

## EXODUS 37:1-29 (CHRIST IN EVERY DETAIL)

On the night before preparing this sermon, I was exceedingly distressed. I lay there asking the Lord for guidance on how to present these verses. Other than the tense of the verbs, they are almost identical to those for the instructions given to Moses.

Literally, there are a handful of words which are different than those previous instructions. To me, simply cutting and pasting those many sermons and repeating everything that was said would make no sense. And so I struggled with what to say.

In the end, I started typing, and out came today's sermon. It is more a theological rather than a pictorial presentation of Christ. I hope that in listening, you will have a better appreciation for the life of our Lord and how He fits into the marvelous plan of redemption which issues directly from the mind of God.

The things which are described in these verses all point to Him, as we have already seen. Rather than seeing how they picture Him, today, we will get a brief look at how what He did is fulfilled in them. It is a ton of verses to go through, but don't let the brevity of the analysis disappoint you.

The words are short, precise, and uncomplicated, but they all point to the majestic glory of Jesus Christ and what He has done for us.

**Text Verse:** Therefore, when He came into the world, He said:

“Sacrifice and offering You did not desire,  
But a body You have prepared for Me.

<sup>6</sup>In burnt offerings and *sacrifices* for sin  
You had no pleasure.

<sup>7</sup> Then I said, ‘Behold, I have come—  
In the volume of the book it is written of Me—  
To do Your will, O God.’” Hebrews 10:5-7

God prepared a body for Christ out of the stuff of the world. And then He stepped into that body and revealed Himself to us. All of the articles used for the construction of the sanctuary were simply given in anticipation of Him.

Each item chosen was with the intent that we would see Him and know about Him. The same is true with Him as a Person. God selected individual occurrences in history and placed them in His word so that when He arrived, it would be obvious that He was who was spoken of in those ancient writings.

Unfortunately, most in His time didn’t recognize it, and today people are still missing it. But for those who are willing to accept the inspiration of Scripture, and that this inspired word points to Him, the two merge into one magnificent masterpiece of marvel.

The stories tell of the One to come, and the details of those stories tell of what He did. Let us not miss this as we search out His superior word. And so let's turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

### **I. The Ark and the Mercy Seat (verses 1-9)**

**1 Then Bezalel made the ark of acacia wood; two and a half cubits *was* its length, a cubit and a half its width, and a cubit and a half its height.**

**<sup>2</sup> He overlaid it with pure gold inside and outside, and made a molding of gold all around it.**

**<sup>3</sup> And he cast for it four rings of gold *to be set* in its four corners: two rings on one side, and two rings on the other side of it.**

**<sup>4</sup>He made poles of acacia wood, and overlaid them with gold.**

**<sup>5</sup>And he put the poles into the rings at the sides of the ark, to bear the ark.**

In the instructions for the Ark, we saw that it pictured Christ in every single detail. In a broad stroke of the finer detail, it represents the Lord as the God/Man who is the fulfiller and embodiment of the law.

The gold, His Deity; the wood, His humanity. The molding around it signifies His kingly status. The four rings reflect the four gospels. The poles are the two testaments of the Bible. These, and a hundred other details, were all minutely described – word by word – so that you could see Christ in His work of fulfilling and embodying the law on our behalf.

This ark had to come about somehow, and so the size, materials, and details were given as pictorial representations of Christ to come. And Christ had to come about somehow as well. The Bible shows that He didn't just pop into existence in order to save us.

Rather, He came from God, perfect and pure in all ways. His infinite nature came forth to unite with His finite creation. And His human nature came from the line of humanity, not suddenly as if there was a person who God arbitrarily chose. Rather, the line of humanity from which He came was meticulously recorded, even from the very first man who ever lived.

At key points in His ancestral records, individuals are highlighted, showing who they were and what they did, but also being recorded in who they came from, and thus who they would lead to. There was the first man Adam, who rebelled against his Creator, but who later demonstrated faith in the promise of restoration.

