

Exodus Chapter 27

- This isn't the place where most of us hang out for devotions:
- All these details were recorded for specific reasons.

V: 1-2 God directs Moses to make an altar of acacia wood, covered or plated in brass.

- All the previous altars were made of stone, specifically stone that was not marred by man, where man was not involved.

Exodus 20:24-25 “²⁴An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record My name I will come unto thee, and I will bless thee. ²⁵And if thou wilt make Me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.”

- This change in the type of altar, or in a sense the type of worship is indicative of the change in dispensation, the way in which God deals or relates with His people.
- Because this altar is made with human hands & craftsmanship it is also inferior, but it is simply a type or model of something better that is yet to be revealed.
- Up to this point they have been operating in the dispensation of grace, nothing has been required of them – yet God has continually blessed them, provided for their needs, and delivered them from their enemies.
- Now they are under the dispensation of the law, something is required – it is no longer simply God's grace – they are under the Law.
- Here this altar is constructed of shittim wood / acacia – which represents or symbolizes that which came out of the ground – man, but also brass – the metal that symbolizes judgment.
- Previously we observed the ark, made of shittim wood and covered in gold. Humanity wrapped in deity – a picture of the only man, wrapped in deity.
- The Word that had become flesh – Jesus the Christ.
- Here we see shittim wood, the man who would put on the brass, take on the judgment for all men.
- The altar is where sin was dealt with; it is where the fire of judgment met the sacrifice of the Lamb of God, and where the sweet fragrance of Jesus ascended to the throne of God.

2 Corinthians 5:21 “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.”

- Symbolically the brazen altar is where our sins were reduced to ash, and scattered.
- The dimensions are 5 cubits square, or about 7 ½ feet, 5 being the number of grace.
- It's 3 cubits high, 4 ½ feet off the ground, the number 3 reminding us of the Trinity.
- Symbolically the altar of sacrifice points towards man, judgment, God's grace, God Himself, and ultimately God's atoning sacrifice of Himself.
- By virtue of it's dimensions the altar was the largest feature in the Tabernacle courtyard and given it's eventual placement in front of the Tabernacle it would have been the first thing that our eyes would be drawn to.
- The altar is where the blood was shed, and is symbolic of the cross upon the which the blood of Jesus was shed.

Altar: (H4196). mizbeach, miz-bay'-akh; from H2076; an altar:--altar.

- Hebrews look at the 4 letters (MZBK – no vowels)

Macha: “blot out”, wipe away, erase.

Isaiah 43:25 “I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins.”

Zechuth: Purity.

Barak: blessing.

Ky, Kyim: Life.

- Horns are symbolic of power, authority.
- The horns of the altar were also considered a place of refuge, a place where people could run to and lay their hands upon the horns and no one could harm them. At least Joab thought so even if Solomon didn't.

V: 3-8 The various implements that would be used to facilitate the sacrifices: and they were all to be made of brass: instruments of judgment.

1. Numbers 21 Brass serpent.
2. Judges 16:21 Brass fetters that bound Sampson.
3. 1 Samuel 17:5 Goliath wore a brass helmet when David slew him.

Revelation 1:13-15

“¹³And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. ¹⁴His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; ¹⁵And His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters.”

- Here our Lord Jesus is seen in His glory, the golden girdle is the symbol of His intrinsic righteousness and deity. His feet like unto fine brass expresses the unmitigated judgment of evil, He cannot tolerate evil, but must crush it beneath His feet.”

V: 3 All with the personal pro-noun “his”.

1. Pan / buckets.
2. Shovels
3. Basins / bowels
4. Flesh hooks / meat hooks

V: 4 A grating for over the altar to lay the sacrifices on.

- Brass rings in the four corners, below the ledge.

V: 5 The compass / ledge, that compasses the altar or goes around it, stabilizing it at the middle of the height of it.

V: 6-7 Two staves, carrying sticks – similar to the previous ones, but these are covered with brass instead of gold.

- They are to go through the rings and be used for carrying / transporting the altar.

V: 8 Parts of the altar were to be hollow, or hollowed out, similar to being constructed of tubing. It would appear heavy, and have strength, but being hollow in part, it would be lighter and easier to transport.

- Not everything is written out, there are many details which Moses was given a vision of, but possibly too laborious to actually write out in detail.
- Makes me think about parts of numbers and chronicles that he did take the time to write out, meaning they were more important.

Numbers 4:13-14

“¹³And they shall take away the ashes from the altar, and spread a purple cloth thereon: ¹⁴And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the flesh hooks, and the shovels, and the basins, all the vessels of the altar; and they shall spread upon it a covering of badger’s skins, and put to the staves of it.”

- The altar made of shittim wood, covered in brass represents the cross of Jesus. It is covered in purple, speaking of royalty, and covered in badger skins, or seal skins, again a very common and functional material, ingloriously common.

Luke 23:39-43 ³⁹And one of the malefactors which were hanged railed on Him, saying, if thou be Christ, save thyself and us. ⁴⁰But the other answering rebuked him, saying, dost not thou fear God, seeing thou art in the same condemnation? ⁴¹And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. ⁴²and he said unto Jesus, Lord, remember me when thou comest into thy kingdom. ⁴³And Jesus said unto him, verily I say unto thee, today shalt thou be with Me in paradise.”

1. Two men, hanging at the altar of Christ. One only saw the badger skin, the frail humanity – and was lost.
2. The other saw the royalty of God beneath the humanity, confessed Him as Lord, and stepped into everlasting paradise.
 - In a way you could say that all who have received the precious sacrifice of Jesus are living “altered” lives.

V: 9-11 Setting up the courtyard itself.

- The curtains that are fashioned would act to delineate the dimensions of the courtyard, but they also effectively separate the area on the inside from the outside, allowing entry from only one point; the door.

