

The Tabernacle 01 the Sin Offering

by J. Henry Brown

The sermon explores the significance of the Tabernacle and the sin offering, emphasizing God's desire to dwell among His people and the foreshadowing of Christ's ultimate sacrifice.

Duration: 1:02:16

Scripture: Exodus 24:12, Exodus 25:6, Exodus 25:8-9, Exodus 28:1

Topics: "Sin Offering", "Stewardship"

Description

In this sermon, the preacher shares a story about an old Negro preacher who had a unique way of making his sermons memorable. The preacher divided his sermons into three headings: telling the audience what he was going to tell them, telling them, and then telling them what he had just told them. This repetition helped the congregation remember the message. The preacher then tells another story about a man named Mr. Evans who was owed money by some people. Mr. Evans made a deal with them to provide them with food until they could pay him back. The sermon emphasizes the importance of putting things in their proper place and being careful in our actions.

Transcript

I'm very pleased to have this opportunity of being with you, and of dealing with this rather wonderful subject. Now, I'd like you to try and get along to all of these meetings, twelve altogether, and I think if you're able to follow through, you'll find it very, very helpful, and also most interesting. Now, I know that there may be some who would not be able to get here every night, and also, I must remember, we may have some friends coming in for the first time any night, and I think because of these facts, it would be rather helpful if each evening we did a little recapping, just picking up the thread so that it would refresh the minds of those who are coming each night, help those who may miss the night now and again, and particularly be helpful to those who are coming for the first time.

Now, in doing this, it will mean that there will be a certain amount of repetition. Now, we needn't be afraid of that. Repetition is really good for us.

I remember hearing about an old negro preacher here in the United States many years ago, and they said his sermons always used to stick. People always remembered what he preached about, and someone rather intrigued went along to him and said, look, how is it that people always remember what you preach about? Well, he said, you see, I always divide my sermon up into three headings. First of all, I tell them what I'm going to tell them, and then secondly, I tell them, and then thirdly, I tell them what I told them.

So it's no wonder his sermons used to stick so well, because they got them three times over. Well, we're going to have 12 nights, so you're not likely to forget, because we shall be picking up the thread. Now, it's all of a piece, and I want to keep it all together, and I'm going to deal with it in a progressive way.

Now, I know that many of you here will know quite a lot about the tabernacle. You may know even more than I know, and many will have learned a little about it, or heard a little about it, but I would ask you that for these meetings that we are having, that you will just keep these things in the back of your mind. Just let your mind be open just for what I've got to say, otherwise you may find it somewhat confusing, because I'm afraid I'm going to cut across quite a lot that has been said and written about the tabernacle.

So then, shall we keep this in mind? I'm going to deal with it in a very simple way, and I think you'll be able to follow. So, if you have a bible, turn to the book of Exodus. If you have no bible, I'll read for you as nicely as I can.

The book of Exodus, in verse, in chapter 24, and we'll just pick up in verse 12. Exodus chapter 24, and beginning at verse 12, and the Lord said unto Moses, come up to me into the mount. Come up to me into the mount.

Now look at verse 15. And Moses went up into the mount, and a cloud covered the mount, and the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days. And the seventh day he called unto Moses out of the midst of the cloud, and the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel.

And Moses went into the midst of the cloud, and got him up into the mount, and Moses was in the mount forty days and forty nights. Chapter 25, and the Lord spake unto Moses, saying, speak unto the children of Israel, that they bring me an offering of every man that giveth it willingly with his heart, he shall take my offering. And this is the offering which he shall take of them, gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goat's hair, and ram skins dyed red, and badger skins, and chitim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the bread plate, and let them make me a sanctuary that I may dwell among them, that I may tabernacle among them.

Let them make me a sanctuary that I may tabernacle among them, according to all that I show thee." Now, I want to stress that. Notice, according to all that I show thee. After the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

Now, turn to chapter 28. Chapter 28, and we're reading verse 1, and this is bringing before us the priesthood. Chapter 28, verse 1, And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab, and Abihu, Eleazar, and Isamar, Aaron's sons.

They were to be the priesthood. Now, turn to chapter 29. Chapter 29, reading verse 1, And this is the thing that thou shalt do unto them, that is, unto Aaron and his sons, this is the thing that thou shalt do unto them, to hallow them, to minister unto me in the priest's office.