There was Enoch who is noted in such high regard that God took him so that he wouldn't see death. He was a man of faith and was rewarded for that faith. Noah was a preacher of righteousness and a man who found grace in the eyes of the Lord. In a world full of wickedness so great that God determined to destroy it, Noah kept his faith and became the inheritor of a new world.

The line continued on through others, great names that the world celebrates. But it also included some that the world condemns for their actions. Lot, the nephew

of Abraham, is included in Jesus' genealogy, but in the surprising way in that it is through his two daughters that he leads to Christ.

Yes, through both of them. He slept with the first, and she had a son named Moab. Ruth, the wife of Boaz descends from Moab. He slept with the other, and she had a son named Ben Ammi. Solomon's wife, Naamah, who gave birth to Rehoboam, and who is in the genealogy of Christ, descended from Ben Ammi.

Again and again, surprising people show up in Jesus' genealogy. Some were faith-filled souls, and some were scoundrels. There was a prostitute of Jericho, meaning she was a descendant of Canaan, the cursed grandson of Noah. David, despite being a great man of faith, was also a fallible man who made great errors in his life.

Step by step, the history of Jesus' ancestry is recorded, quite often in such a way that it takes real effort to determine who is actually in it. But each story, which reveals each person, shows that God was watching all along, ensuring that the materials used were perfect for the body prepared.

Just as the ark was carefully and meticulously constructed, so was the human genealogy of Jesus carefully and meticulously arranged. And then, when it was ready, it was wrapped in the pure gold of God's Deity. The Ark was prepared, and the Man was ready to do what was purposed from the creation of the world.

He was born under the law, the meticulously recorded standard for the people of Israel. For any under that law, there was the need for perfect obedience to it. As the law itself says in the book of Leviticus, "You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I *am* the LORD" (Leviticus 18:5).

The entire time of the law, detailed records of the lives and actions of the people were kept. They often don't seem to correlate to the purpose of the Ark of the Testimony at all, and yet they all do, perfectly. The time of the law is given to show us deep truths concerning the law –

- 1) It is to show us God's perfect, holy, and righteous standard.
- 2) It was given to show us how utterly sinful sin is to God.

- 3) It was given to show us that no one, not a single person in well over fifteen hundred years of Israel's history, could perfectly meet the standards of that law.
- 4) It was given to show us the need for God's grace in the giving of the Day of Atonement, and God's mercy in the covering which that atonement granted.
- 5) It was given to show us that in the granting of the grace and mercy of the Day of Atonement, the person so forgiven was deemed as if he were sinless before God – forgiven and free from sin's penalty for another year.
- 6) It was given to show that the law could never take away sin completely because each year, they would have to come back and be forgiven again for the sins of the previous year, showing that the law could make none perfect.
- 7) And thus, the law showed us our need for something else; something greater than the law itself. It showed us our need for Jesus.

If none could meet the standards of the law, except for a vicarious act carried out on the Day of Atonement, and if the Day of Atonement was incapable of making the sinner free once-and-for-all, then in order to be made perfect, a perfect Substitute would be needed. Enter the God/Man; enter Jesus.

He came, pictured by this marvelous ark. He faithfully lived out His life under the law, never violating its precepts. Thus, He embodies that law. This is pictured in the placing of the tablets of the Ten Commandments in the Ark of the Testimony. Just as it enclosed those tablets, Christ embodied what they represent.

But there is the truth that no top was detailed for this box in the instructions that we were given in verses 1-5. Its top remained open and the perfect law of God, that which could never be met by mere mortal, fallen man, was open and exposed to the world in that condition. It is a note of condemnation.

This Man, Christ Jesus did fulfill the law and we stand naked and exposed in His perfect presence. The law, which He embodies, condemns us. Moreover, the Man who radiates out that law stands as a witness against us. Thus condemnation is found in His presence.

Is that the end of the story? Is this where we perish? Do we look at Jesus, see God's perfection radiating out of Him, and thus become consumed by His

perfectly pure glory? The answer is, at least for those who live by faith in Him, “No!”