Reiterating a common message or theme:

John 14:6 “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me.”

- Starting with the South side: fine twined / woven linen, 100 cubits long (150’).
- 20 pillars or poles to hold them up, so one pillar or post about every 7 ½ feet.
- 20 sockets, also translated as bases, or foundations, or pedestals. Imagine something like a modern flag stand.
- The bases that the poles would be inserted into were to be made of brass.
- The hooks for hanging the curtains were to be made of silver: the metal of redemption.
- Likewise the fillets, or the bands with the hooks on them were also made of silver.
- Both sides were the same.

V: 12 The West side or border of the Tabernacle courtyard is fifty cubits, 75’.

- Closed off with curtains of linen like the long sides.
- 10 posts, set 7 ½ feet apart.

V: 13-15 The East side is also 50 cubits or 75’.

- The curtains start from each corner, 15 cubits 22 ½ feet on three posts, and the same from the other side. This leaves a 30’ gap in the middle for a door way.

V: 16 The gate is 20 cubits, or 30’ wide, on the East side.

- The gate is to be more glorious than the curtains that separate or form the rest of the fence.
- 3 gates / entries – all the same: Jesus

John 1:14 “And the Word was made 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.”

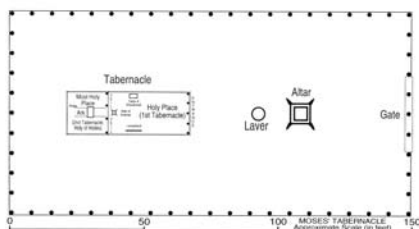
- It would be made of blue – symbolic of heaven, purple representing royalty or deity, and scarlet, which represents the blood: all of which collectively represents Jesus.
- It is to have fine needlework or embroidery, just like the inside of the Tabernacle itself.

John 10:9 “I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”

V: 17 Repeating the instruction that the pillars or posts shall be set up with fillets / hooks of silver, and the sockets or bases of brass.

V: 18 An overview of the tabernacle: 100 cubits / 150’ X 50 cubits / 75’ and 5 cubits tall, 7 ½ feet tall. (1/2 foot ball field)

- Curtains of fine linen, sockets or base plates of brass.



- Depending on your stature or location, from the outside you might be able to see into the courtyard, but from the inside you could not necessarily see out.
- It would be evident when looking at this that it was intended to be temporary, transportable, mobile.
- The Tabernacle and courtyard can also represent three different places in our walk with the Lord.
 1. Coming in through the gate, through Jesus we're in the place where God is worshipped, separate from those outside. It is a place of sacrifice and of cleansing. This is where the show bread was consumed after being brought out of the holy place.
 2. Then once again passing through the door, Jesus, into the Holy Place, it's a place of service unto the Lord, tending the Menorah – glorifying Jesus, letting His light shine through us, spending time at the altar of incense – in prayer, tending to the table of show bread – teaching God's word, teaching Sunday school, leading family devotions – ministering God's word.
 3. Then there's the best part, into the Holy of Holies, being in the very presence of God himself – communing with God, a time or place of just being with Him.
- In each instance whether it is salvation, service, or intimacy, it is through Jesus.

John 3:16 “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

- That's the door into the courtyard, the place of the altar, the place of the cross.

Mark 8:34 “Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me.”

- That's the door into the Holy Place, into service.

Luke 22:19 “And He took bread, and gave thanks, and brake it, and gave unto them, saying, this is My body which is given for you: this do in remembrance of Me.”

- That's the door into the Holy of Holies, communion with God.”

V: 19 All the instruments are to be brass, all the pins / stakes are to be brass.

V: 20 The people are to bring “pure” olive oil, “beaten” or pressed.

- There are different grades of olive oil, and different methods of obtaining it.
- “Olive Oil”, “Virgin Olive Oil”, and “Extra / pure Virgin Olive Oil”.
- The Extra Virgin, or Pure Olive Oil is made by pressing the green olives. It is clear, and smokeless.
- The other grades of olive oil were made by crushing the olives, the oil that came out would also contain some water, it wouldn't have as pure a flavor.
- God requires the best, the pure pressed / Extra Virgin olive oil.
- The people were to bring the oil, the priests were to use it for His glory.
- For the Menorah, so that it will always be lit.

Zechariah 4:1-6 “¹And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, ²and said unto me, what seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: ³And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. ⁴So I answered and spake to the angel that talked with me, saying, what are these, my Lord? ⁵Then the angel that talked with me answered and said unto me, knowest thou not what these be? And I said, no, my lord. ⁶Then he answered and spake unto me, saying, this is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by My spirit, saith the Lord of hosts.”

- Oil = the Holy Spirit of God.
- Christ = “Anointed”
- The Spirit of God is the oil that keeps that light, the lamps, the Menorah burning.

V: 21 In the Tabernacle, outside the veil that separates the Holy of Holies where the “testimony” or the Ark of the Testimony is – in the holy place, Aaron and his sons shall serve there, keep things in order before the Lord.

- Day and night, continually before the Lord.
- This Menorah, or lamp stand is a picture of our Lord Jesus:

Isaiah 42:5-7 “⁵Thus saith God the Lord, He that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein: ⁶I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the gentiles; ⁷to open the blind eyes, to bring out the

prisoners from the prison, and them that sit in darkness out of the prison house.”

- God intended for His people to be a light to the world, to the Gentiles, through their rebellion that light was dimmed.

Isaiah 60:1-3 “¹Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. ²For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. ³And the Gentiles shall come to thy light, and kings to the brightness of thy rising.”

John 8:12 “Then spake Jesus again unto them, saying, I am the light of the world: He that followeth Me shall not walk in darkness, but shall have the light of life.”