Take one young bullock, and two rams without blemish. Now, look down at verse 10, And thou shalt cause the bullock to be brought before the tabernacle of the congregation, and Aaron and his sons shall put their hands upon the head of the bullock, and thou shalt kill the bullock before the Lord by the door, or rather by

the gate of the tabernacle of the congregation. And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

And thou shalt take all the fat that covereth the inwards, and the coal that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the count. It is a thin offering.

Now, that is as much as we need read. And now we can turn our attention to this model of the tabernacle which is set up before us. Now, this has been an attempt on my part to build up something that would be helpful.

And in the first place, I did it because we were out in Central Africa, way up in the Congo, in an old man's land up there really, no other Europeans in that area, and we were able to give the Africans a translation of parts of the Old Testament. And these few chapters in Exodus were translated, and when the Africans began to read them, they said, well what is this? There's such a lot of detail in it that we don't know what it is. They lived in these little huts with a grass patch, and of course a description like this was beyond them.

So they say, well what is this? Well I tried to explain, but no amount of explanation explained. And I thought, well the best thing is to make a model, or to set up a model, so that as they were reading the scriptures, they could look at and see what they were reading about. Well that was an easy way out really.

So eventually we had this model, not as it is now, because we've improved it considerably, but a roughish kind of a model we set up. And the Africans were able to sit and read, and look at it, and say, well now we're reading about about the altar, now where is that? And that would be pointed out. Now we're reading about the label, where is that? And that was pointed out, so they got an idea of what they were reading about, you see, and of what the building looked like.

But having read about it, and knowing just what they were reading about, the next thing was, they wanted to know the meaning of it. Now that was rather beyond me, because I'd never studied the tabernacle, but I had to give some sort of an explanation. And I did my best, but I wasn't very happy about it.

And it meant that I went and sat there for hours, looking at this rough model of the tabernacle, and saying to myself, now I wonder why they did that, and what was the meaning of this? And saying, well Lord, you helped me because I just don't know. I want to tell these people something about it, but I want you to help me to understand it. And so in this way, I became interested in the tabernacle.

Now the Lord has helped me considerably, as I have used it. I haven't used it a great deal. I put it away in the boxes at one time, and it was there for 15 years, and I was afraid to look at it because of the moths, and the beetles, and the termites.

But when I did open the boxes, I found that it was quite all right, and I was very thankful for that. So 15 years can pass, and I never speak about this. So then we're going to look at it, and it's an attempt on my part to have something before you, so that as we read, and as we talk, you can see it, and you'll be able to follow all the more easily.

Now first of all, I think it would be good if we got the layout before us. As you are looking at the model now, remember that it's not looking at a map. You're not able to say, well that's the north at the top, and that's the south over there, and that's the east over there, and this is the west over here.

That's not the position. That far side is the north, and this side where I'm standing is the south, and out there where you are is the east, and the way over at the back is the west. Now that's the position.

Now it seems that these people, Israel, were brought out of the land of Egypt, redeemed by blood, and in the wilderness there were probably about two million of them, and they were encamped there. Nearly two million people. And God desired to have a dwelling place in the midst of them.

He himself designed it, he himself brought it in, and he brought it in in a certain way, and all of this has a voice for you and for me. So then, let us remember those verses brought before us the fact that God called Moses up into the mount, and he was there for 40 days and 40 nights, and he was bringing before Moses two things. He was bringing before him the testimony, that is, the law was written on those two tables of stone.

He brought before him the testimony and the tabernacle. Two things. Whilst he was there in the mount, 40 days, 40 nights, the testimony, the tabernacle.

Now, I'm persuaded that what God did was this. When he called Moses up into the mount, and he was there for 40 days and 40 nights, that in dealing with the tabernacle, God said to Moses, I want you to take an offering from my people, gold and silver, brass, blue, purple, scarlet, and so on. Take of my people an offering, and then with these materials, I want you to make me a sanctuary, make me a dwelling place, that I may tabernacle among them.

That's what I want you to do, Moses, make me a dwelling place. I want it right there in the midst of that great encampment of my people. I want my dwelling place right there.

And Moses, I want you to see this dwelling place, because you've got to make it, and you've got to set it up. And I want it to be according to my mind, so I'm going to show you. And there was Moses in the mount, and God says, I'm going to show you.

You remember I stressed the word? He said, you shall make all things according to what was shown thee, according to what I show thee. And later on he said, now when you have finished making this dwelling place, and you rear it up, see that you rear it up according to the fashion thereof that was shown thee in the mount. So, I'm persuaded that Moses there in the mount, God said, Moses, I want that dwelling place, and I'm going to show it to you.