As noted, within the law, there was a provision of mercy for those who failed to meet that law. It is found in what is known as the Day of Atonement. On this one day each year, the men of Israel were told to go to Jerusalem and confess their sins before the Lord.

Detailed instructions for this day are noted in Leviticus 16, in following these instructions – both by the people and by the high priest of Israel – the people were forgiven of their sins. The Day of Atonement centered on the shedding of the blood of an innocent animal. That blood was then applied to another piece of furniture, one distinct from, but directly connected to, the Ark itself...

**<sup>6</sup> He also made the mercy seat of pure gold; two and a half cubits *was* its length and a cubit and a half its width.**

**<sup>7</sup> He made two cherubim of beaten gold; he made them of one piece at the two ends of the mercy seat:**

**<sup>8</sup> one cherub at one end on this side, and the other cherub at the *other* end on that side. He made the cherubim at the two ends *of one piece* with the mercy seat.**

**<sup>9</sup> The cherubim spread out *their* wings above, *and* covered the mercy seat with their wings. They faced one another; the faces of the cherubim were toward the mercy seat.**

*Zahav tahor* – pure gold. The absolute perfection of Christ is seen in the substance. The mercy seat, the place where God would pour out His forgiveness on Israel each year, was this spot. The law, contained within the Ark, was *covered* by this most holy seat of mercy, thus hiding it from sight.

If the tablets of the law were looked upon by man, only death could result. This is seen in the account of the Ark returning to Israel after having been captured by the Philistines. Eventually it was returned to Israel, and when it was, it came to Beth Shemesh. There, the people dared to look into the Ark and their lives were forfeit.

The mercy seat had been removed, and mercy was removed with it. But there is more to the mercy seat than just the gold. There was something applied to the gold which brought about the mercy – blood. The people didn't receive mercy simply because there was a mercy seat. If they did, then they would have received it continuously, because the mercy seat never left the Ark.

Rather, it was only once a year, on the Day of Atonement, that propitiation for the sins of the people came about. And that came about through a specific ritual which involved the shedding of the blood of an innocent substitute. This innocent life was taken in place of the guilt of the people. The Lord received this payment as a temporary stay of His wrath, year by year.

It was the blood which provided the forgiveness, and it was the blood which rested upon the mercy seat. Without the covering of blood, mercy would not be granted. When the mercy seat was removed from the Ark at Beth Shemesh, the blood was removed as well. Only wrath was left. The substitute's blood was forsaken as the people looked upon God's law.

In type and picture, the pure gold Mercy Seat is Christ. It is His divine and perfect nature covered by the blood of His humanity which was shed to take away the sin of the world. What the innocent animal only pictured, Christ fulfilled perfectly. He had lived out the law without erring in any point. He thus embodied the law. But in order for that to be complete, He had to also die in fulfillment of the law.

Until He died, the law wasn't actually fulfilled because His death was a *necessary part of the law*, pictured by the death of the animal. Forgiveness cannot come for the sins of one, without the death of another. But, the one to die could not have sins of his own or he would simply die in his own sin. The law would be his judge, and the law would condemn.

Only a perfect Man, who had lived perfectly under the law, could both fulfill the law and die in the place of another. In this act, the blood would thus satisfy the law. And in its satisfaction, it would also make the law obsolete. A law which is fulfilled is finished. The law could no longer have mastery over Him.

Further, as He was innocent before the law, then His blood could take away the sins of any who received the payment, just as occurred with Israel on the Day of Atonement. But unlike Israel who had to come year by year because the law was not fulfilled in the death of an animal, in Jesus, the law *is* fulfilled for the believer – completely and perfectly.

There is no need to come back a second or a third time to be perfected before the law. Rather, we are perfected once and for all through the substitutionary work of Christ Jesus. But there is more. In the fulfillment and annulment of the law for us, there must be something to replace it.

