do not lead us into temptation, but deliver us from the evil one. This is the prayer that Jesus, I wonder if he smiled when he gave the disciples this and said, pray that the Father doesn't lead you into temptation because you're not ready for it.

You cannot stand against the evil one. You need deliverance from the evil one. There's a time to flee and there's a time to stand.

And at the point that Jesus gave them that prayer, they were not in any shape to stand. Even a year or two later when he is about to leave, Jesus says to Peter, Satan has asked for you that he may sift you like wheat. And he doesn't say, but pray for deliverance.

He says, I have prayed for you that your faith will not fail. He doesn't say, pray that God delivers you from the evil one. Different time.

Some growth has taken place. And when you have returned, strengthen your brothers. Peter is in a different place.

No other fire than that from the brazen altar was to be used. Nadab and Abihu offered strange fire and immediately died. Leviticus chapter 10.

Nadab and Abihu were sons of Aaron. They were legitimate priests. But they took their censer and put fire on it, put incense on it and offered profane fire before the Lord which he had not commanded.

Fire went out from the Lord and devoured them and they died before the Lord. This is a great, it's almost a joke in Hebrew. It's a funny story.

God said, take my fire and burn my incense. These priests took strange fire and burned their own incense. Now where did the fire originally come from that they were supposed to use? Fire came out from the Lord and lit the altar.

So since they brought the wrong kind of fire, God sent out a fresh fire from himself and burned his own incense out of Nadab and Abihu. If you're not going to use God's fire to offer God's incense, God is going to use his fire to burn you like incense is the joke. Of course it wasn't funny to them.

But take note, they had the privilege of offering incense and they screwed it up. They did it their own way. They modified God's instructions.

They took it upon themselves to change the plan. Leviticus 6, verses 12 and 13. The fire on the altar shall be kept burning.

It shall not be put out. The priest shall burn wood on it every morning and lay the burnt offering on it. He shall burn on it the fat of the peace offerings.

A fire shall always be burning on the altar. It shall never go out. It was lit by God and it was to never go out.

That's the fire that is to be used. There is none other name under heaven given among men whereby we must be saved. There is no other name in which to pray.

You don't pray to Mary or get Mary to do your dirty work in heaven, carry your requests up there. God has made provision. It is prayer to the Father in the name of the Son, in the power and presence of the Spirit.

That's the only way to pray. If you throw Mary in there or a saint or anything else, you've screwed it up. And God's going to send His fire out and consume your illegitimate life.

That will be the fire of judgment. We do not worship and serve God according to the flesh, but according to His will and His instructions. That altar was dedicated with blood on the horns, that altar of incense.

How many different ways is Christ pictured? He is the altar, wood overlaid with gold. He is the incense, fragrant ingredients, ground and beaten fine, myrrh and frankincense associated with Him and His coming and partaking of our flesh. The fire that burns the sacrifice is the same fire that elevates the fragrance.

The blood on each horn of that altar of incense is the blood of Christ, sanctifying, making worthy, making acceptable those offerings, those prayers. It is an efficacious substitute, something we cannot do for ourselves. It is the place of intercession before the Lord.

Blood from the sin offering sprinkled on the horns of the altar symbolizes a prayer for pardon of sin before God. It is not the sacrifice outside. It is reconciliation.

It is restoration. Other aspects of sin than the penalty, which is taken care of on the brazen altar, are taken care of at the golden altar. The same blood accomplishes both.

Christ's blood gives value to our prayers before God. Hebrews 9.14, How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? Our hearts sprinkled from an evil conscience. That sprinkling is the blood of Christ.

It is able to cleanse our conscience. It is able to change our thinking. There is not a pill.

There is not a therapy. There is not a support group. There is not a medicine.

There is not a technique. There is not a philosophy. There is not a religion.

There is not an experience. There is not an act of will. There is nothing on this earth that can cleanse the human conscience.

Nothing. Only the blood of Christ has the power to sprinkle our hearts and cleanse our conscience. What can wash away my sin? Nothing but the blood of Jesus.

What can make me whole again? Nothing but the blood of Jesus. O precious is the flow that makes me white as snow. No other fount I know.

Nothing but the blood of Jesus. Hebrews 12.24 Jesus, the mediator of the new covenant, and to the blood of sprinkling that speaks better things than the blood of Abel. It is the blood that ratifies, inaugurates our covenant and opens the way for us to come before the throne of grace to find mercy and grace in time of need.

Hebrews 4.16 This incense is a great picture of Christ's work of intercession on our behalf. All of the ingredients, everything about the altar of incense speaks of Christ. Hebrews 7.25 He is able to save to the uttermost those who come to God through Him since He always lives to make intercession for them.

He ever lives making intercession for those who have come to God through Him. He is able not just to save a little bit. He doesn't just drag you out of the water and drop your soggy carcass on the beach and walk off.

Save to the uttermost means deliver in every way. Deliver utterly and completely. The healings that the Lord Jesus did, a blind man didn't get partial sight in one eye.

He got perfect sight in both eyes immediately. Except in one case, which had a teaching point. When Jesus healed a withered arm, it wasn't a little better than it used to be.

It was perfect. When the lame began to walk, He didn't just lose the disability. He was instantly able to balance and leap and dance.

The muscles were not only restored. The crooked was not only made straight, but all of the function. He is utterly healed.

All of the experience that you learn. Here's a man lame from birth. Even somebody with perfect legs has to learn to walk.

The man didn't have to learn. He was delivered to the uttermost. The ability to balance, the ability to mesh the signals from the inner ear that give you balance with muscles and walking reactions in the legs was instantly given to him by the Lord Jesus.

Saved to the uttermost. What need do you have or think you have that the Lord Jesus cannot supply? Saved to the uttermost. Hebrews 7.25 Those who come to God through Him.

What if you don't come to God through Him? What if you come to God with your own strange fire? Are you going to get saved to the uttermost or are you going to get crisp to the uttermost? Are you going to be Nadab or are you going to be the lame man who now walks? That's our choice. A great intercessory prayer of the Lord is recorded in John 17. He asked God to protect him from the world in verse 11, protect him from Satan in verse 15, to sanctify them through the word in verse 17, to unite them within the body of Christ in verse 21 through 23, and that with Him they will behold His glory in verse 24.

Prayer is a great privilege. It's a great opportunity. It is pictured.

This is the greatest thing that most priests would ever see in their lives was that golden altar of incense right before the veil. Well, that consumes our time for this morning. We'll pick up and look at the Holy of Holies and the veil outside it next time.

Father, thank You for the great picture of spiritual truth contained in Your Word that we've seen this morning. We pray that God the Holy Spirit will impress it on our hearts. We ask it in Jesus' name.

Amen.