So, you know how to make it, and you know how to set it up. You know what the layout is. If you look across there, Moses, you'll see what I'm talking about.

And in my simple word, Moses looks across, and well, there he saw it. He saw what God wanted. He saw the dwelling place.

It was all set up. He saw it by way of vision, or by way of an inward seeing. But he saw it.

What's it done? Because God said, according to what was shown thee. Right. So, he's looking across there, and he can see the dwelling place all set up.

He can see the fashion of it. He can see the layout. You are looking at this model.

You can see the fashion of it. You can see the layout. You can follow what I'm saying about it.

So, there in the mount, God said, and Moses, you look over there, and you see what I need. And he looked, and he saw it. There was the fashion of it.

There was the layout. And then, again in my simple way, I say, well now, I believe that God would then say to him, Moses, you see the fashion of it? You see the layout? You know now how to set it up? Yes. But I want you now to see it in all its detail, you see, so that you'll be able to make all these vessels.

So, Moses, let's make our way into that dwelling place, so that you can see these various vessels. And so, I see that God takes Moses, and they move through that gate into the court, and they move up to the door, and through the door, and they move through that first place, through the veil, into the next place. That's the holiest of all.

That sanctuary divided into two places by a veil hanging up. And now, God takes Moses right away through. He doesn't start anything outside here.

He goes right away through into the holiest of all, and says to Moses, now then, they shall make an ark, and a mercy seat, and cherubim of one piece with it. And it's from between the cherubim that I will commune with thee, and will give thee commandment. This is my own very throne.

Moses, you must make the ark and the cherubim just like that. You see it? Yes. Now remember, that's what I want you to make.

So, God began with that which brings before us his own very throne. Then he came through the veil, and he said to Moses that, I want you to look at this table made of a casewood, and it's overlaid with pure gold. I want you to make a table like that.

That's the pattern. Then he turned around and said, and I want you to make a lampstand like this, and have a good look at that lampstand. It's beaten out of a talent of pure gold, and I want you to make a lampstand just like that.

Now we'll go outside, and Moses might have said, oh but there's another vessel here in front of the veil, and you haven't told me anything about that yet. No, well I'm not going to tell you anything about that just now, but we'll go outside. So, they come outside, and they look back at the building, and God begins to talk about the curtains, and the tent, and the coverings, and the boards, and the bars, and the foundations.

And he said, now we move down. And so they moved down into the court, and there was a labour there. There was the labour, and God just went past it.

Never said a word about it. He didn't say a word about that altar of incense that was in front of the veil. And he's come out now, and he hasn't said a word about that labour.

But he said, all right, we'll come down, and I want you to look at this altar of burnt offering. There was the altar, now you shall make an altar just like what you see there. And then he looked around at this court.

He saw this fine twine linen supported on these pillars. Each pillar had a socket of copper, and a capital overlaid with silver, and it had cords and copper pins driven into the ground to support it. And he told Moses that he was to make a court.

And then he said, and I want you to make a gate, and you'll make it of fine twine linen, embroidered with blue, and purple, and scarlet. And then he said, now we can bring in the priesthood. Now we can bring in

the priesthood.

Take Aaron and his sons, and bring them over there on that far side of the altar, in all probability. Bring them over there, Aaron and his sons, and then I want you to bathe them from head to foot with water. Ceremonially, they're going to be bathed from head to foot with water.

And then you're going to put upon them their priestly garments. And when you've done that, I want you to take the bullock for the sin offering. And now, Aaron and his sons, they shall go forward, and they shall press their hands upon the head of that bullock for the sin offering.

And when they have done that, you shall kill that bullock, and take its blood, and with your finger apply the blood to the horns of that altar, and the rest of the blood you'll pour it around the foot of the altar. And when you've done that, I want you to attend to that sin offering, and remove from it all the fat, and the kidneys, and the midriff. And I want you to burn them in that altar.

Burn them there, burn them to ashes in the altar. Then I want you to attend to that sin offering itself. And I want you to take that carcass with the head, and the legs, and the skin, and the dung, and carry it through the gate, and through the camp, and in a clean place, right away outside the camp.

There you shall burn it with fire. Not on this altar. That altar is the altar of burnt offering.

But take the sin offering, carry it through the gate, through the camp, and in a clean place outside the camp. Not on an altar, but on the ground, a clean place outside the camp. There you shall burn it to ashes.

Now Moses, we can go back in. Where? Back into the sanctuary. What for? Because now I'm going to tell you about the altar of incense.