The law was based on a covenant. In its termination, a New Covenant then came in to replace it. The law was never intended as a means to an end. It was, from its inception, regarded as a temporary step in the path to full and complete restoration with God. This New Covenant is explained by the author of Hebrews with words cited from the book of Jeremiah –

“‘This *is* the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds I will write them,’<sup>17</sup> *then He adds*, ‘Their sins and their lawless deeds I will remember no more.’<sup>18</sup> Now where there is remission of these, *there is* no longer an offering for sin.” Hebrews 10:16-18

In other words, in this New Covenant, *received by grace*, the sins of man are not counted against them. It says, “Now where there is remission of these,” meaning



remission of the sins through the blood of Christ, “*there is* no longer an offering for sin.” Christ’s offering is a one-time and for-all-time offering for sin.

As this is so, then the sins of the Old Covenant, whatever they may be, are forgiven in Christ. Further, they can no longer be counted against that person. Man is dead to the law through the death of Christ. Go through the law, see what condemns your heart, and then lay it at the foot of the cross. It is forgiven in Him. We are no longer under law, but grace. Paul explains this in Romans 6 –

“Now if we died with Christ, we believe that we shall also live with Him, <sup>9</sup> knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. <sup>10</sup> For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God. <sup>11</sup> Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.” Romans 6:8-11

In the act of receiving Jesus Christ, we are following a process which includes, literally, all of the precepts of the law. We may have never killed a person, but we are guilty before the law, just as if we did. If one violates any part of the law, the law is broken. In receiving Christ, we partake in the death of the High Priest, and so our guilt in regards to the sixth commandment dies with Him.

Under the law, we are guilty for eating certain types of meat, but in Christ, that guilt is taken away. Sin can only be imputed where law exists. In Christ, the sin which results from a violation of the Old Covenant can no longer be imputed because in Christ, the law is made obsolete.

Like the cherubim on the Mercy Seat who looked towards the place of shed blood with wings held high, let us likewise look to the place of propitiation – where the blood of the sinless Son of God was shed. Let us look to Calvary with arms raised

high in victory! Let us look to Jesus! Thank God for Jesus Christ who *is* the grace of God poured out for all who will but believe. He is our place of mercy and propitiation.

*Into His presence I came, the Ruler of all  
I came boldly because the mercy seat was there  
On the name of Jesus, I did call  
And covered by His blood, with God, fellowship I could share  
I was going astray, and was as lost as I could be  
Yes, one of the world's many lost children  
But in a mere moment, mercy found me  
I was cleansed and purified – right there and then  
It was at the spot where my Lord did die  
And where His blood soaked into the ground  
There at the place of mercy, for Him I did cry  
And there at that place... mercy was found*

## **II. The Table of Showbread (verses 10-16)**

**<sup>10</sup> He made the table of acacia wood; two cubits *was* its length, a cubit its width, and a cubit and a half its height.**

**<sup>11</sup> And he overlaid it with pure gold, and made a molding of gold all around it.**

**<sup>12</sup> Also he made a frame of a handbreadth all around it, and made a molding of gold for the frame all around it.**

**<sup>13</sup> And he cast for it four rings of gold, and put the rings on the four corners that *were* at its four legs.**

**<sup>14</sup> The rings were close to the frame, as holders for the poles to bear the table.**

**<sup>15</sup> And he made the poles of acacia wood to bear the table, and overlaid them with gold.**

**<sup>16</sup> He made of pure gold the utensils which were on the table: its dishes, its cups, its bowls, and its pitchers for pouring.**

A table of showbread with twelve loaves. The table and all its utensils clearly and perfectly displayed the work of Christ. We saw this as we looked at each verse and word. He, being the true Bread from heaven, is sinless and perfect. The loaves which were to be placed on this table reflect His people, His redeemed.

As the law is fulfilled and annulled in Christ, those who call on Him are granted His sinless perfection, pictured by the twelve loaves without yeast. As they are before Him in the Holy Place, it indicates that we are deemed as sinless and, therefore, are acceptable in His presence.

God made Christ Jesus our Substitute, counting to Him our sin. In exchange, we were granted His righteousness. Paul explains this to us with these words –

“For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.” 2 Corinthians 5:21

In being made our sin, He then took our punishment for the sins we committed and died for those sins. However, because He had no sin of His own, His death was only for those who sinned. Death could not hold Him because He never sinned.

With His work accomplished, He could truly be considered our Bread from Heaven. His resurrection proved it and His sinless perfection under the law was

vindicated in that act. We can now participate in His life by receiving His work. From that, we become a part of the lump of Bread, His body.

And so not only is He *the* Bread of Life, He is *our* Bread of Life. He is the One who sustains us at the beginning of our walk and ever after as well. We are always acceptable in God's presence because of Christ's work. Sinless once, and sinless for all time. Thank God for Jesus Christ our Bread of life!

*He is our Bread of Life, the one who sustains us  
And through His life, we have been given life too  
A constant theme in the Bible, it does discuss  
From the beginning to the end; yes, through and through*

*In Christ we can again draw near to the Lord  
And in His presence forever remain  
We are counted as holy, so says His word  
Never again will God look upon us with disdain*

*Justified! We are allowed access once again  
Through the blood of Christ, our fellowship is restored  
Redeeming grace to Adam's race, the sons of men  
For those who have not His calling ignored*

### **III. The Lampstand (verses 17-24)**

**<sup>17</sup> He also made the lampstand of pure gold; of hammered work he made the lampstand. Its shaft, its branches, its bowls, its *ornamental* knobs, and its flowers were of the same piece.**

**<sup>18</sup> And six branches came out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side.**

**<sup>19</sup> There were three bowls made like almond *blossoms* on one branch, with an *ornamental* knob and a flower, and three bowls made like almond *blossoms* on the other branch, with an *ornamental* knob and a flower—and so for the six branches coming out of the lampstand.**

**<sup>20</sup> And on the lampstand itself *were* four bowls made like almond *blossoms*, each with its *ornamental* knob and flower.**

**<sup>21</sup> *There was* a knob under the *first* two branches of the same, a knob under the *second* two branches of the same, and a knob under the *third* two branches of the same, according to the six branches extending from it.**

**<sup>22</sup> Their knobs and their branches were of one piece; all of it *was* one hammered piece of pure gold.**

**<sup>23</sup> And he made its seven lamps, its wick-trimmers, and its trays of pure gold.**

**<sup>24</sup> Of a talent of pure gold he made it, with all its utensils.**

In the Bible, like in life, there is a contrast between light and darkness. Light is life, light provides clarity, and light grants surety. Darkness is opposed to this. The lampstand, or menorah, symbolizes that which provides the true light, Christ Jesus.

The details of the menorah were so minutely given because it details the marvelous work of Christ which runs all the way throughout redemptive history. He is the Light of the World, and everything associated with Him gives us guidance and illumination as we trek westward, back to the very presence of God.

The menorah was designed so that six branches would all come out of one and be supported by that one. The middle branch is the Messiah, Christ Jesus. From Him,

stems out everything else by which the workings of God are illuminated. As He Himself said –

“I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.” John 8:12

From Christ comes the sevenfold Spirit of the Lord which directs all aspects of both the creative and redemptive processes.

Concerning creation, from Him comes all of that which is created. And therefore, everything found in the six days of creation *rests* upon Him. It is all dependent on Him for its existence, both initial and on-going. He is also reflected in the seventh day, that of rest.

His human arrival at the year 4000, the very middle of the 7000-year span of human history, indicates that His advent is the true light which lights up all of time, from day 1, until the last day. In His coming, His life *is* that which gives rest to all who came before Him, and to all who have come since. Human history is centered on the Light which shines forth in His incarnation.

Concerning redemption, He is the center of the dispensations of time. In His advent and through His work, He bestowed God’s grace upon mankind. Thus, His work is that which illuminates all seven dispensations of redemptive history. Each hangs upon what He has done for us through the redemptive process.