Now I want you to see this, and make an altar of incense just like what you see there. Now then, let us go outside and have a look at this labor. Now I want you to make a labor just like that.

Now in my simple way, I brought before you what I think was taking place. This was God calling Moses up into the mount, and there in the mount telling him to take an offering of his people, and he was to make a dwelling place for him in the midst of these people, and he said, I'm going to show you, so that you'll know how to make it, you'll know the fashion of it, you'll know the layout, you'll be able to set it up according to what's shown here in the mount. Then I want you to see all these vessels, and the position of them.

So Moses, first of all, let's go inside the holiest of all, and we'll deal with this ark, and mercy and charity, and then we'll deal with the rest of it little by little. Why did God deal with it in this way? Well, I believe God used that method because it has a voice for you and me. As we see God beginning with that ark and mercy, his own very throne, and coming out step by step until, in dealing with the priesthood, he reaches the furthest place from where he began.

That is the place where the sin offering was burned outside the camp. Now, that must have been a long way to travel. An encampment of probably something like two million people would have a circumference of something like 13 or 14 miles, and if this tabernacle was set up in the midst of that great encampment, well they had to go a long way with that sin offering, in order to get it outside the camp.

But that's where God said they were to burn it. Now, lots of people have said, never knew this. We thought that all the offerings and sacrifices were burned in the altar of burnt offering.

Oh no! No sin offering was burned in the altar. All sin offerings were taken outside the camp, and there they were burned with fire, not in the altar. The fat and the kidneys and the midriff, those inward parts of the sin offering, yes, they were burned in the altar of burnt offering, but not the sin offering itself.

That is, the carcass with the head and the legs, the skin, the dung, that had to go outside. And so here is God dealing with the tabernacle, and dealing it in this way, that he's coming out step by step from his own very soul to the place of the sin offering. Now remember the same word in the Greek and in the Hebrew for sin and for sin offering, the same word.

So God shows himself coming out, coming out from his own throne in yonder glory, he comes out, and he comes out in the person of his beloved son. God was manifest in flesh, God was in Christ, God came out from his own very soul right out to the place of sin. Out there where everything unclean was to be found, out there where the leper was found with his hand to his lips crying out, unclean, unclean, unclean, away outside.

This is where the sin offering must be burned, outside the camp. So there's a picture here as we see God bringing in the tabernacle, a picture of himself coming out from his throne in the glory, right out to where we are in the place of sin. And he comes out in the person of his beloved son, and he, Christ, is made to be a sin offering where? Outside the city, outside the camp, that's where he was made to be a sin offering.

And when God had dealt with that, then he moved back in to that altar of incense, and then he came out to the labor. Why did he do that? Because he did not deal with the altar of incense coming out, neither did he deal with the labor. These are looked upon as vessels of approach, and there could be no approach until he has brought the sin offering, until the sin offering is there in position outside the camp.

And once that has been set, now God can go back, and he can deal with the altar of incense, and he can come out to deal with the labor. This is how God brought it in. We are working the opposite way.

God begins with his own very throne, and step by step comes out to where we are in the place of sin. And there in Christ, the sin offering, God is making it possible for us to go in. And as we go in, we go in, we work in the opposite way.

He went into the altar of incense and came out to the labor. We begin at the labor, and we go in to the altar of incense. Now, this is the straight line that we are going to try and follow night by night, keeping in mind where God began with his own very throne, and comes out to where we are in the place of sin, to make provision for the sin offering, and make it possible for us to go into his presence, that we might have that fellowship and communion with him.

This is the great thought, that we are outside, and God is not willing to leave us outside. He's not happy for us to be outside. Somebody said to a little girl one day, they said, do you know the short ecstaticism? And she said, yes.

Now, in the short ecstaticism, what does it say man's chief end is? Oh, she said, man's chief end is to glorify God and to enjoy him forever. They said, that's right. And then to test the little girl's intelligence, they said, well now, what would you say God's chief end is? Oh, oh, I don't know.

Come on now, think. What is God's? Oh, I know, she said. I know.

Well, what is God's chief end? God's chief end is to glorify man and to enjoy him forever. It's too sad to do it. We only get the one side, don't we? So, you see, God and man.

God could not be happy without man. Man could not be happy without God. God, as a holy God of necessity, had to put the man outside, outside the garden because of sin, but he didn't want to leave him there.

He wants, he still wants that fellowship, that communion, God and man. And so, here we have the picture. God not willing that we should remain outside, but he's coming right out to where we are, to make provision for us in the sin offering, that we may avail ourselves of what he's provided in the sin offering, and find we can make our way into his presence, and we can have that fellowship and communion.