There was Innocence. When that was lost, there came a corresponding Promise. There was Conscience, and with that came the corresponding Law. And there was Government, and with it will come the corresponding Millennium. All of these are ultimately dependent on, and illuminated by, the grace of God found in Jesus Christ.

And all of this is revealed in and by Him who lights up Scripture. The word is received from Him, it points to Him, and it is only properly understood by His illumination. And this illumination is two-fold. First, it is illuminated *about* Him. He is the Subject of it. Until this is realized, it is a book which really makes no sense at all. Secondly, it is illuminated *by* Him. He is the One to make it understood as He opens minds to its hidden truths concerning Him.

In all ways, Christ is the true Light of the world which brings sense, harmony, and even ever-lasting joy to that which would otherwise seem illogical, chaotic, and downright hopeless. Thank God for Jesus Christ, the Light of the world.

*The purest of gold, fit for a King  
Was used to make a seven-branch lampstand  
Seeing its beauty makes my heart sing  
The workmanship marvelous; stunning and grand  
  
Every detail is so beautiful, each knob and flower  
The glistening of the branches as they catch the light  
It shines in the dark for hour after hour  
Illuminating the holy place throughout the night  
  
The glory of God is seen in each detail  
Every branch speaks out a marvelous story  
And in what it pictures, nothing will fail  
As the Lord reveals to us His unending glory*

#### **IV. The Altar, the Oil, and the Incense (verses 25-29)**

**<sup>25</sup> He made the incense altar of acacia wood. Its length *was* a cubit and its width a cubit—*it was* square—and two cubits *was* its height. Its horns were *of one piece* with it.**

**<sup>26</sup> And 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.**

**<sup>27</sup> 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.**

**<sup>28</sup> And he made the poles of acacia wood, and overlaid them with gold.**

**<sup>29</sup> He also made the holy anointing oil and the pure incense of sweet spices, according to the work of the perfumer.**

The construction of the Altar of Incense is not listed in the same place as it was in the giving of the instructions. It was detailed, much, much later in the instructions. And the oil and the incense was detailed even later than that. The reason for their unusual placement in those instructions was explained, and we saw that it was for exceptionally profound reasons.

But in the construction of them, they are noted now because they pertain to the room in which they are to be placed and used, the Holy Place, before the Veil. Every detail of these things was carefully analyzed, and all of it pointed to Christ and His work for us and through us.

The incense itself represents prayer. Prayer is something that man has engaged in since the earliest times of human history, and it is something that has occurred at all points in history since then. It can be found in every culture and even among those who claim there is no God at all.

The altar pictures Christ as our means of acceptable prayer to God. The problem with man is that he has sin in his life. It is an infection which he is born with, and it



is something that only increases as he continues to live out his life. And in that state, the Bible tells us the natural outcome that occurs –

“Behold, the LORD’s hand is not shortened,  
That it cannot save;  
Nor His ear heavy,  
That it cannot hear.  
<sup>2</sup> But your iniquities have separated you from your God;  
And your sins have hidden *His* face from you,  
So that He will not hear.” Isaiah 59:1, 2

Sin separates man from God and so He will not hear our prayers. Christ came to remedy that. In His life, He lived out the law *for us*, and in His death, He removed our sin *from us*. It is through Christ, and through Christ alone, that our prayers can be heard.

This is the amazing thing about the world. There are innumerable religions praying to God in an even larger number of ways, and yet it is simply wasted breath accompanied by useless offerings. That was reflected in our text verse. In Hebrews, it said, “In burnt offerings and *sacrifices* for sin, You had no pleasure.” What do we think we can offer to God that He will be satisfied with?

We can’t bribe Him. He doesn’t need money, food, clothes, or any other thing. The Bible shows us the only thing that will, in fact, please Him, faith. For example, there is steady stream of speculation as to why the Lord accepted Abel’s offering and not Cain’s.