Now, that's the line that we are following, and we've got to keep it before us night by night. Now, do remember this. I'm not talking to you about those offerings that you read of in the first few chapters of the book of Leviticus, because I warn you about this, because in your thinking, if you got in mind, oh well, they brought their offerings, and there was the burnt offering, and there was the chest or something, the sin offering, the meat offering, and so on.

And no, no, now remember, please, I'm not talking about these people outside who were able to bring their offerings to the gate inside, and they could be attended to. We're not talking about them. Remember this.

I am bringing before you this priesthood, and I want you to keep that in mind. We are stressing what we find here with regard to that particular priesthood. God has said to these people, if you will hearken to my voice, if you will keep my commandments, you should be to me a kingdom of priests.

Meanwhile, I'm going to bring in a special priesthood, and that special priesthood consisted of Aaron and Aaron's sons. How were they brought into the priesthood? Because if we can follow this, if we can look at it carefully, we shall see that they were brought in so that they would be for type. We can look at this, and we can see what was in the mind of God.

All of it was brought in that it might be for type, for figure, for shadow. All of it has a meaning. All these things happened unto them, unto Israel, for types, and they were written for our learning, we upon whom the ends of the ages have come.

So that we can look back now into these types, and we can see what was in the mind of God. We can see how all this was pointing on to Christ. Every bit of it will bring before us in some way the person and work of the Lord Jesus Christ.

We have to keep that before us. Every whit of it will speak of him in some way. And so now we're thinking of the priesthood.

It is typical. Aaron the high priest is a type of Christ, our great high priest. Aaron's sons are types of Christians.

Aaron's sons were priests. Christians are priests. Every Christian is a priest.

In those days, God recognized no other priesthood than the priesthood of Aaron and Aaron's son. With regard to this dwelling place, this sanctuary, Aaron and his son, all the way through, no other priesthood. As far as we are concerned today, God recognizes no other priesthood than the priesthood, the high

priesthood of Christ and the priesthood of Christians.

And so now we look at this and say, well, this will help us. The way they were brought into the priesthood will help us to see how we are brought in to this priesthood. Now notice that when God said to Moses, you shall take Aaron and his son, and you shall bathe them from head to foot, ceremonially, and then clothe them with their priestly garments, he said you shall take a bull for a sin offering, two rounds, one for a burnt offering, one for an offering of consecration.

All of this having to do with the priesthood. We turn our attention first of all to this bull for the sin offering. God said to Moses, Aaron and his son shall go over there, probably the north side was where the sacrifices and offerings were slain.

On that far side there, Aaron and his sons shall press their hands upon the head of that bull for the sin offering. Now I'm persuaded that Aaron, being the high priest, his sons the priests, that they didn't all go forward and all begin to press their hands upon the head of that sin offering. I'm persuaded that Moses would stand there, and now Aaron, remember, dressed in his garments of glory and beauty, he's going forward because he's the high priest.

He goes forward and for a moment he presses his hands on the head of that sin offering, and then he steps back, and then each of his sons steps forward and for a moment presses his hands on the head of that sin offering. Why did they do that? In order that they might be identified with that sin offering. Now, when Aaron stepped forward as the high priest to, for a moment, press his hands upon the head of the sin offering, it was that he might be seen as that perfect type of Christ.

Our Lord Jesus Christ went to that cross, he offered himself as a sin offering. Aaron, to be a type of Christ, he can't offer himself as a sin offering, but he can for a moment press his hands upon the head of a sin offering, and at that moment, when his hands are upon his head and he is identified with it, he stands there as a type of Christ. Aaron, identified with the sin offering, a type of Christ himself, the sin offering on that cross.

Now, we look at Aaron's sons, each one stepped forward, pressed his hands for a moment upon the head of the sin offering, identified with it in that way. Then Moses takes that glittering blade, he kills that bull for the sin offering, takes the blood, applies it to the horns of the altar with his finger, pours the rest of the blood around the foot of the altar, and now he attends to the sin offering itself. So, he moves the fat, the kidneys, the midriff, and he burns them in the altar, and it all goes up to God as a sweet savor.

He goes over there again to the sin offering, and now that sin offering is taken. The head, the legs, the skin, the dung, and it's carried through the gate and through the camp, and in a clean place right away outside the camp, there it is burned. Now, these priests are witnessing all this.