People pursue long theological discussions about animal sacrifice as opposed to grain and fruit offerings. They look to the crimson thread of blood offerings which

fill the Bible, and which point to Christ's shed blood. On and on the speculation goes, but the Bible simply and clearly explains the matter –

“By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.” Hebrews 11:4

The first two words explain it all – “By faith.” People come to God with offerings in an attempt to bribe Him into listening to them. But God rejects that. What He is looking for is one who *has faith* in what He has promised, both in what He has done in relation to that promise, and what He will continue to do in relation to it.

And the promise was given to the first man, Adam. It was the promise of a Messiah. Because of this, only faith in Messiah brings prayers to God's ears. For the world today, the Messiah has come. And so, only prayers that are in accord with this Messiah-revealed, meaning Jesus, are prayers that will be heard. No prayer outside of Him is acceptable, no not even from His chosen people Israel.

The Messiah *has come* and they must come through Him. And within the church, there are no secondary levels to His authority. We cannot pray to or through images of Him, saints, His mother, or to any living intermediary. We are either in Christ and our prayers to God are heard because they are offered to Him through Christ, or they are unheard by Him.

In the actual incense and the anointing oil, we saw that all of it pointed to Christ, to the word of God, and to the work which Christ fulfilled as is recorded in His word. God chose specific ingredients whose words came from particular root words to guide us to a complete and full appreciation of what each thing symbolized.

In Christ, those symbols are fulfilled. He is the fulfillment of each sweet smelling fragrance, and each dab of precious oil. Through Him, the Spirit is given, the mouth of the prophet speaks, and the word is inspired. Through Him, our prayers rise without hindrance to God who is pleased to hear them, and to respond to them according to His infinite wisdom.

Some prayers may go *unanswered*, but in Christ, none go *unheard*. Thank God for the precious Gift which He molded throughout all of human history in order to be a place, a body, in which He could dwell. Thank God for Jesus Christ our Mediator.

God worked meticulously and exactly to lead from Adam to Christ. On the way there, He worked in the same fashion in giving us pictures of Him by which and through which He worked for, and responded to, His people Israel. In Jesus, the Person is revealed, and in Christ, the pictures are fulfilled.

Let nothing hinder us from our devotion to Christ, and let nothing obscure our vision of Him. Let us fix our eyes on Jesus, the Author and Finisher of our faith. In His presence, we will stand in the very presence of God. Why should we look anywhere else now as we await that marvelous moment when we behold Him with our own eyes, and see the fulfillment of these mere types and shadows.

Let us be people of faith, who respond to the words of Scripture with a sense of awe and wonder as we behold the glory of Christ, letting it transform us into the same image, from glory to glory, just as by the Spirit of the Lord.

Though the world has come to the point where we are mocked for our faith, let us be those who stand approved and unashamed, holding fast to the great and eternal words which reveal that same faith that we profess. Be one of the greats in the kingdom of God by being one of the greats of faith now.

Stand and rejoice in Christ, even if though – for a little while – you may be grieved by various trials. Know and understand that the genuineness of your faith, which is more precious than pure gold which perishes, will be found to praise, honor, and glory when Jesus Christ is revealed. Stand on your faith in the One whom, even though you have not seen, Him you still love. Abide securely in His word, and revel in the marvelous promises which lie ahead.

**Closing Verse:** “You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.” John 5:39

**Next Week:** Exodus 38:1-8 *We have no fear where shall end our earthly trod...*  
(Justified and Sanctified before Our God) (101<sup>st</sup> Exodus Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. Even if a deep ocean lies ahead of You, He can part the waters and lead you through it on dry ground. So follow Him and trust Him and He will do marvelous things for you and through you.