We are thinking particularly of Aaron's sons, because they're types of ourselves as priests. This is how they were brought in. How were we brought into this priesthood? How were we made fit to enter into this service, to enter into the sanctuary, to have that fellowship and communion? How were we made fit for it? Well, they were made fit by identification of the sin offering.

They stood there, and they could have been changed when they pressed their hands upon the head of the sin offering. They could have been saying, now this is what I deserve. What this sin offering is about to receive in the way of suffering, agony, bloodshedding, and death, that is what I deserve.

Each one could be saying this. Then they saw Moses taking that glycerin blade, and he slayed that sin offering, and as they stood there, and they saw this taking place, they could have said, and that is what we have received. They did not receive it.

It was the sin offering that received it. Yes, but you see, they have identified themselves with it. They have been one with it.

Now they can say, that is what we deserve, and that is what we have received. They have not received it, but they stood there before God, and God saw them as if they had received it. They stood there, and they saw the fat, the kidneys, and the lidrious put within the altar burnt offering, and they saw all going up to God as a sweet savor.

They watched, they probably went, with Moses, when that sin offering was carried right away outside the camp, and they saw it being burnt outside the camp. They witnessed it all, and they could say, all this is what we deserve, and all this is what we receive, and by this we have been brought into the priesthood. Now we can enter into our service, now we can enter into the sanctuary.

That was the way they were brought in. How can we become priests, and have access into the presence of God? How can we be brought into a condition where we can offer up spiritual sacrifices acceptable to God? Only one way, and that is by way of the sin offering. So, we must need to go to the cross, to Christ, that sin offering, outside the camp, outside the city walls, and by faith.

Our hand will be pressed upon his head, and as we do it, we acknowledge this is what we deserve. Suffering, agony, bloodshed, death. This is what we deserve.

And as we step back, and we enter into the meaning of it, we say, and that is what we have received. We have not received it. He received it, but we have identified ourselves with him.

Therefore, now we stand before God as if we had been to the cross, as if we had there suffered, shed our blood, and died. We haven't. But God sees us like that.

Why? Because by faith we have identified ourselves with his beloved Son. And then, in that way, we are brought into the priesthood. We're able to enter in.

So, the very first thing is the sin offering. There's no other way. So, remember, as we are thinking of the tabernacle, and we see the priesthood brought in, we see how we are brought in in the same way.

Now, there are other things that one must need to say about this, that that sin offering was burnt outside the camp. Christ was made to be a sin offering. He was made to be a propitiation for our sins, but not for ours only, but a propitiation for the sins of the whole world.

But we've got to be careful. As far as we are concerned, it has availed before God. As far as the world is concerned, it hasn't.

It's available. God has come out to the place of sin, and made provision for the whole world in a sin offering. Christ, a propitiation for the sins of the whole world, meaning that God can be propitiated.

You remember the two men that went into the temple? The one said, I thank thee, O God, I'm not as this, as other men, I'm not as this man. But the other man smote his breast and said, God be merciful to me, a sinner. He was actually saying, God be propitiated towards me, a sinner.

And God has made possible this. He's made Christ to be a propitiation, and he can be propitiated. We must need to avail ourselves of what God has provided for us.

Christ never became the savior of the world in that sense that we are told he became. People today want to tell us that Christ suffered and died on the cross and became the savior of the world. The whole world is really saved.

What we have to do today is to try to get them to live more in keeping with that. We don't tell them they've got to be saved. We don't tell them they've got to be born again.

We don't tell them they've got to believe on the Lord Jesus Christ. No, you don't. You tell them they must come to the church.

They must become members of the church. They must come in. The work has been done.

Salvation is complete and perfect, and it has availed before God on behalf of the whole world. Isn't it true? He's the propitiation for the sins of the whole world, meaning that it's sufficient in the death of Christ to meet the needs of the whole world. But it's conditional.

Conditional upon faith. Conditional as we see here. Each one personally identifying himself with the sin offering.

Each one personally going to that cross. Thy face that hangs upon the head of Christ, the sin offering, identified with him in that way. They are availing themselves of what God has provided, and it's at that moment when they avail themselves of what God has provided that God is propitiated towards them.

But only then. I was born in a small village in South Wales. My people are not Welsh.

I'm not Welsh, but I spoke Welsh and English. English was a very strong Welsh accent. Made me a laughing stock of the boys when I went into the north of England.

But I lived in one of these villages, and all the men in the village worked in a mine. And in those days there was no unemployment pay. No help from anywhere.

If the men were out of work, well, they had a rough time. So the mining gear broke down in this mine, and all men were out of work. And after two or three days, they had no money, nothing saved up.

They were in deep need. There was one shop, a grocer's shop owned by Mr Evans. He supplied all the wants of the village.

And old Mr Evans got rather concerned, because the children were running around crying, wanting something to eat. So he called the women and said, come on, let's have a talk. So all the women went along, and he said, now look, I've got plenty of food in my store, but I can't give it away.

I'm not a rich man. But he said, I don't like these children running around crying for food. So let's have an understanding.

I've got plenty of food in the store. I'm willing to let you have so much each day, and I'll put it down in a book. If you promise that as soon as the men get back to work, then you will begin to pay me what you owe me.

Oh yes, Mr Evans, they said, yes, yes, yes, if you'll help us in that way, we promise faithfully that as soon as the men get back to work, we'll begin to pay you what we owe you. All right, he said, come on in. So each one had so much bread, and so much sugar, so much sauce.

And they were very, very happy. And this went on day after day, day after day. Now one day, a gentleman came up in a carriage, a couple of horses, driver, and pulled up outside the store.

He went in and said, you, Mr Evans? He said, yes. Morning, Mr Evans. He said, good morning, sir.

He said, Mr Evans, I understand you've been very kind to the people in this village. Oh, he said, well, couldn't do anything else, you know. Well, he said, you've been very kind.

I said, I would like to be kind to these people too. Now, can you tell me how much these people owe you? Oh, he said, I would have to go through my book. I said, I'm going up country.

I'll be back in about two hours' time. Could you manage it by then? Yes, sir, yes, I'll manage. So the gentleman went away.

In two hours, he was back again. And he said, well, Mr Evans, have you managed to do it? He said, yes, this is it. This is what these people are owing me.

So he said, oh, right. Now, that's everything that's owing you? He said, yes. So he said to the driver, bring that money in, will you? So the man came in with a big pack of money, and he began to count it out.

And Mr Evans' eyes were open wide and wide. It was in his money, you see. So at last, he said, there you are now.

I said, will you check over that? So he checked it, and he stood there looking at it. The man said, something wrong? He said, yes. He said, not enough? No, he said, too much.

Well, Mr Evans said, don't you worry about that. You've got sufficient there to pay all these accounts? He said, yes, sir. All right.

He said, well, you tell the people. Put a notice in your window. Let them know that the money's here, and then they can have their accounts settled.

Oh, yes, yes, yes, yes. Bye, Mr Evans. And the gentleman drove away.

So Mr Evans thought, well, I'm not going to do that. So he got a piece of paper, and he said, all right. So he wrote down on it, you see, and put it in the shop window.

And some women came along, and as these women came along, one of them said, oh, well, look at this. What is it? So they read it, and one of them said, well, that's funny, isn't it? Another one says, I don't say anything funny about it. Well, she said, you know what I mean? You can't believe it, can you? He says that a sum of money has been deposited here, and it's sufficient to cover all our accounts.

And if we bring them, we can have them settled. No, that's what it says, but I don't know. What do you think? Well, you go in and ask him.

No, I'm not going in. Well, will you go in? No, I'm not going in. Well, won't you? No, I'm not going in.

The woman said, well, I'll go in. So she went and said, Mr Evans, what's that notice in the window? He said, bless my soul, I thought you could read. She said, of course I could read.

Well, he said, well, you know what it says. Yes, he said, but is it true? He said, have you ever known me to tell lies? Well, no, she said, but it's difficult to believe. He said, well, that's what it says, and that's what it means.

She said, if I bring my account, you mean I can settle it? Yes, you bring it. She went on, she said, it's right. So they went away, and they came back and said, who's going in first? So he said, I'll go in.

So she went in and said, Mr Evans, I've brought my account. All right, give it to me. And he paid and the date and his signature, and gave it to her back, and she took it and said, if my account's settled, she said, you've got the receipts in your hand.

Well, yes, and each one came in, and well, this was a day. All the accounts were settled, but it was near the end of the year, and all Mr Evans was looking through his book, and it was one outstanding account. And so he's twinkling his eyes, he's made out his statement, and he said to the boy in the store, take this across to Mrs Williams, will you? So he went over, Mrs Williams, Mr Evans sent you this.

What is it? Well, I don't know, he told me to give it to you. Wait a minute, wait a minute. So she, oh, she said, now you go back and, he said, I think you better go over yourself, Mrs Williams.