### **Christ in Every Detail**

Then Bezalel made the ark of acacia wood

Two and a half cubits was its length, as it was intended to be

A cubit and a half its width, this was understood

And a cubit and a half its height, you see

He overlaid it with pure gold

Inside and outside, he did it overlay

And made on it a molding of gold all around

Such was done, as the Lord did say

And he cast for it four rings of gold  
In its four corners, to be applied  
Two rings on one side, as the Lord had told  
And two rings on the other side  
He made poles of acacia wood  
And overlaid them with gold, as was understood  
And he put the poles  
Into the rings of the ark at each side  
To bear the ark  
To the instructions, he did abide

He also made the mercy seat of pure gold  
Two and a half cubits was its length, as it was to be  
And a cubit and a half its width  
Such were its dimensions, you see  
He made two cherubim of beaten gold  
He made them of one piece at the two ends of the mercy seat  
Just as he had been told  
One cherub at one end on this side  
And the other cherub at the other end on that side, a marvelous feat  
He made the cherubim at the two ends  
Of one piece with the mercy seat

The cherubim spread out their wings above  
And covered the mercy seat with their wings, as was meet  
They faced one another  
The faces of the cherubim were toward the mercy seat  
He made the table of acacia wood  
Two cubits was its length, it was made just right  
A cubit its width, as was understood  
And a cubit and a half its height

And with pure gold he did it overly  
And made a molding of gold all around it  
Just as the Lord did say  
Also he made a frame  
Of a handbreadth all around  
And made a molding of gold  
For the frame all around; surely its appearance did astound

And he cast for it four rings of gold  
And put the rings on the four corners  
That were at its four legs, just as he was told  
The rings were close to the frame, this is where  
As holders for the poles, the table to bear

And he made the poles of acacia wood  
To bear the table  
And overlaid them with gold, as was understood  
In fashioning this, he was found to be able  
He made of pure gold the utensils  
Which were on the table, as you see  
Its dishes, its cups, its bowls  
And its pitchers for pouring, each made exquisitely

He also made the lampstand of pure gold  
He made the lampstand of hammered work  
Its shaft, its branches, its bowls, its ornamental knobs, and its flowers  
Were of the same piece, his duties he did not shirk  
And six branches came out of its sides  
Three branches of the lampstand out of one side  
And three branches of the lampstand  
Out of the other side, care to the instructions he applied

There were three bowls made like  
Almond blossoms on one branch, you see  
With an ornamental knob and a flower  
He followed the directions carefully

And three bowls made like almond blossoms  
On the other branch; the directions he did understand  
With an ornamental knob and a flower  
And so for the six branches coming out of the lampstand  
And on the lampstand itself were four bowls  
Like almond blossoms, so he made  
Each with its ornamental knob and flower  
So it was arrayed

There was a knob, so he did do  
Under the first two branches of the same, it was his aim  
A knob under the second two branches of the same too  
And a knob under the third two branches of the same  
According to the six branches extending from it  
He did as the directions did submit

Their knobs and their branches were of one piece as he was told  
All of it was one hammered piece of pure gold  
And he made its seven lamps, again just as he was told  
Its wick-trimmers, and its trays of pure gold  
Of a talent of pure gold he made it  
With all its utensils, just as the directions did submit



He made the incense altar of acacia wood  
In this manner he made it as was understood  
Its length was a cubit and its width a cubit  
It was square, as by the instructions accordingly  
And two cubits was its height  
Its horns were of one piece with it too, you see

And he overlaid it with pure gold  
Its top, its sides all around, and its horns as well  
He also made for it a molding  
Of gold all around it, following the instructions so well  
For it, he made two rings of gold  
Under its molding, as the details did submit  
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, as was understood  
He also made the holy anointing oil  
And the pure incense of sweet spices too  
According to the work of the perfumer  
All of these things Bezalel did as he was instructed to do

Lord God, it all is about Christ, so we see  
And our faith is strengthened in Him through each detail  
He is portrayed in this word so perfectly  
And so our faith is bolstered, as we pass along life's trail  
The care You have placed in this precious word  
Leads us step by step to better knowing Jesus  
In it we have confidence, through what we have heard  
Confidence of Your great love and care for us  
In Christ You are with us; Christ faithful and true  
And because of Him we shall forever praise and glorify You

Hallelujah and Amen...