All right. So she went over, and when she got there, she took this, she said, Mr Evans, what's this? He said, that's your account. Hmm, getting forgetful in your old age, aren't you? He said, not that I know of.

You must be. Why? Well, she said, you forgot that that gentleman put that money here that was sufficient to meet all our accounts. He said, I'll never forget that.

I'll remember it as long as I live. Well, then why do you send me this? Because it's your account. But that man deposited the money here to cover all the accounts.

Yes, I know. So why did you send me this? Because it's your account. But the man's, then he said, oh, she said, well, will you explain that? What's it all about? He said, did you bring your account? No, I, it said the money was there, and it was sufficient, so I didn't, I didn't bring my account.

Well, he says, your account isn't settled. Better go over and bring it. Sufficient in the death of Christ to meet the needs of the whole world.

But you must come personally. You must avail yourself of what he's provided. You don't take it for granted and say, oh, it's there, it's sufficient.

Oh, no, no. You must avail yourself of what God has provided. Otherwise you will never be able to make your way to the presence of God.

This is the only way, by way of a sin offering. Now, that's the first step. I want you to keep that in mind.

We're going on, night by night, and we're going to keep it together. We're going to add on to what we have, and it will open up to us more and more, and it will become more and more interesting as we're going on. And I'm sure we shall be able to thank the Lord as we go on with this teaching, because it's very, very precious.

Every bit of it was precious to God, because it all was designed by him, and brought in by him, so that it would speak of Christ. That's all there is to it. Christ, all the way through.

I was told at one time that Dr. S. J. Gordon, I think, who was over here, he went out one day doing a little shopping, and in one of these stores, he saw some of those jigsaw puzzles, you know? They were pictures cut up into little sections, little pieces, and these had to be put together. But the ones he saw were not pictures, they were maps of countries. And he said, well now my children will put a picture together quickly.

But a map? Now I think that's going to be difficult. So he bought one of these, and he went home, and he called his children together, and he took the pieces out on the carpet, and said, look, see that? Yes. He says, that's the map of a country, and I want you to put those bits and pieces together, and then you'll see what country it is.

Now come on. Now he says, remember every piece goes into its proper place, and you be careful what you're doing. I'll come back in about half an hour and see how you're getting on with it.

And in half an hour he came back again, and they were sitting there with a map complete. He said, how did he manage to put that together so quickly? As they looked at one another, they didn't look very happy. Come on, he said, how did you manage to put that together so quickly? One boy said, well father, when you took the pieces out on the carpet, and you said that's the map of a country, we sat looking at it, and then Bill picked up a piece, and he looked at it, and he said, map? This has got a man's eye on it.

Shall I have a look? Yes. So we looked among the pieces, and we found another piece with a man's foot on it. Another piece with a man's hand on it.

And well you see father, we put the man together, and then we turned it over, and in fact the map was complete. How did you manage to put it together so quickly? He said, there was a man on the back of it. For some advertising purpose, they didn't realise what they were doing, but there was a man on the back of it.

They put the man together, and they turned it over, complete. Here we're looking at a lot of bits and pieces. There's a man on the back of it.

That man is the Lord Jesus Christ, and he will be before us right the way through as we're dealing with the tabernacle. Now the time has gone, and I'm going to leave it at that, and trust you'll be able to get along tomorrow night, so that we can go a step further. Shall we pray? Our God and our Father, in the name of our Lord Jesus, we do thank thee for thy word.

We thank thee for what we find in those Old Testament scriptures, these types that mean so much to us, because as we think back, we can see how from the very beginning that it's had before us, the person and the work of thy beloved son. And all this that was brought in, was brought in by thee. And thou didst have it all written down for our learning.

And we do thank thee that we can look into thy word, and we can be helped of thy spirit, to see what lies behind these types. And we can bless and praise thee, because it's very precious to us. And so we would ask of thee that night by night, we may have thy help.

We may have the help of thy spirit, that thou would open up to us these precious truths, so that we may be the more established in the faith. And the more appreciate, have us come right out from thine own very throne, to where we are in that place of sin. Not to condemn us, not to judge us, not to banish us eternally from thy presence, but coming out to make possible our going in, to have that fellowship of communion with thyself.

And so we ask of thee to help us to see it more and more clearly, as we go on with this teaching night by night. And any who may be here tonight, who has yet have not availed themselves of what thou hast provided for them, never yet by faith identified themselves with Christ on that cross as a sin offering, we ask of thee that they may see and understand they can never make their way into thy presence, they can never have that fellowship and communion with it,

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